THE HINDU HISTORY

B. C. 3,000 to 1,200 A. D.

BY

AKSHOY KUMAR MAZUMDAR.

Second Edition.—Revised and Enlarged.

PUBLISHER :—NAGENDRA KUMAR ROY,
City Publishing House, Faridabad, Dacca.

1920.

TO BE HAD OF.—Mazumdar & Sons,
11 & 12 College Street, Calcutta.
City Library, Dacca and Calcutta.
And other Book-Sellers.

Price, Inland Rs. 8/- *Foreign, £1. 5s*

Printed by S. A. Gunny,
At the Alexandra Steam Machine Press, Dacca.

ABBREVIATIONS.

R. V. = Rig-Veda ; Y. V. = Yajur-Veda ; S. V. = Sama-Veda ; A. V. = Atharva-Veda. Ram. = Ràmàyana. Mahabh. = Mahábhàrata. H. H. W. = Historians' History of the World. I. G. I. = Imperial Gazetteer of India. N. H. = Natural History. J. R. A. S. = Journal of the Royal Asiatic Society. J. A. S. B. = Journal of the Asiatic Society of Bengal. Chh. Up. = Chhàndogya Upanishad. M. S. = Manu-Sanhità. As. Res. = Asiatic Researches. Vis. P. = Vishnu Purana. Mat. P. = Matsya Purana. Anc. Geo. Ind. = Ancient Geography of India. Anc. Skr. Lit. = Ancient Sanskrit Literature. Encly. Brit. = Encyclopædia Britannica. Upa. = Upanishad. V. A. Up. = Vrihad Aranyaka Upanishad. S. P. Bràhmana = Satapatha Bràhmana. Taitti Up. = Taittiriya Upanishad. B. Y. Veda = Black Yajur Veda. W. Y. Veda = White Yajur Veda. I. A. or Ind. Ant. = Indian Antiquary. Ep. Ind. = Epigraphica Indica. Corp. Insc. Ind. = Corpus Inscriptionum Indicarum. Ed. Rev. = Edinburg Review.

PREFACE TO FIRST EDITION.

The title of this book is my own. Certainly it is a more dignified title than the work properly deserves. I should tell my readers, at the very outset that I am not appearing before the public as a rival to my illustrious countryman, the late Mr. Romes Ch. Dutt whose *Ancient India* is a highly admirable book; nor to Mr. V. A. Smith whose *Early History of India* is an inimitable work. In 1891, my headmaster, the late Rai Saheb Ratnamani Gupta of the Dacca Collegiate School desired me to write a history of our nation. Following his wish, I have worked so long, alone in a lonely field, groping my way in the dark ages of the past. If my chronology satisfy all, a great puzzle is then solved and the reconstruction becomes easier. Mine is an attempt at reconstruction and a very poor one indeed. Yet I believe, with a certain measure of confidence that whoever will work in the same field, he will arrive at almost similar conclusions.

In preparing this book, I have received valuable suggestions and encouragements from many generous persons, both Indian and foreign: in the initial stage of my labours and Indian travels, I was helped by Babu Harendralal Roy, Zeminder of Bhagyakul; Babu Dharanikant Lahiri, Zeminder of Kalipur; Raja Jagat Kisore Acharyya of Muktagacha; Rai Bahadur Banamali Roy, Zeminder of Pabna; Kumar Sri Harabhamji Raoji M. A. LL. B. (Cantab.) of Morvi (Cathiawar). Immense is my debt to my professor and patron Mr. S. C. Hill who was ever alive to my interests. He brought me to the notice of his friend the late Viceroy Lord Curzon whose encouraging words cheered me at a time when my spirits were drooping in despair. To Col. Sir Richard Temple, editor, *Indian Antiquary*, belongs the real credit of this work, as he gave me the "search-light of true criticism." (Vide Ind. Antiquary, Vol. XXXI, 1902). Sir

Asutosh Mukherji, Vice-Chancellor, the Syndicate and Dr. G. Thibaut, Registrar, Calcutta University, gave me indirect encouragement (1910). My thanks are also due to many scholars, authors, and writers of Bengal and abroad. This edition of the book is brought out with many imperfections. If it is fated to have a second impression, I trust I shall bring it out in due form and fashion.

Dacca.
Dec. 25th, 1917. } **The Author.**

PREFACE TO SECOND EDITION.

The First Edition having run out soon, I venture to publish the Second, thoroughly revised and enlarged. The sale has been due, not to the merits of the book, but to the generous readers' sufficient indulgence due to a pioneering work.

"Old India," said Prof. Weber, "is still full of riddles." Mr. R. C. Dutt first cut a road to it. I add the political outlines. These present the whole Hindu History in a readable form. In reconstructing it, I have closely followed Hindu traditions in their rational forms. I have put in here all that I could carefully gather from the numerous sources, along with my own discoveries. The readers would be wrong to expect an authoritative work on the subject from this num-skull. That is reserved for a doughty scholar.

A regular Hindu History has been long a great desideratum in the world. I tried to meet it to some extent. But great was my apprehension when I first published my work lest it should be doomed to utter failure. To my great relief and joy, I soon

found the result otherwise. From the Magistrate, Dacca, to the authorities of the India Office Library, London and the Secretary to the President, United States, America—all gave a hearty welcome to my little work. Government of India, Foreign Department has encouraged my humble labours. Curator, Bureau of Education, Simla Secretariat, the Governments of the Central Provinces and the Punjab have purchased a few copies. Dr. M. E. Sadler, Vice-Chancellor, Leeds University and President, Calcutta University Commission, Mr. G. F. Shirras, Director-General, Department of Statistics, India, Dr. John Marshall, Director-General of Archæology in India and others have encouraged me with friendly notes of appreciation. Kumar Devendraprasad Jain, of the All-India Jain Community, Arrah Branch, was equally enthusiasitc in his congratulation.

My special thanks are due to Lieut. Col. S. F. Bayley I. A., Resident in Nepal and to Major C. H. Gabriel I. A. First Assistant to the Resident in Kashmir, for their very noble and polite acknowledgements and interest taken for my humble work.

Like an Indian sage of old to whose clan I belong, I cannot but here sing the praise of three eminent, noble and true Hindu Princes whose large sympathy, noble appreciation nnd warmest thanks have urged me to bring out this edition in a comprehensive form. My debt is not so much to their gold, as to their golden hearts, noble instincts, and true gladness at the sight of a history of their remote ancestors! Blest be the names and lines of His Highness Chandra Singh Shum-Sher Jung Bahadur, Maharaja-Rana of Nepal G. C. S. I., P. G. P., G. D., &c.; His Highness Virendra Kisore Manikya Bahadur, Maharaja of Tippera; and His Highness Sir Bhavani Singh K. C. S. I., M. R. A. S., Maharaja-Rana of Jhalawar in Rajputana.

I have spent my time, money and energies on the work for some 30 years. I have constantly thought of the Indian people and have written for their benefit. Recently, two gentlemen have joined me in this stupendous work. My friend Babu Indramohan Das B. A., Zeminder, Dacca and Babu Nagendra Kumar Roy,

a young and enterprising publisher of this town, have come forward to promote the interests of the nation, by publishing this edition at great costs.

To the generous British Government is due the recovery of a considerable portion of our past history. Archæological Department has been working wonders. Yet, the results of researches are not yet brought home to the people in Vernaculars.

Only the learned few possess a correct knowledge of Ancient India. The mass still revel in marvels, delight in dreams and soar with hyperboles. To them, Ancient India is a dream-land—a veritable paradise on earth!! Judging the present by those imaginary notions, they cherish grave discontents that know no remedy, because they never study the past. In Europe and America, all classes of people love history and geography. For, history makes man wise; history makes man practical. In India, it is generally neglected. Even in the Universities, it is reserved for the intellectual parrots who require no brain, but the "efforts of memory" to learn it.!!! This neglect of history was one of the causes that led to the downfall of the Hindu nation. To be prosperous again, Hindus must study history carefully, remembering the wise remark of Prof. Max Muller: "A people that feels no pride in the past, in its history and literature, loses its main stay of national character."

Dacca:
The 30th March, 1920.

A. K. Mazumdar.

CONTENTS.

BOOK I.

CHAPTER I.

CHAPTER II.

CHAPTER III.

CHAPTER IV.

CHAPTER V.

CHAPTER VI.

CHAPTER VII.

CHAPTER VIII.

CHAPTER IX.

CHAPTER X.

CHAPTER XI.

BOOK II.

CHAPTER I.

CHAPTER II.

CHAPTER II. A.

India in Vedic Age.

Till 2500 B. C.

BOOK III.

CHAPTER I.

Rise of Magadh.

CHAPTER II.

CHAPTER III.

CHAPTER IV.

CHAPTER V.

India in Rationalistic Age.

1300—200 B. C.

CHAPTER XII.

India in Pauranic Age.

B. C. 200 to 1200 A. D.

THE HINDU HISTORY.

BOOK I.

CHAPTER I.

§ I. Hindus—Their high Antiquity and Greatness.

The researches of the last 50 years have thrown much light on the so-called "dim ages" of the past. We are now able to say, quite independently of Hindu authorities that in the most ancient world, at least four different peoples lived in the "noon-day glare of civilisation." Egypt, Chaldea, India and China had been the earliest seats of civilisation. Except India, the other three countries have yielded extensive remains of their ancient glories hitherto concealed in the bosom of the earth. In the case of India, no such tangible proofs have as yet been found. The most ancient Indians seldom used stone for building purposes. They had wooden superstructure, sometimes overlaid with thin gold-leaves, on brick-built plinths. The use of stone as a building material was perhaps learnt by the Hindus

from the Persians and the Greeks much later on. Of the said four peoples, the Aryans were the most advanced. The Aryans have always been supreme in the world. Their civilisation was spiritualistic, while that of the other three, less so. And the Aryan civilisation influenced the other three most potently, to be sure. There were full and free commercial intercourse between them. And more than once was India invaded by Egypt and Assyria !

Like the ancient Egyptians, the Greeks and the Japanese, we are known to the world by a name not our own. I.Tsing the Chinese traveller in India (A.D. 671-95) says that foreigners called the Indians *Hindus*. The word *Hindu* owes its origin to the Vedic "*Sapta Sindhavas*", Zend—"*Hapta Hendu*", the land of the seven branches of the Indus. The Eastern Afghanistan, Cashmir and the Punjab—then formed the home of the first Hindus who, however, called themselves *Aryya*—"excellent, noble." The Jews called us 'Hondu' ; the Parsis "Hindus or Hidus." 'Hindu' then meant the people of the region watered by the 7 branches of the Indus. The word 'Hindu' has now a different meaning *viz.* "a mixed people of the Aryans and the Aryanised Non-Aryans, with a peculiar religion. It was the Muhammadan rulers of India who made the name Hindu so general and prominent in the soil.

With the possible exception of the Chinese, Hindus are the oldest nation in the world. Their national existence and civilisation date from the dawn of human history. The Egyptians, the Assyrians, the Greeks, the

Romans and the Persians—now remain in bright records and ruins. But the Hindus alone have survived the test of time: with but slight changes, they are still the same people, as they were thousands of years back. The following, amongst others, will show the high antiquity and greatness of the Indians :—

(i) "Ere yet the pyramids looked down upon the valley of the Nile; when Greece and Italy—those cradles of European civilisation nursed only the tenants of the wilderness, India was the seat of wealth and grandeur."

Thorton's History of the Br. Empire in India Vol. I. P. 3.

(a) "India is the source from which not only the rest of Asia but the whole western world derive their knowledge and their religion."

"Prof. Heeren's Historical Researches."

(ii) "Even in the much more ancient Vedic age, the civilisation of the N. W. Indians was so far advanced that Prof. Wilson could describe it as "differing little, if at all, from that in which they were found by the Greeks at Alexander's invasion (326 B. C.)"

(iii) "It is remarkable that the inhabitants of India at that date, were nearly the same as now. The descriptions of the people, as given by those who accompanied Alexander—their religion, laws, government and character—would suit the present generation of Hindus with little variation."

Peter Parley's Tales about Greece P. 94.

The longest national life of the Hindus has not been without high practical use. Their 64 *Kalás* (branches of learning) show how scientific—how *perfect* their turns

of mind have been ! The verdicts of eminent scholars are in full favor of their greatness. The following, amongst others, may be cited in illustration of the point: (i) "Hindus have made a language, a literature and a religion of rare stateliness" (Dr. W. W. Hunter.) (ii) "A great people of the orient who had attained the highest stage of culture, had developed an extraordinary literature and achieved the height of an amazing practical philosophy, at least 800 B. C.—are not to be treated with contempt, because their conception of religion and their estimate of the right ideals of practical civilisation differ from our own."

Editor's Note to the H. H. W. Vol. 2.

(iii) "No nation on earth can vie with the Hindus in respect of the antiquity of their civilisation and the antiquity of their religion."

Theogony of the Hindus.

(iv) "If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow,—in some parts a very paradise on earth—I should point to India &c.

Maxmuller's India: What Can It Teach Us.

(v) "To the Indians from whom perh, all the cultivation of the human race has been derived, plays were known long before they could have experienced any foreign influence.

A. W. Von Schlegel.

(vi) "India must have been one of the earliest centres of human civilisation."

H. R. Hall of the Br. Museum.

Alberuni came to India in the train of Sultan Mahmud (1030 A. D.) He was a learned man and enquired of the history of India. The pandits tried to satisfy his curiosity with their legendary lore. Needless to say that the learned enquirer was highly disappointed and passed a right verdict on the absence of a regular Hindu history.

It is but natural for an Alberuni to expect the history of a nation so old and great. Though we shall no more take to mere tale-telling, yet we cannot say we possess a regular history of our gloried past. Of the so-called histories, legendary tales, there's no lack in India. The *Vansāvalis* of Orissa, Nepal and Mysore; the *Pattāvalis* of the Jain Pontiffs, the historical romances &c—generally pass for good histories; but close examination of them has proved that they are works more of fancy than of correct facts and figures. The only possible exception to these is the *Rājatarangini*—the versified history of Kashmir, written in 1148 A. D. But this also is not free from faults altogether. Moreover, it is chiefly a work of local interest with only occasional references to the general history of India. Its defects have been shown thus:—

(1) It gives the date of Asoka the Great as 1200 B.C., while his real date is known as 264 B. C. to 227 B. C.

(2) It gives the date of Mihirakula as 704-634 B. C., while his real date is about 530 A. D.

(3) Toramana is placed seven countries after Mihirakula, while it is well known that he was the father of Mihirakula.

(4) Three centuries are given to the reign of Ranāditya I. (A. D. 222 to 522.)

Of course, there is no gain-saying the fact that our ancestors have not bequeathed to us any rich and reliable historical work for any early period. But we cannot so readily admit the charge often brought against them of their entire incapacity for writing history. Col. Tod writes—"Who would believe that the Hindus who carried so many sciences to perfection, knew not the simple art of writing history? "Who would believe in the absence of a true historical sense in the ancient Hindus whose earliest works are the Vedas ?"—R. C. Dutt.

(3) Dr. Fleet's favorable views on the same will appear from the following :—

(i) "They (the ancient Hindus) could write short historical compositions concise and to the point, but limited in extent".

Imp. Gaz. Ind.

(ii) "The historical chapters of the Puranas do certainly indicate a desire on the part of the ancient Hindus not to ignore general history altogether and are clearly based on ancient archives which had survived in a more or less complete shape and were somehow or other accessible to the composers of those works or upon some prototype which had been so based".

I. G. I. New Edn. Vol. 2. P. 17.

The point here seems to be partially mistaken. We are told at several places that formerly *itihasa* (history) and *purana* (theogony) were two distinct subjects. In

the 14th C. B. C., the great writer Vyasa put them in coherent shapes. His compilation of the Puranas current in his time was called the "*Purana-Sanhitā.*" He taught Romaharshana history proper and Puranas. In time the Purana ramified into 18 principal branches. This is why the Hindus still give all the Puranas to the pen of Vyasa. One condition that a proper Puran should satisfy is that it should note the principal dynasties and the dynastic achievements. Here is the origin of the historical chapters of the Puranas. History gradually disappeared as the Puranas grew in popularity, leaving "genuine materials in abundance."

(iii) "An attempt on the part of the Hindus to put together any thing in the shape of a general history is the Rājatarangini written in 1148-49 A. D."

To the same 12th century, perhaps belongs Chand's "*Prithviraj Raesa*" a noble history every inch of it. But no mention is made of it.

(iv) "With this instance (the Bower *Manuscript*) before us, we may not unreasonably hope that an exploration of some buried city or even of one or other of the numerous private collections of ancient Mss. that still remain to be examined, may, some day result in the discovery of some of the early and authentic Vansavalis".

I. G. I. Vol. 2. P. 10.

Perhaps the best judgment on the point has come from Mr. J. Kennedy who rightly observes :—

"The true history of India is hidden under a thick veil of Brahminical or bardic fiction".

I. G. I. Vol. 2. P. 309.

We trust, Mr. Kennedy means also to say here that a considerable part of the ancient Hindu History lies in buried cities also.

---

§ 2. Ancient Hindu History obscure: its causes.

India, like China and Egypt, has been called "a land of evasive mystery." We cannot say how far this assertion can be maintained. India is rather a land of 'open secret.' Modern scholarship have lifted up the mantle of mystery to a visible extent and now many things, once legendary, mistwreathen—have become pure and broad settled facts. There are reasons why the ancient Hindu History had elluded the grasp of even veteran foreign scholars :—

(i) Their imperfect knowledge of the perfect speech and their alien nature to Hindu religion and race—were perhaps a great bar to their clear understanding of the subject. Col. Tod says, "Much would reward him who would make a better digest of the historical and geographical matter in the Puranas. But we must discard the idea that the histories of Rāma, Krishna &c.—are mere allegories—an idea supported by some, although their races, their cities and their coins still exist."

The chief causes of the obscurity of ancient Hindu History are noted below :—

(i) Paucity of plain facts and sober chronology.— Of historical facts, there is however, no lack ; but they are not pure and plain and are often found mixed

up with a good deal of spiritualistic fables. Fact and fiction cannot sometimes be distinguished ; sometimes even a grain of truth cannot be recovered from a bushel of legends. Hindu regard for a general history perhaps continued up to 700 A. D. after which the nation's general relish for truth also got vitiated. During the great Rajput revival (800 A. D. to 1200 A D.) history became of provincial or local interest, polluted by panegyrics, encomiums, hyperboles &c. The yugas, the regnal years of the kings in the Sanskrit Epics and the Puranas are given in *stellar years* and not in *solar*. Hence they appear so grand and improbable.

(ii) Deification of Historic Persons :—Ever since the introduction of medium-worship into Hinduism, notable historic persons of old have been made the object of popular worship. To translate men into divine beings, many superhuman powers and deeds are ascribed to them. Facts and fictions are so cleverly interwoven that the whole assumes an aspect of some mystic grandeur ! Thus the *Devas* (not gods)—a superior branch of the Aryans who dwelt near the table-land of Pamir have been brought into popular worship by later thinkers, as 'gods' Brahmā, S'iva, Indra, Vishnu, Durgā, Kumāra, Ganesa, Kuvera—nay, the whole lot of the Deva-Aryans—are now the objects of Hindu worship. These '*Deva Aryans*' should not be confounded with the Vedic gods of similar names, who are pure divine spirits and not men. By superior qualifications—extraordinary merits, the Deva-Aryans rose to an enviable and inimitable position indeed ; yet they were, doubtless, mortals. They had

power, pelf, pedigree, pride ; they had mars, wars, commerce and colonies. But since they are worshipped, they are declared *immortal* and what not? Such spiritualistic evolution entails a great loss on our history.

(iii) Spiritual Interpretation :—It appears that the ancient Hindus, like some other nations, represented everything in the world spiritually. Hence we find them calling the less advanced people by such names as monkeys, cows, bulls, rams, bees, bears, snakes, horse, &c. The great Skr. Epics and the Puranas, originally meant to be genuine histories, have long been transformed into theological works, with suitable additions and subtractions.

(iv) Confusion of Terms :—Words and expressions that originally meant one thing, have long been made to mean another. For instance, *Vivasvan*—the father of Manu, was an historic personage. The word also means the "sun." In later times, his dynasty has been invariably called or described as the *Solar* dynasty.

Vālmiki, however, spoke of it as Ikshāku's Line or Kakustha or Raghu's Line. Similarly, *Soma Vansa* now means the Lunar dynasty, though 'Soma' the man had nothing to do with Soma the 'moon.' The word *Parvata-Raj* orig. meant the 'Hill King" of Simla in the Himalayas but afterwards "king of the mountains" *i. e.* Himalaya. Thus Parvati now means—"daughter of the Himalaya mountain". Hastināpura meant 'the city of king Hasti,' but later it was made to mean—"the city of *elephant*" (*hasti*). Nay, the town is known by all words meaning an elephant ; thus we hear of "Hastipura"

Karipura', Gajapura, Gajahwayapura and so on. Another source of confusion is in the likeness of names of persons living at different times. Such are Manu, Kapila, Vasista, Nārada, Patanjali, Vyasa, Kātyāyana, Vikramāditya, Varāhamihira, Chānakya and others. These should be carefully distinguished.

(v) Attempts at Suppression of History :—Perhaps to suit the needs of some age, Hindus rather suppressed history and invented nice legends in stead. Such an age could most possibly be the century from 650 A. D.—that marked the end of the Imperial Dynasties of N. India and general disorder and revival of the Non-Aryans. It was during this period that the astronomer Brahmagupta (B. 598 A. D.) published his new monstrous chronology. There was another reason for suppression. The Buddhists, jealous of Hindu revival often attacked the morally weak points of Hindu history The Brahmins therefore cautiously mended the vulnerable parts.

Some examples will do well here. The term *Kumbha-Yoni* means the noted sages Agastya and Vasista, because they were born of a prostitute, from '*Kumbhā*' a harlot. But to cover disgrace and ensure regard of lightless people, the word *kumbhā* was shifted to '*kumbha*'—a pot or pitcher. To cover disgrace, the 5 Pāndava brothers are said to have had divine origin. Still the great Epic contains Vyasa's true account. The *Agni Purana* declares the Pandavas as Sakas *i. e.* Scythians, as they were begotten by sages in the northern mountains. Such examples abound in the Epics and

the Puranas. But luckily these books are not hoplessly spoiled. One Epic or Purana gives a legend, while another gives the genuine fact. In the Vishnu Purana and elsewhere is given the legend of Yayāti's premature old age and rejuvination &c. But the true history is found in the Mahābhārata—where it is stated that the eldest son Jadu revolted against his father and was so set aside from the throne. The legend of Trisanku, a solar king is well known. But the *Harivansa* gives his correct history.

(vi) Hinduisation of the Mass :—The Indo-Aryans long clung to their Vedas, Upanishads and the Darshanas; but these books were not intelligible to women and Sudras in general. So, it is said that Vyasa wrote his great Epic and compiled the Puranas. Gradually the high-caste people declined and the low-caste people advanced till both came on the same level to form a new nation called the 'Hindus' on the plain of the Ganges. Pure Brahmanism—a very ancient faith, now gave place to *Hinduism*. History was bruised and mutilated to make didactic legends and fables that still prevail in the country.

(vii) Foreign Invasions :—Foreign invasions, especially the plundering raids of some, have done much harm to our Indian lore. Temples were looted and demolished, libraries were sacked and burnt. Lahore, Delhi, Canouj, Muttra, Ujjaini, Chitor, Somnath—were all places of the then great Hindu learning and religion. But they felt well the evil genius of Sultan Mahmud, Altamash and Alauddin.

(viii) Decline and Fall of the Hindus.—The Indo-Aryans found India a large country. They were then only one people, having one law, one religion and one tongue. Distinct provinces were not yet formed. Then there was a regular need of history and there were Xenophons also. The Brahmans, the court-bards and the encomiasts were the usual recorders of events. Genuine historical fragments are still visible in the later Puranas and elsewhere. In time, India split up and with it, everything, as a whole also split up. The country India became a continent India. Different provinces arose. The Brahmans divided themselves into 10 distinct sects. Vernaculars arose and so did religious sects, manners, customs, &c. With these, national history also assumed a provincial character. Gradually national unity broke up into jarring units.

Mutual feuds brought the country gradually to death's door. Occasionally, some one would rise and seize the suzerainty for a period, but the country would again come to grief under his weak successors. Naturally enough, the historian (if we may call him so) of the time would sing his master's praise profusely like a poet and not write a sober account of the whole. No doubt, on many occasions, the Hindus of the different parts of the country assembled and stood shoulder to shoulder to oppose a foreign foe, but in their gallant stand, they were rather egged on by a strong sense of religion than by a proper noble sense of national union. Thus, India ceased to be an organic whole.

(ix) Want of archæological knowledge of the ancient Hindus.

(x) Decline of Hindu intellect.

(xi) Peculiarity of India as a country :—(a) Its entire exclusiveness from the rest of the world (b) Its vastness—it being really a world in miniature (c) Its unhappy gifts of beauty.

(xii) Over-spiritualistic tendency of the later Hindu mind.

(xiii) High antiquity of the Hindu nation. Different tastes and subjects prevailed in different ages.

(xiv) Want of critical acumen of the later Hindus. Critical history is a quite modern subject even in Europe.

(xv) Lack of inscriptional and architectural evidence before 600 B.C.

For full information of the point, the curious readers should read Tod's masterly introduction to his classical work, "The Rajasthan."

---

§ 3. Hindu History lies concealed.

It has been already noted that the later Brahmans and the bards bruised and mutilated history for the sake of adaptation. So, a good deal of our history lies covered in bardic ballads and legends. Perhaps more than this lies concealed in the buried cities of old,

exploration of which brings to light every year many important facts. Every find, each discovery contributes a mite to our knowledge of the past history; for instance, the discovery of the Piprawah Vase and the Bower Ms.—has published two great new facts. Recent excavations in the N. W. Frontier Province have confirmed the description of Yuan Chwang about Kanishka's erection of a huge statue of Buddha with Buddhistic gods and angels. The excavations now carried on under Dr. Spooner, at Bankipore (ancient Pataliputra) bring to light many things *re* Asoka's capital and palace. Recent find of two silver coins near Pandua (Bengal) of 317 A. D. and 514 A. D., in which Bengali letters are engraved, show that the vernacular alphabets came to being at the beginning of the Christian era or even earlier. Unfortunately, our ancestors were not archæologists. They could not decipher ancient inscriptions, coins &c. Hence in some cases, tradition has been distorted; in others, overlaid with false gilding. Take for instance, the iron-pillar of Delhi in the Kutab Square. Many still believe that it is the same iron-pillar of the Pandavas who had erected it after their victory over the Kauravas. But its inscription, deciphered, revealed the fact otherwise.

Tireless toils and constant vigorous researches of eminent scholars, mostly European, have cleared the Augean stable of our history, in the last 50 years. We trust, erelong many points of our history hitherto unknown, will be brought to light.

§ 4. Attempts at Reconstruction.

The eminent scholars who came out to India in the service of the Hon'ble East India Company did not fail to turn their genius to the exploration of the Indian lore. Results were great, though not in the line of general history. Discovery of Sanskrit (1780 A. D.) gave a great impetus. Missionary views or Christian contempt for things "*heathenish*" could not deter the movement. The then scholarship soon found, chiefly from the labours of Sir William Jones, that their belief that "everything except the blind forces of Nature owes its origin to the genius of the Greeks," was wrong. In Christendom, Usher's famed chronology melted before the new critical school of research and the Egyptologists and the Assyriologists have revealed things of several thousand years past. Of course, in the case of Egypt and Assyria, the scholars could take their secure stand on architectural remains and other tangible proofs; but in the case of the most Ancient India, scholars could depend on no such materials; so, any sound chronological measure of our history before the time of the Rāmāyana, is not fully possible.

Insuperable difficulties lie in the way of a clear interpretation of our ancient history; yet many attempts have been made in Europe for its reconstruction, but without satisfactory results. Western mind has been roused. Schlosser's classical "*Weltgeschichte*" contained only a condensed summary on Ancient

India. In the most recent German *"Weltgeschichte"* however, Ancient India is given almost as much space as is given to Rome and Greece. In the *"Historians' History of the World"* published by the *Times* of London, some 100 pages only are alloted to Ancient India.

In the current school-histories of India, the 6th or 7th Century B. C.—is the starting point, Elphinstone and some begin from 1400 B. C., noting, however, their little faith in Hindu chronology, Some again begin from 2,000 B. C., but the period antecedent to the Great War is shown almost void of political history, some descriptions of the Vedas and the Vedic civilisation and the like, being the only relieving points. Tod tried to add flesh and blood to the skeleton king-lists of the earliest dynasties; but his accounts are quite meagre and the king-lists incorrect. Sir William Jones counted back to 35,00 B. C. with no better results, A truly noble attempt has been made of late years by Mr. V. A, Smith who in his *"Early History of India"* has re-constructed old materials in an excellent way. But even here, he has left the most ancient period unnoticed. He appears to have had a mind to reconstruct the whole history, but has left it untouched, sighing "Many attempts, all alike unsuccessful, have been made in Europe to reconstruct Ancient Hindu History, even by distilling old legends. Modern criticism, however, is of opinion that bardic lays &c. cannot be made the basis of sober history."

---

§ 5. Opposition to Reconstruction.

Many great men frankly admit that the world's debt to India is immense; for, she has been the light-giver of all. Yet to how many is she known abroad? To the orientalists and specialists, India may be a favourite or familiar country, but even to average Englishmen, she is nothing but a name of five letters! To what is the world's apathy due? Is it due to the absence of a regular Hindu history? Or is it due to the world's indifference to India? We know and believe that the Hindus have a history of their own to tell if the world be not found wanting in its listening ears. A time was when Europe looked to Greece as the sole land of all inspiration. But the vigorous researches of a noble band of scholars have swept away that once-prevalent idea of the Græco-Romanic foundation of European civilisation and have satisfactorily established the fact that "the languages, literature, art and philosophy of the West are connected by innumerable bonds with those of ancient India." We know not why the poet still sings, "East is East and West is West."

As regards the feasibility of reconstruction, scholars appear to divide: some favour it, while others oppose. The views are indicated below:—

(1) "The researches of a multitude of scholars during the past 40 years working in various fields, have disclosed an unexpected wealth of materials for the reconstruction of ancient Indian History," (V. A. Smith).

(2) "The attempt to write a connected relation of the national transactions of India before the Muslim conquest is now justified by an adequate supply of material facts and sufficient determination of essential chronological data" (Ibid).

Opposition.

(i) "The Chinese, Indian and Egyptian antiquities are never more than curiosities."

The Maxims and Reflections of Gœthe,
No. 325, in B. Saunder's translation.

(ii) "It would be a very extraordinary and imperfect history of India that should put together from such references and from the Puranas, the Rajatarangini, the historical remances, the general body of the literature, such Vānsavalis as have been obtained from Orissa and Nepal and the few items of alleged history incidently given in the Pattavalis." (Dr. Fleet's Paper on Epigraphy.

I. G. I. Vol. 2. P. 21.

To show the incapacity of the ancient Hindus to write history properly, Dr. Fleet says, "Though genuine materials once abounded in India, yet we find no national history of the Hindus." Now again, when attempts are being made at reconstruction, he says, "It would be a very extraordinary and imperfect history &c." We fail to account for the learned Doctor's views. Does he mean to say that the once-abundant genuine materials are now rare ? We rather think that the possibility of the reconstruction of our history in an

entire form, has now become more than ever. The vigorous researches of great scholars, mostly English, in India, Burma, Ceylon, China, Tibet, Turkistan, Afghanistan &c. have added much to the already-existing materials fit for a coherent shape. The most valuable point of modern scholarship is the excellent critical method of Ranke, Gœthe and others, as opposed to Voltaire's definition of history as "*fable convenue.*" In this book, I shall follow the principle of 'Conservation and Reform." It will best serve us as a clue to the labyrinth of our ancient history. Here again, we are between Scylla and Charybdis. Wordsworth's line "*We murder to dissect*" suggests to us that the European mind is a little too over-critical, while the Hindu mind is over-credulous. We cannot say how far this work will commend itself at home and abroad.

---

§ 6. Sources of Reconstruction.

A nation is known by its actions and its actions are known from its history. We Hindus often boast of our gloried past, but we posses no regular history. We cannot reasonably blame or abuse a foreigner if he occasionally expresses a good-natured contempt for this want of our national history.

With most of us, history is still a bundle of legends, tales, fables and folk-lore that have really made us an "artificially-fed people." We still revel in marvels, delight in dreams and soar with hyperboles. The

living nations of the world like, love and culture History and Geography most. But we Hindus have lost a true sense and appreciation of these subjects even. We care little for history. Our Indian Universities also do not give a wider recognition to Ancient Indian History. Europe, America and our generous British Government here are spending lots of money for the recovery of our past history from obscuration. Political history up to 600 B. C. is now all right but the earlier parts still await reconstruction. Scholars do not grudge "scientific facts" for it so much, as they do chronology which still hangs about as a great puzzle. I give one which I believe to be true. Some give the initial point as 5,000 B. C. on astronomical but imaginary grounds. Next I turn to find and examine the *sources* that may supply us with genuine materials for reconstruction.

These are broady four, as indicated below :—

I. Tradition :—It is enshrined in our secular and sacred writings. Though the value of tradition is inferior to contemporary evidence, yet it may be regarded with a high degree of probability. For the period from the earliest times to 327 B. C., we have mainly to depend on literary tradition alone. Later tradition has been proved correct by inscriptions and other evidence. Dr. Fleet also, in his paper on "Epigraphy" in the Imperial Gazetteer of India Vol. 2, has attached great importance to tradition and observes further that it would not be proper and safe to advance theories &c. in direct opposition to the settled convictions and time-honored traditions of the soil.

II. Archæological Evidence :—(i) These are Epigraphic, (ii) Monumental and (iii) Numismatic.

III. Contemporary and other works dealing with historical topics.

IV. Foreign Accounts.

Let us next examine the said "*sources*" minutely and closely.

I. Tradition.

(i) The Vedas and the Vedangas :—They tell us much about the direct political history of the earliest period ; further, they shed much light upon the civilisation of a period extending over 1,800 years.

(ii) The Sanhitas ; They are over 20 in number. Like the Vedas, they do not contribute much to the political history of India. The "*Manu-sanhita*"—the chief of these—tells us much about laws, duties, religious observances, manners customs &c. of kings and the people.

(iii) The Sanskrit Epics ;—The original epics are lost. In their present shapes, they are merely historical romances. Yet, they are great store-houses of history—of many "scientific facts." Their historical value is considerable for the earliest period of Indian history. The historic elements lie concealed and scattered. They now rank almost as the Hindu Scriptures but originally they were not so.

Prof. Max Müller holds that the whole of the Ramayana and the Mahabharata are recast in modern Sanskrit. There is probably considerable truth in the

assertion. By *Modern Sanskrit* we mean the form of Sanskrit used for the last 2 thousand years. The Northerners used a free, irregular and archaic tongue called *Brahma Bhāshā* or *Bālhika Bhāshā i. e.* the ancient Bactrian tongue.

The grammars of Indra, Chandra and Mahesa first perfected, polished and reformed that Northern Tongue, which was now called *Sanskrita* or *Deva-Bhasha* (R. V. VI. 89-11; also Skr. Rhetorics—Bāgbhata, Kāvya-Chandrika, Kāvyādarsha &c.) The probable date of the origin of this new polished tongue is about 2800 B. C. Roughly speaking, this Sanskrit falls into 3 classes *viz*, Old (2800 to 1300 B. C.), Middle (1300 to 200 B. C.) and Modern (200 B. C. to up till now) Sanskrit was generally used, no doubt, in secular writings, human compositions but the so-called *Revealed Literature i. e.* the Vedas, the Brahmanas and the Upanishads were mostly written in India in their old Northern tongue.

The Vedic Priests and other learned men thought it rather heretical to deviate from the old School. Vālmiki and Vyasa wrote their epics in old Sanskrit. The subject-matter of the Sanskrit Epics in the present shape, consists of old genuine materials and later additions and interpolations. Language also betrays old and later specimens of Sanskrit.

(*a*) The Rāmāyana :—It contains less historical materials than the Mahabharata. The shape and size of the original epic have been doubled by additons. Valmiki's first Book has been mostly replaced by a new

one. The last Book is admittedly of a second hand. Besides, there are many interpolations throughout the Books. Side by side with Valmiki's sober language, elegant ideas and correct chronology, there appear the monstrous, the improbable and the ludicrous. However, with patient and careful toil, we can glean from it some facts that help the sound framework of dynastic annals.

(*b*) The Mahābhārata :—Like the Ramayana, it is, in its present form, a quite new book altogether. It is rightly called the "Encyclopœdia of Hinduism." Compared with it, the poems of Homer are but mere pocket-books. The original poem called the "*Bhārata-Sanhitā*" in 8,000 slokas, lengthened to 24,000 slokas afterwards, was mainly historical. This historic portion is still available in the present grand epic. The incidental mention of mighty kings and their deeds, here and there throughout the epic, enables us to correct and corroborate the bare king-lists of ancient dynasties. The "*Peace-Book*" (S'ānti-Parva) abounds in historical allusions relating to the most ancient and other periods of our history. Besides, the epics are valuable as traditional pictures of social life in the Heroic Age.

(iv) The Historical Works.—(*a*) The *Rajatarangini* (the Kashmir Chronicle) : Very cautious use of its confused mass of ancient tradition, should be made. (*b*) *The Kumarapala Charitra.* (*c*) The *Khoman* *Raesa.* (*d*) *Prithwiraj Raesa.* (*e*) *Rajavali* &c. &c. (*f*) The Pali histories of Ceylon. The "*Dipavansa*" and *Mahāvasa* of the 4th and 5th centuries A. D mainly relate to the incidents of the Maurya dynasty.

(*g*) The *Jataka stories* occasionally give the political history of India in the 5th and the 6th centuries B. C.

(*h*) Several Jain Books. esp. the "*Satrunjaya Māhātmya* of the 5th Century A. D.—give numerous historical allusions and statements of no mean value.

(*i*) The Puranas :—They may be classed under three groups. (*a*) The Hindu Puranas (*b*) The Jain Puranas and (*c*) the Buddhist Puranas. Most of the principal Puranas of these three classes contribute much to our ancient history. Their historical chapters contain the most regular accounts of our historical traditions. Some of them give king-lists and genuine facts from the earliest times down to the Gupta period in the 5th century A.D.

Before 1200 B. C., '*itihāsa*" (history) and *Purana* (theogony were two distinct subjects. Gradually, the professional Puranists divided the "*Purana-Sanhita*" of Vyása into 18 principal branches, adding thereunto new materials age after age. The *Purana* was in existence long, long before 1,200 B. C. The chief 18 Puranas and the numerous minor Puranas, all turn to history more or less. The dynastic lists appear in many. The *Vāyu* (composed perhaps in 300 A. D.) the *Matsya* (perhaps in 400 A. D.) the *Vishnu* (composed perhaps in 450 A. D.) *Brahmānda* and the *Bhāgabata* (composed much later). The king-lists of the last two are incorrect and corrupt. But those of *Vayu*, *Matsya*, and *Vishnu* are full and more or less authentic. The *Bhabishya* also gives many facts.

In some cases, the evidence of the *Vishnu* has been found inferior to that of the *Vāyu* and *Matsya*.

On the authority of the Puranas, the well-informed English Scholar, Mr. V. A. Smith observes as follows ;—

"Modern European writers have been inclined to disparage unduly the authority of the Puranic lists, but closer study finds in them much genuine and valuable historical tradition. For instance, the Vishnu Purana gives the outline of the history of the Mauryya dynasty with a near approach to accuracy and the Radcliffe Ms. of the *Matsya* is equally trustworthy for the Andhra dynasty. Proof of the surprising extent to which coins and inscriptions confirm the *Matsya* list of the Andhra line, has been recently published."

Tod, Dr. Fleet and several eminent scholars have expressed a similar view on the Puranas-

(*j*) Tantras—Their historical notices and geographical elements furnish good materials occassionally.

(*k*) General literature and semi-historical romances—their incidental historic items only.

II. Archæological Evidence.

(i) Epigraphic :—This is the most secure source. It gives the correct knowledge of many periods. It is obtainable from Asoka's Edicts, record on tablets of stone and copperplates and towers &c. The oldest insription is said to be the dedication of the relics of Buddha (a few bits of bones) by his Sakya relatives in the Piprahwa Stupa about 483 B. C. (Dr. Hoernlé gives this date, but others suggest 450 B. C.)

But recent adverse criticism has disbelieved this theory. So, the next oldest known inscription is that of 250 B. C.

(ii) Numismatic :—Here is another secure and fruitful source of our history. All traditions point to the general currency of a gold coin called *nishka* in ancient India, for commercial and donative purposes. Future explorations of Taxila, Oudh, Delhi, Muttra &c. will no doubt bring to light many of those coins to the delight and wonder of the literary world. From 327 B. C., various kinds of coins abound and furnish bare facts and aid the research scholars much. They form the sole evidence for the Indo-Greek and the Indo-Parthian dynasties of Indian rulers.

III. Contemporary & Other Similar Works.

(i) The Kalpa Sutras.

(ii) Sanskrit Grammars.—"Linguistic specialists have extacted from Sanskrit Grammers and the like works, many incidental references to ancient tradition, which collectively amount to a considerable addition to historical knowledge."

(iii) Architectural remains.

(iv) Astronomical and Geopraphical works.

(v) The Ramayans; Sanskrit Rhetorics; Hari-vansam, Raghu-Vansam, and other poems; Biographies-such as Sali-vahana Charitam, Sriharsha Charitam, Vikramãnka Charitam, Rama Charitam. (a poem on the Pala dynasty of Bengal) &c; Prabandha-kosham, Kathā saritsāgara, and other Tales and Novels.

(vi) The Local Annals of Nepal, Orissa, Assam. Mysore, Rajputana, Guzrat, &c.

(vii) Other works in Sanskrit, Prakrit and Tamil.

(viii) Jain Works in general, esp. the Jain accounts of the Chalukya dynâsty of the West.

(ix) Geological Researches of India.

(x) Pedigress and successions. (xi) Official Records.

(xii) Ancient Paintings, Sculptures & bas-reliefs.

(xiii) Dynastic archives and chronicles.

(xiv) Introductions and colophons of literary works.

(xv) Medals, grants and manuscripts.

(xvi) Sanskrit Dictionaries.

IV. Foreign Notice.

This embraces the accounts of Foreign Travellers and Writers and also the references in books and monuments of other nations.

A. Western Intercourse with India
before the Christian era.

(*a*) The Egyptians. The mythological accounts of Osiris and Isis, having political connection with Ancient India, apparently deserve no special notice but still may be belived to have strong back-ground of facts. They were the first to import the "wondrous products of Arabia and India."

(i) Under the king Saukh-ka-Ra, the first "Ophir Voyage to Punt (Perh. Somaliland) and Ophir (Sanskrit *Sauvira*, lying on the eastern shore of the gulf of Cutch, Western India) was accomplished, its leader and guide being Hannu, 2,500 B. C. (H. H. W. Vol. I, P. 108-9.

(ii) Dr. Royle has shewn some points of similarity between ancient Egypt and ancient India and has microscopically traced *indigo* (specially an Indian product) in the blue stripes of some Egyptian mummy cloths.

Dr. Royle's Essay on the Antiquity of Hindu Medicine P. 129-137.

(iii) The Old Testament, Book of Genesis (XXXVII, 25) tells us that "the Ishmeelites coming from Gilead with their camels bearing spicery and balm and myrrh, were going to carry them down to Egypt."—1729 B. C.

(iv) "Greek historians have made the Pharaoh Ramses II (Sesostris) penetrate and subdue the countries of Media, Persia, Bactriana and India, as far as the ocean and even say, he penetrated Europe as far as Thrace, where his course was only checked by want of supplies."—H. H. W. Vol. 1. P. 146. Date perh. 1300 B. C.

Dr. Robertson has discredited it as "an invention of the Egyptian priests." But the Editor, H. H. W., however says :—"Such vague traditions probably represent a racial memory of actual historical events, distorted, of cousrse, as to all details."

(*b*) The Assyrians.—(i) Tradition affirms that the Deva-Aryans of the North were notorious for their drinking of *Surā* (wine). Hence they were called *Suras*. Another clan refrained from liquor and differed in their form of worship, eating, drinking &c. They were therefore, ridiculed as *A-suras i. e.* people without wine, 'teetotalers,' On political grounds, hostitities ensured between the two tribes known as the "Deva-

Asura War' lasting 32 years off and on. A section of the Asuras, being defeated in the conflict, were forced to leave the North and take shelter in Persia and Turkey. Vritra and his brother Bala founded kingdoms in Persia, and Turkey. Their defeat and exodus are clearly shown in the Rig-Veda (R. V. I. 80.2 : III. 33. 7 ; Dr. K. M. Banerji's *Aryan-Witness* P. 62). It is not to be supposed that the Assyrians were Aryans. The leaders Vritra and Vala (Bala or Bel) no doubt took small Aryan bands with them. Hostilities renewed with the Deva king Indra : A treaty followed. But sometime after, Indra treacherously broke the terms of the treaty,' killed Vritra in an unjust battle and assumed the glorious title of *Vritraghna i.e.* killer of Vritra (Mahabh. see *post*). The date perh a little before 2800 B. C. The Assyrians burned with revenge and never forgot the Indians. Vague traces of Assyrian attacks on the sea-coasts of Western India are found in the Rig-Veda and elsewhere.

(ii) Zonaras, an author says that when hostilities broke out between the Assyrians and the Median King Ky-kius about 620 B. C., a Hindu Raja agreed to arbitrate between them and wrote a letter to the King of Media. Babylon occupied a favorable position for peaceful commere. Mesopotamia accupied the very centre of the world of ancient civilisation. It was the connecting link between Persia and India on the one hand and Lydia, Syria and Egypt on the other. Even Chinese ideas were to some extent accessible through the mediation of India." H. H. W. Vol. I. P. 472.

(iii) "The pictures on the black obelisk of Shalmanaser II. show us such beasts as apes and elephants, being brought as tribute to the conqueror, confirming in the most unequivocal way the belief based on Ctesias and Strabo that the Assyrians held commercial relations with India."

H. H. W. Vol. I. P. 484.

(iv) "The muslins of Dacca were famous in the Roman and even Assyrian time."

Lee-Warner's Citizen of India. P. II.

(v) The Babylonians imported the following of their commodities from India :—Precious stones, onyxes, dogs, dyes, finest wool, and spices &c.

H. H. W. Vol. I. P. P. 487-90.

(vi) Ctesias tells us that the Assyrian Queen Semiramis invaded India in 2001 B. C. (?) and fought with a Hindu king on the right bank of the Indus, whose name is not known but whose title was *Sthavarapati*, Greek *Stabrobates*. We shall discuss this, later on.

(c) (i) The Phœnicians (Lat. Pœni, Rigvedic Sanskrit *Pani*–traders)—most probably Aryans,—had established their colony on the Levant sea as early as 2800 (?) B. C. The *Panis* were a section of the Asura-Aryans. They were traders, from root *pan* to trade. cf. English *Company*. Com=Skr. Sam=together, and *pan* to trade : so it means a "body of men trading together." They are abused in the Rig-Veda as faithless, treacherous and deceitful—an idea maintained also by the classical authors of Europe. (Vide R. V. I. 33. 5; VI. 51. 14; VII. 6. 3). Tyre was built in 2750 B. C.

Their trade-empire extended from Great Britain in the north-west to India and Ceylon in the south-east. They came to India about the 14th or the 13th century B. C. Long, long before 561 B. C. when the Persians conquered Babylon, the Phœnicians had settled themselves on the Bahrein Islands in the Persian Gulf, for pearlfishery and the Indian trade. (Dr. Royle's Essay. P. 122). They carried on their trade by the Red Sea along the caravan road from the shores of the Persian Gulf to the Mediterranean coast. They imported from India diamond, pearls, gold, tin, various spices, onyx and agate, ebony and ivory, rich carpets, garments and embroidery &c.

(ii) Some scholars have hunted out from the poems of Homer (11th Century B. C.) Sanskrit names of things transmitted to Greek by the Phœnicians. For instance, Homer's use of "*kassiteros*" is Sanskrit *kastira* (tin). Again, at several places, Homer referred to the skill of the "Sidonian artists" when he mentioned the "Silver vase", costly carpets and garments &c." But Sir George Birdwood says that "these articles of luxury, though latterly produced in Sidon itself, came originally from India" (Ind. Arts. of India. P. 263-64.)

(*d*) The Jews :—We have no proofs of any Jewish trade with India before 1050 B. C. However, there are allusions to extensive caravan routes in several passages of the Old Testament.

(i) The Jewish king Solomon was the first to give great impetus to trade. He even founded a seaport at Ezion-Gaber (992 B. C.)

(ii) The ships of Solomon sailed from Ezion-Gaber under the guidance of the mariners of Hiram and returned home in 3 years, laden with the gold of Ophir, Sanskrit. *Sauvira*—Coptic 'Sophir' or "Sofir" (India). Its '*almug wood*' (red sandal wood), *apes*, Sanskrit *kapi*, Hebrew *kof* (monkey), *peacocks*, *Heb*, *tukkim*, Malayalam *tokei*, Tamil *siki* Skr. Sikhi; and *ivory* (shenhabbim, Sanskrit *ibha*=an elephant.) were also imported.

NOTE :—There appears to be some discrepancy among the scholars regarding the identification of *Ophir*. Various countries have been proposed such as India, Ceylon, Peru, Rhodesia &c. The form of the word suggests that *Ophir*=*Sophira* or *Sophara* was Sanskrit, *Sauvira*—a sea-board tract between Sindh and Gujrat. The mention of *Berygaza*, modern *Broach*, Sanskrit *Bhrigu-kachchha* in the same commercial period suggests that these western parts of India were in direct commercial contact with the west.

(iii) The Jewish commercial spirit did not survive Solomon even a hundred years. So, we no more hear of them.

(*e*) The Greek Notice of India :—(i) The Mythological Accounts. Bacchus and Heracles are said to have come to India, lived here and left children. (Strabo, XV. 7-8, McCrindle). The followers of Alexander and even Megasthenes believed these, though generally they are supposed to be quite false. We think, the tradition is not void of truth altogether, though distorted, magnified and wrongly identified sometimes.

(ii) Reference in Homer (11th C. B. C.) Dr. Schwanbeck holds that the Greeks of Homer's time knew India: Homer's "righteous Ethiopians of the east"—meant the Indians. In *Odessey*, Book I, Homer refers to India in a very general way. Homer in his *Iliad*, P. 230 speaks of the Eden fountain thus :—"Finally identifying the place beyond all question, we have the "Eden fountain" whose waters part into 4 streams following each in opposite direction". Oxus (Skr. *Wankshus or Chakshus*), Obei (Vedic *Yavyavati*), Hsito—Skr. Sita or Sira, now Yarmond and the Ganges. Homer's use of *Kassiteros* (tin) is Skr. Kastira=tin. Sir G. Bird wood gives a number of Homeric passages describing costly garments &c.—originally going to Sidon from India. (Indus. Arts. of India P. 263-4). For refer ences in Homer, see Iliad, XXIII, lines 865-70... Pope; Iliad. VI. lines 358-67. Pope; Iliad XXIV. lines 281-4...Pope.

(iii) Anaximander (B. C. 610-547): The first Greek geographer, prepared an abstract of the world. It is not yet known if he ever mentioned India. But his preceptor—the philosopher Thales derived the origjn of the world from "primal waters"—a clear Hindu theory of old. Empedocles, Anaxagoras, Domecritus came to India to study philosophy.

(iv) Pythagoras (6th C. B. C.). "His theories and ideas throw much light on the prevailing ideas of the Hindus of that age."

(v) Skylax and his followers 541-40 B. C.

(vi) Herodotus (450 B. C.) gives full & valuable facts regarding the relations between India and the Persian Empire. Book III, Chap. 98—106.

(vii) The accounts of Ctesias are of little worth, as they only narrate the travellers' tales about the wonders of India. (401 B. C.)

(viii) The accounts of the historians of Alexander, (327 B. C.) and of the ambassadors Megasthenes and Deimachus (close of the 4th C. B. C.)

(ix) Mc. Crindle's following six useful books about the Greek and the Roman notices of India:—(1) Ktesias (2) Indika of Megasthenes and Arrian (3) "Periplus of the Erythræan Sea" (*i. e.* Guide to the Red Sea). This *Red Sea*—means, that between Arabia and Africa, and also the easternmost part of the Arabian Sea, close to the west of Gujrat. (4) Ptolemy's Geography. (5) Alexander's Invasion. (6) Ancient India—as described by other classical authors.

(*f*) The Persian Notice.

(i) The Indian invasion of Cyrus happened in 541-40 B. C. A Hindu Raja sent envoys and coins to Cyrus.

(ii) The first Persian notice of India appears from the two inscriptions of the Persian king Darius, son of Hystaspes, at Persepolis and Nakashi-Rustam. The latter is dated about 486 B. C.

Rawlinson, *Herodotus*. Vol. 2. P, 403. IV. 207.

(iii) Hindu soldiers shared defeat with the Persians under Mardonius at Platæa (480 B. C.) in Greece when Xerxes attacked Greece.

The Persian occupation of the Indus Valley. Hindu soldiers fought with Alexander on the side of the Persian monarch Darius (4th C. B. C.). Besides soldiers, many Indians of learning and art lived in the Persian Court. Indian wisdom spread to the west through Persia. Striking resemblance between Indian and Greek Philosophy and drama is perh. due to that.

Persian influence on India: Dr. Spooner speaks of the Zoroastrian Period of Indian History. J. R. A. S. 1915: Persepolis and Pataliputra bear resemblance in architecture &c.

B. Eastern Intercourse of India.

(*a*) The Chinese Historians.—The two Encyclopædias of China give descriptions of the intercourse and trade by sea with China from the 7th century B. C. to the 17th century A. D. Wi-lio written between 239—65 A. D. gives us the valued information of the Kushan occupation of Magadh in the 3rd century A. D.

(*b*) The Chinese Indian Travellers. Some 45 are yet known.—(1) Ssu-ma-ch'ien, the Chinese "father of history" wrote his work about 100 B. C. He tells us much about the early annals of India.

(2) Fa-Hien in India (399 A. D. to 414 A. D.)—during the Gupta rulers, notices the Gangetic Valley-mainly

(3) Yuan Chwang (629-645 A. D.) His book is entitled "A Treasure-house of Accurate Informations." (4) I-Tsing and others. Give full accounts of India.

(*c*) Inscriptions from the Hindu colonies of the Malayan Peninsula and the Malayan Archipelago furnish some facts.

(*d*) The *Brahmánda* Purana and the Jain Sanskrit work, the "*Satrunjaya Máhátmya*", written about 420 A. D. corroborate many points of Hindu intercourse with the East.

(*e*) The great maritime activity of the Cholas of the 11th century A. D. is shewn by many points of eastern reference.

The Moslem Notice of India.

The first Moslem invasion of India was in 636 A. D. Moslem Conquest of North India happened by 1200 A.D. Of the Muhammadan writers on Ancient India in the intermediate period, 7 as yet are known :—1. Sulaiman. 2. Ebn Khurdatba. 3. El Masudi. 4. El Ist-khiri. 5. Ibn Haukal. 6. El Edrisi. Their accounts tell us much about our political history.

7 Alberuni (1030 A. D.)

He came out to India in the train of Sultan Mahmud of Gazni. He was a learned mathematician and astronomer. After having studied Sanskrit in India most diligently, he wrote his famous work entitled; '*The Tahkik-i-Hind*' (An Enquiry into India) which furnishes a very good account of Hindu manners, science and literature, though little of political history.

MODERN RESEARCH.

India owes a deep debt to the patient research of both Indian and Foreign Scholars, for the gradual recovery of our lost or forgotten history. No living lips can describe even a part of the great services done to India, by the first great English Scholar, Sir William Jones. Sir William was a great master of Latin and Greek. In India, he soon became proficient in Sanskrit. He soon discovered that the Hindu Chandragupta was no other than the Sandra Coptos of Alexander's historians. This discovery of synchronism proved as a *sheet anchor* in the obscured Hindu chronology. His English translation of *Sakuntala* produced a thrill in England and elsewhere. His monumental work was, perhaps, the establishment of the Asiatic Society of Bengal at Calcutta, 1784 A. D. and a Journal connected therewith. Jones aimed at a reconstruction of the Hindu History, but being busy with modern Sanskrit literature, he could not recover facts. He was followed by Colebrooke, a gigantic figure whose genius illumined every branch of Hindu learning. He left India in 1815 A. D. Col. Wilford was another great Scholar. His learned papers are preserved in the Vol. X. of Asiatic Reseaches. His wonderful array of facts indeed overwhelms all readers with a deep sense of his vast erudition; and the accuracy of his references and the correctness of his data cannot be doubted. Colebrooke was followed by Prof. H. H. Wilson. He translated the *Vishnu Purana* and from the Ancient King-lists and other

materials, wrote a history of the Hindus; but it was rejected by the scholars. We next find Dr. Miller in the field.

After the establishment of the Royal Asiatic Society in London in 1823 A. D., the attention of all Europe was directed to the Indian antiquities regarding religion, society, philology, philosophy, politics, architecture, arts &c.

Justice Pargiter's "*Dynasties of the Kaliyuga*" gives solution of many knotty points,

Princep's place is very superior in the field of Indian Research. His first decipherment of the Asokan inscriptions illuminated a considerable portion of the Buddhist history of India. His discovery of many new truths from his collection of coins of Western India, cleared the history of the post-Buddhist dynasties. His proposal for an epigraphic arrangement was not carried out owing to his early death at 40.

Dr. Burnell's discussion of the Palaeography of the Deccan. Decipherment of coins and inscriptions of the South. General Sir Alex. Cunningham's publication of Asoka's Edicts. (1877)

The Bombay Civilian Dr. Fleet's Catalogue of Gupta Inscriptions and his solution of Gupta Chronology.

Prof. Keilhorn's 'Epigraphy' of North India, published in parts.

Mr. Luther's Epigraphy of Brahmi Inscriptions. Mr. Louis Rice's Epigraphy containing over a thousand inscriptions of South India, much helps the reconstruction of Southern History.

Numismatologists :—(1) Rapson : "*Indian Coins*" (2) Cunningham's "Coins of Ancient India and Coins of Medioeval India. (3) Von Solett, P. Gardener 'The Coins of Greek and Scythian kings of Bactria and India in the British Museum. (4) V. A. Smith's 'The Gupta Coinage,' The Andhra History and Coinage. Catalogue of Coins in the Indian Museum. (5) Allen's Catalogue of Gupta Coins &c.

Besides, the labours of J. Fergusson, M. Kitto, Edward Thomas in North India ; of Sir W. Elliot in South India. Col. M. Taylor and Dr. Stevenson's works in Western India—deserve special mention and thanks.

German Scholars :—Dr. Fryankie, Prof. Leggie, M. Fowcher, Prof. Grunwadell's researches on the "Saka Dynasties."

Prof. Rapson's labours on the "*Kshatrapa Rulers*" *i. e.* Scythian Viceroys of Gujrat, give detailed accounts. Col. Tod's *Rajasthan* gives a systematic account of the Rajputs and their remote ancestors.

A. K. Forbes gives a History of Gujrat."

V. A. Smith's "*Early History of India.*"

Indian Scholars :—(i) Dr. Rajendra Lal Mitra : His labours on the Pala, Sena, Ganga and the Kesari Dynasties of East India. (ii) Dr. D. R. Bhandarkar's 'Early History of the Deccan.' (iii) Dr. Bhowdaji : 'History of Western India' and especially, his labours on 'Vikramaditya' ; Discovery of many new truths. (iv) Haraprasad Sastri. (v) Dr. Bhagawan Lal Indraji. (vi) Dr. A. Coomarswami : 'Ancient India.'

Europe, America and our British Goverment here are spending lots of money for the recovery of Ancient Indian History. Our Indian Chiefs and other rich men take little or no interest in the matter. Recently, the Tata Brothers of Bombay have been paying twenty-thousand rupees or more a year for the excavations of ancient Pataliputra. May not other wealthy Indians follow the example of these noble Parsee Brothers ? But we must remember with a sigh that the noble example of Kalhana's attempt at historiography was followed by no Indian of the plains !

Elphinstone justly observed, 'As the rudest nations are seldom destitute of some account of the transactions of their ancestors, it is a natural subject of surprise that the Hindus should have attained to a high pitch of civilisation without any work that at all approaches to the character of a history." Though things have mended much in these 80 years ; though liberal education, research, libraries, museums, first-rate journals, easy steam communication with Europe and America &c—have offered good many opportunities ; yet, has the world heard of a regular history from any Indian ?

CHAPTER II.

§ 7. Hindu art of writing.

The edicts and inscriptions of Asoka the Great had long baffled the skill of the early scholars to decipher them. In 1795, Col. Wilford thought them to be of Pándava origin. In 1809, Sir William Jones tried to decipher them but in vain. He, however, concluded that the Indian alphabets were children of the Semitic alphabets. In 1821, Cope and others supported Jones. Lapsius wrote a paper endorsing Jones's view (1834). Sterling in 1834 visited Khandagiri in Orissa, examined the letters incribed there and thought them an imitation of the Greek alphabet.

Thanks to the genius of J. Princep whose efforts first deciphered the Asoka edicts. His first detection of the words "*danam*" and "*Piyadasi*" led to his future discovery in 1837-38 :—(a) Facsimiles of Ancient Inscriptions lithographed by J. Princep. J. A. S. B. Vol. VII (1837). (b) "Alphabets from the 5th century B. C. up to their present state." J. A. S. B. Vol. VII. (1837). (c) The Delhi Pillar Explained"—Ibid. In Asoka's times—3rd century B. C., two quite distinct alphabets were in use, viz. *Indo-Bactrian* (Kharosthi, Sanskrit. Kharostri) in the N. W. Frontiers and *Indo Pali* in India.

Theories as to the origin of the Indian alphabets :—

1. Princep gives it a Greek origin. A. Muller, M. Senart, M. Joseph support it.

2. Dr. Wilson—"the Indian alphabets were made after the Greek or Phœnician model."

3. Sir Wm. Jones gives it the Semitic origin.

4. Weber, Benfey, Pot, Westergird, Buhler, Max Muller, F. Muller, Sayce, Whitney and Lennermot... believe in the Semitic origin or influence of the Indian alphabet.

5. Dr. Dickie: —"The Cuniform Assyrian alphabet, with the aid of the South Semitic alphabet has fathered the Indian alphabets.

6. Dr. Burnell—The "Indian alphabet is originated by the Aramæan alphabet. That alphabet was once current in Persia and Babylonia."

7. Benfey speakes of the Phœnician origin. Dr. Taylor objects to that. For, the Phœnician trade ceased with India by 800 B. C., If Phœnician alphabet would come to India in Solomon's time, then in 700 years (from 1,000 B. C. to 264 B. C.), there would arise good many alphabets in India before Asoka. But in Asoka's time, we find only one alphabet in Western India. Moreover, research has hitherto brought to light no alphabet in India before the 6th century B. C. Further, there is no resemblance between the Phœnician and the Indian alphabets.

Dr. Taylor's History of the Alphabet, Vol. II.

Dr. Taylor also contradicts Burnell's theory.

8. Dr. Taylor's theory—"The Indian alphabet owed its origin to the Sebian alphabet which was an offspring of the Phœnician alphabet." Through the connection of

India with the western world by both land and sea, the Indo-Bactrian alphabet had entered N. W. India by the Khyber Pass. The alphabet of the western India had come from the west by sea. Yemen of Arabia was a great centre of trade from 1,000 B. C. There was the exchange of all commodities. Egypt brought cloths, glass and papyrus. Syria brought wine, oil, brass. Phœnicia brought arms &c. And India would send ivory, gold, precious stones and other articles. At first the Sebians were the leaders and immensely rich. Trade of Yemen with Egypt was in full swing till 2500 B. C, and with India till 1000 B. C. Even under the Ptolemies, the Egyptians never traded with India direct. The large Sebian ships would visit the Red Sea, Persian Gulf, the African Coast and the mouth of the Indus. The *Periplus* also states that Aden was the centre of trade. In the beginning of the 2nd century A. D., Indian goods were exchanged at Diocoridus Islands near the Somali coast. Thus the Sebian alphabet—itself a branch of the Phœnician—had an ample opportunity to come to India.*

The point is briefly this :—The Indians before the 6th century B. C. knew not the art of writing. The merchants of western India brought an alphabet from the west, in the 7th or the 8th century B. C., for their commercial purposes. The Brahmins soon borrowed it from the merchants and made it all their own, of course in a quite altered form, called the "*Brāhmi Lipi*" which afterwards became the parent of the various Indian alphabets. The other alphabet used by Asoka—in the

N. W. Provinces soon fell into disuse, as it did not suit the Indian tongues."

Two reasons mainly led to such an inference :—(1) Absence of any archæological evidence to show that writing did exist in India before 600 B. C. (2) Presence of several Sanskrit texts to show that knowledge in Ancient India was mainly transmitted by means of a highly trained memory.

Almost all have ignored the originality of the Indian alphabet. We, however, find two great figures holding a contrary view upon this :—

(1) "The peculiarities of the Indian alphabet demonstrate its independence of all foreign orgin and it may be confidently urged that all probabilities and inferences are in favor of an independent invention."

Prof. J. Dowson. J. R. A. S. New Series Vol. XIII.

(2) "It (the Indian alphabet) must have been local invention of the people themselves for the simple reason that there was no people from whom they could have obtained it."

Cunningham's Corp. Ins. Indicarum,

(3) "Formerly, there was hieroglyphic writing in India and Asoka's letters were fashioned in imitation of that."—Ibid.

Unlike Ancient Egypt and Assyria, India is highly rich in tradition—secure tradition, I may say. Of course, the evidence of tradition is rather inferior, yet doubtless, it has a high degree of probability. All traditions point to the fact that our remote ancestors were not ignorant

of the art of writing. The following will bear out its truth to a great extent :—

(1) The Vedas—(a) R. V. X. 71. 1-4.

"Children first know the names of objects; that is their first step towards learning a language; their inner thoughts and language gradually develop through the grace of the Goddess of Learning." (1)

"As they cleanse *saktu* (powdered grain) with a sieve, so have the wise purified language by their intellect. That refined tongue gives them many benefits. In the composition lies fortune." (2)

"The wise find their way to language by means of sacrifice; thus they got the language which the seers had in their minds. Having got that, they spread it everywhere. The 7 metres utter prayers in that language.' (3)

"Some see the words, and yet cannot make out the sense; some hear words, but fail to understand their meanings! As a loving wife, dressed in her gayest, reveals her person to her own lord, so does the goddess of speech reveal herself only to her chosen few. (4)

(*a*) Again, R, V. X. 71. 7. "Those who had eyes and ears *i. e*, wisdom, attained extraordinary power in expressing their ideas" Besides, there are other riks in the Rig-Veda that show the existence of writing.

(*c*) The Brahmana Works of the Vedas :—(i) The *Kausitaki* Bráhmana (VII. 6) has it—"Pathyásvasti (a goddess)—knows the "northern region." Now, Pathyàsvasti is *Vach* (the goddess of speech). Hence in the northern region, speech is better known and better

spoken; and it is to the north that men go to learn speech. It is said that men listen to the instruction of any one who comes from that quarter. For, this is renowned as the region of speech."

Muir's Org. Sanskrit Texts P. 338,

NOTE. Formerly, Aryans from India used to go to *Uttara Kuru* &c—to study science, language &c. *Pathyásvasti*—an Aryan woman of ancient Afghanistan, went to the north, studied there and obtained the title of *Vák i. e.* Sarasvati.

(ii) The *Gopatha Brahmana* of the Sàma-Veda describes and discusses alphabet and letters.

(iii) The *Tandya Bráhmana* also hints at alphabet and letters.

(2) The Vedangas :—(*a*) Sikshá (*i. e.* Training of Articulation). All early grammarians insisted on the distinct and correct articulation of letters and sounds, as, otherwise, the gods would be displeased and wonld not give good. Even Panini—the last of the Vedic grammarians (fl. about 800 B. C.) says in his work on Sikshá —"The letters should be so uttered that they are neither indistinct nor eaten" &c. He further states in the same work that according to Mahesa, there are 63 or 64 letters. Brahmá also confirms it.

(*b*) Kalpa *i. e.* the Treatise on Rites and Rituals.

The science of Geometry (Sanskrit *S'ulva Sástra*) forms a part of it, originating from the varied forms of altars. In M. Sanskrit, it is called *rekhá ganita i. e.* lineal measurement of plane surface. The words *rekha*

(line) and *lekha* (writing) are radically the same. The former applies to geometry, while the latter to the *lineal representation of ideas or* thoughts *i. e.* writing. These two are kindred. The existence of the former shows the existence of the latter These "Rules of the Cord" form a part of the Taittiriya Sanhitá of the White Yajur Veda of the 14th century B. C.

(*c*) Vyakarana (Grammar) :—Formerly the people of Central Asia spoke a free tongue, called *Bálhika Bhāshā* or Brahma Bhāshā. At the request of the learned Aryans, Indra, Chandra and Mahesa wrote the first scientific grammars. From that time, the chaste tongue—*Sanskrita* came to be used. These grammarians invented letters. *Brahmá*—the first Aryan Pope, perfected and introduced the alphabet, afterwards known as the *Brāhmi Lipi*,—father of the alphabets *S'ārada*. *S'riharsha* and *Kutila* and grand-father of the later Indian alphabets. The *Brahmi-Lipi* was the alphabet of the Aryans and *Māhesa* their grammar. Panini has quoted the alphabet of *Mahesa*. As the great English poet Spenser tried in his poem to preserve the old school, so Valmiki, Vyasa and his disciples tried to preserve the old Vedic School. Vedic Sanskrit prevailed till 1000 B. C. From 1000 B.C. to 700 B. C. sacred Sanskrit and secular Sanskrit flourished alike. From 700 B. C., Pali reigned supreme for at least five hundred years, Panini flourished about 800 B.C. and compiled his "*Grmmar in Eight Lectures*" to serve both secular and sacred writings.

(i) Panini's Grammar contains the words *libi* and *lipi* (alphabet) *Nishka* and *Rupya* (coins).

(ii) The 14 rules of Mahesa quoted by Panini in the beginning of his grammar, show the divisions of the alphabet.

(iii) Panini frankly admitted his debt to his predecessors like Yáska, Páraskara, Sákatáyana, Vyása and his disciples whose works he had consulted and whose rules he had quoted in his grammar.

(iv) Panini has used the word *grantha* (a written book) 4 times in his grammar.

(v) He has used the word *Yavanāni* (alphabet of the Greeks ?) which shows that other alphabets were then in use in India.

(*d*) The *Nirukta* (philology) of Yaska and Prosody also refer to the existence of an alphabet.

3. The Upanishads :—(i) The *Taittiriya, Sik-sha-valli* section, mentions *Varna* (letters), *Swara* (vowels) &c.

(ii) The *Chhāndogya Upa.* (P. 132) states that Indra invented the 14 vowels, Chandra invented the 4 aspirants S', Sh, S, H ; and Mahesa invented the 29 letters from *ka* to *wa*.

4. The Sanhitás (Codes) :—(i) Manu—Chap. VIII. sl. 47, 51-52.

"If a creditor applies to the king for the recovery of money from the debtor, then the king must first prove from the evidence of witness and *document*, the debt and then cause the amount to be paid to the creditor

and if it appears that the debtor denies the debt altogether, then he must punish the debtor in a suitable way.

(*b*) Manu Sanhita, Chap. VIII. sl. 168.

"Anything done under compulsion regarding gift, possession, evidence, *writing* &c.—must be set down as invalid."

(ii) Vishnu—The *Vis. Sanhita*, VII. lays down 13 sutras on the writing of documents.

(iii) Nárada :—"In a law-suit, he whose case is proved to be true by the evidence of witness or written document or possession or by swearing—is certainly the winner ; otherwise, he is defeated

(iv) Manu, Nárada, Yájnavalkya, Kátyáyana, Gautama, Vrihaspati, Baudháyana—all ancient law-givers,—hold that *written evidence* is the strongest of all.

(v) Yájnavalkya—Chap. I. sl. 318-30. Chap. II. sl. 5-7 refers to writing, to be used in plaints, documents &c—with definite dates &c.

(vi) Vyása ;—"A draft should be first drawn on a piece of wood, or clay ; then after necessary correction, it should be set down in some writing material."

NOTE. The writing materials were wood, rock, clay, metallic plates, barks and leaves of trees, bricks and paper. Yajnavalkya speaks of paper made of cotton or other materials.

(vii) Parásara in his Code, Chap. X—speaks of the Kayasthas as professional writers.

(viii) Vrihaspati says :—"Since men are apt to forget things even in six months, Brahmā made a regular alphabet to be used in writing of various kinds, long long ago."

5. The Sanskrit Epics :—(i) It appears from the Rāmāyana that it was *written* by Válmiki. (ii) Ram, Sundara Book, canto 36. Hanumān speaking to Sitá, says—"I have come as a spy of Rama : Just see the ring bearing his name. The end of your sorrows is near, rest assured." (iii) The same Epic tells us that Rama was well-versed in the poems and the plays of his times, containing various Prakrit elements. (iv) The Mahabharata, discoursing on the Golden Age, states that there was no sale of the Vedas then." (v) The same Epic, Peace Book, mentions the *Brāhmi* alphabet and the matter of the Vedas &c, being written in it (vi) Elsewhere, in the same Epic, it is said that the sellers, blamers and the writers of the Vedas (for sale)—shall go to hell." Yuan Chwang also speaks of the Bràhmi Lipi as being of Brahmā.

Here it may be argued by some that the references to the art of writing in Ancient India, as given in the Codes, are really later interpolations. But scholars generally believe that the present metrical Codes are, no doubt, based on the old prose Dharma Sutras.

6. The Purínas :—(i) The Padma Purana, Pàtala-khanda, Chap. 63—describes at length—the *Brāhmi* or

Deva Lipi. (ii) The Garura Purana, Pt. I. Chap. 209-216 deals with alphabet and grammar. (iii) The glory of the *Brahmi* or *Deva* alphabet has been recorded in diff-rent Puranas.

7. Other Notices :—(i) *The Bhāva-Prakāsa* (a medical work) states that Brahmā wrote in simple language a great work on medicine called the *Brahma Sanhita* in a lakh (100,000) of slokas. (ii) Trade concerns and State affairs required writing. A State could not but keep records. Dr. Fleet also speaks of our "ancient *archives*" (Imp. Gaz. of Ind. Vol. 2. Epigraphy, P. 4.) (iii) The Sanskrit Epics and the Puranas testify that the horse of a *Sacrifice* had to be let loose with a letter of challenge on the forehead of the beast, The Victor usually erected pillars of victory on the conquered tracts. They had to issue invitation letters to the conquered Chiefs, under imperial seal and signature, to attend a Sacrifice. Holy grounds were marked with sacrificial posts of metal &c. These were meant to proclaim their glories in written descriptions to the posterity.

(iv) All grants of lands, tributary engagements, contracts, treaties, lending &c—certainly required writing,

(v) The gold coins called *nishka* and other articles of gift often bore a description of the royal donors.

(vi) Shafts, swords, rings., chariots &c—often bore inscriptions of their distinguished owners.

(vii) Letters passed between kings, private persons, merchants, lovers &c.

(viii) The Early *Rig Veda* of over a lakh of hymns, the *Rik Prátisákhyas* and the *Anukramanikás*—all very voluminous—were divided into Books, Cantos, Chapters, Sections, Subsections &c, &c. We cannot say if mortal memory, however trained, could remember those delicate things.

(ix) The largest number in the Hindu arithmetic is of 18 digits. How, without writing, such highly complex calculations could be made?

(x) The earliest alphabetists are said to have been the Egyptians, the Babylonians, the Phœnicians and the Chinese. These peoples were known to one another. Scholars hold that from China to Egypt, there was once one domain of great Aryan influence. They also hold that the people of Egypt, Chaldea and China, were perhaps a fusion of the natives and the Aryan intruders from Central Asia. The Phœnicians also were no other than Aryan colonists in Asia Minor. Their name in the Rig Veda was *Pani*, merchants, Lat. *Pœni*.

Find of some inscriptions in Asia Minor of the 14th century B. C. shows the invokation to the Vedic gods Varuna, Nāsatya &c. The most probable fact is that the Aryan Panis first traded with the West; afterwards a colony of them settled in Asia Minor.

Speaking of the Phœnician influence on history, the editor, *Historians' History of the World*" observes that (i) their position was more due to their circulation

of the cultures of the *eastern lands* to western countries than to their own creations.

H. H. W, Vol. 2. P. 353.

(ii) "Even Chinese ideas were to some extent accessible through the mediation of India."

(Do. Vol. 1. P. 472.)

(xi) Yàjna-Valkya (fl. perhaps 1350 B, C.) speaks of paper made of cotton and other materials. Nearchus also (4th C B. C.) refers to the Hindu manufacture of paper from cotton.

(xii) The ancient Hindus knew the approximate *shape* and size of their own land. (Cunningham's Anc. Geo. of India) They knew the distances of places all over India. The waysides were marked with *Krosānkas* (*i. e* mile-stones).

CHAPTER III.

§ 8. Hindu Chronology.

1. "Chronology" says Prof. Petrie, "is the back-bone of history." Judged by this, we Hindus have strong muscles, but a weak back-bone—more materials for reconstruction, but less secure chronology. Looking into our own chronology, we meet with two forms of it :—one *historical* and the other *monstrous*, meant to magnify things and thereby attract "lightless mass" towards Hinduisation. Needless to say that we have nothing to do with the yugas, the monstrous chronology and the legends. Though based on astronomical calculations, yet for historical purposes, the said monstrous chronology may be safely rejected.

2. In ancient India, 5 different kinds of years were current. Of them, the *solar* year of 365 1/4 days and the *lunar* year of 354 days were most prominent. In all secular matters, the *lunar* year has been ever in common use. Bhāskara in his *Siddhanta Siromoni* also states—"the measurement of months, days and year is regulated by the course of the moon."

3. We shall now consider the principal Eras of Ancient India and see which of them furnishes us with the sound chronological back-bone of our history :—(i) *The Gavám*-Ayana *i. e.* the Cows' Era (solar), used by the Vedic seers who reckoned such 460 cycles. 4 years made a *cow* or cycle. Therefore they counted 1840 years in all. As the initial or the final

point of it is not known, we better abandon it. (ii) *The Kaliyuga Era* (lunar) begins in 3102 B. C. *i. e.* 2950 B. C. (olar) (iii) The *Saptarshi Era* of Kashmir (lunar) begins in 3076 B. C. *i. e.* 2925 B. C. (solar). (iv) The *Yudhisthira Era* (1388 B. C.) is long dead. (v) The *Mauryya Era* (312 B. C.) now obsolete. (vi) *The Samvat Era*. 58 B C. (lunar), 56 B. C. (solar) (vi) *The Sakavda* (solar) begins in 78 A. D. (viii) *The Gupta Era* begins in 319 A. D. (ix) *The Harsha Era* begins in 605-6 A. D.

We find three *Kaliyugas* in our Hindu writings, viz, the Aryan Kaliyuga, the War Kaliyuga and the Astronomical but *imaginary* Kaliyuga of Brahmagupta (B. 598 A. D.) Of these, the first is historical and genuine ; the second is a clever invention of the later Brahmins to magnify Krishna and to popularise his worship. The third, is to last 432,000 years and is an imaginary period and as such, falls beyond the domain of history. The *Mahabharata* and the Bhâgavata Purana are foremost in preaching the *War-Kaliyuga*. Hence the Kaliyuga Epoch, 3102 B. C. is usually identified with the era of Yudhisthira and the date of the Mahabharata War. This wrong notion has seriously disturbed the balance of our Hindu chronology.

Then, what is the Aryan Kaliyuga epoch ? What is its historical origin ? The answer is clearly hinted in the Mahabharata, Peace Book, Chap. 59. The facts in full are given below :—

The moral fall of the Aryans, then living in and about the Kashmir Valley was rapid. The seers and the

sages lived apart from the mass; they seldom married and were mostly given to religious contemplation. The mass of the Aryans, without proper light and leader, soon became vicious to the extreme. Rape, adultery, theft &c., were committed most daringly. Aryan nature ran quite wild. Brahmá, the greatest Aryan sage, came to know of these. To reform and regenerate the Aryans, he held a council, desired the chief sages and seers to marry and have touch with the people. Many, however, refused to marry. But some 30 sages agreed. Brahmá himself married. The sages now became known as *prajápatis i.e.*, progenitors. Of these, there were seven wise brothers known in history as *Saptarshi i.e.*, 7 seers. From them have come the high-caste Hindus of India. The national character of the Aryans was soon essentially reformed by the vigorous efforts of Brahmá who is further said to have drawn a long *Penal Code* for the regulation of society. This work, gradually condensed, gave rise to the *Niti-sastras* of Vrihaspati, Sukra, Kàmandaka, Chànakya and others.

To mark the epoch of this Aryan downfall, the Kaliyuga Era was established. It began from 2950 B.C. (solar) and continues to this day. The *Saptarshi* Era was founded in honor of the seven wise seers already referred to. It has ever been confined to its native place Kashmir. The difference of the two eras is (3102-3076) 26 years lunar = 25 years solar. Therefore 2950-25 = 2925 B. C. was the starting point of the *Saptarshi Era*. Doubtless, these two eras are historical. Here

is the beginning of our Hindu History.' We may place the rule of Manu :VII, the first king of the solar dynasty approximately in the year 2800 B. C. or a little later.

Having fixed this outer limit of our chronology, we next proceed to determine the other important periods and points. According to some, Chandra-gupta, ascended the throne in 321 B. C. This is incredible. Alexander died in 323 B. C. How could Chandra-gupta, then a quite helpless fugitive—win North India and Afghanistan in two years? We are, therefore, inclined to think that he was crowned in 312 B. C., having fought and worked hard for 10 years (323 B. C to 313 B. C.) to build his empire. This also appears from the following ;—

"Sthûlabhadra—the 9th successor of Mahàvira and a minister of the 9th and the last Nanda, died either in 215 or 219 years after the death of Mahavira—the same year in which the last Nanda was slain by Chandra-gupta." (J. R. A. S. XI 246) Mahavira died about 531 B. C. or 528-27 B. C. Therefore, 531-219=313 or 527-215=312 B. C. The Mauryya Era in which king Khàravela of Kalinga dated his inscription—also proves the initial point of it as 312 B. C.

4. *The Nanda Dynasty.* Most of the Puranas assign to it a regnal length of 100 years (lunar). The *Vāyu Purana* gives 96 years. Taking this minimum, we have 96 lunar years=93 solar. Therefore 312+93=405. So, Nanda the Rich was crowned in 405 B. C. Nanda ruled 40 years and his 8 sons, 53 years.

5. *The Saisunāga Dynasty* The Puranic figures of 362 years (Vishnu P.), 360 years (Bhagavata) and 332 years (Vayu P.) for only 10 kings, do not seem to be credible, though not altogether impossible. Taking 25 years to a reign, we can allow 250 years at most for the 10 Saisunaga rulers. 405+250=655. Therefore, the year 655 B. C. is the date when Sisunága—the first king came to the throne. (a) The date of Buddha, the great Hindu Reformer, deserves here a passing notice. All traditions affirm that he died at the advanced age of 80. As this was acc. to the *lunar* measure, Buddha therefore lived 77 *solar* years. The date of Buddha's death is not yet finally settled. It was formerly believed to be sometime about the middle of the 6th century B. C. Later research of Fleet, Buhler, of Takakusu. (J. R. A. S 1905. P. 51) and Sarat Chandra Das, (J. R. A. S. Pt. I. 1886. PP. 193-203) proves it to be 487-86 B. C. 487+77=564. Therefore Buddha was born in April or early May, 564 B. C. and died in April or early May. 487 B. C.

6. *The Prādyota Dynasty.* The Puranas assign to the 5 rulers of this Line, a period of 138 years. But Pandit Kaliprasanna Vidyaratna, in his translation of the *Vishnu Purana* adopted 128 years, perhaps on good authorities. This minimum of 128 lunar=124 solar years. Therefore 655+124=779 B. C. witnessed the end of the Várhadratha dynasty and the beginning of the Pràdyota.

7. *The Mahâbhárata War.* The *Vishnu Purana* (IV. 24-32) states that from the birth of Parikshit,

grandson to Arjuna, to the coronation of Nanda the Rich, there elapsed 1015 years (lunar). Three other Puranas make it 1050 years ; the minimum 1015 = about 983 solar years. 405 + 983 = 1388. Hence it is highly probable that the Great War took place in 1389 B. C. November and December. Again 1389-779 = 610 years during which 23 or 22 kings ruled. *The Bhagavata Purana* gives the distance from the Great War to Nanda as 1,000 years Lunar = 969 years solar 405 + 969 = 1374. Therefore the date of the War falls on 1374 B. C. Needless to say that we prefer this latter date.

8. *The Date of the Rámáyana.* Ráma preceded the Pàndavas by some 60 years only. Satānanda, son to Gautama, author of the Hindu Logic, was the priest to the marriage of Rama and Sita. Kripa and Kripi, grand-children of Satānanda, were afterwards fostered by king Sántanu of Hastinapur. Kripi was married to Drona—the military preceptor to the Kauravas and the Pándavas. Yudhisthira ascended the throne in 1388 B. C. Rama began to rule about 1450 B. C. Bibhishana, ally of Rama and king of Sinhala tendered his submission to the Pandava general, out on the conquest of Southern India. Of course, he was then in his green old age. The *Ramayana* was composed not later than 1435 B. C.

9. *The Solar Dynasty.* It is already noted that Manu began to rule about 2800 B. C. and the Mahabharata War came off on 1389 B. C. ∴ 2800 – 1389 = 1411 years ÷ 61 kings of the solar line from Manu to Nala,

great grandson of Rama, gives an average of 23·2 years to a reign.

10. *Coming of the Aryans.* The Aryans had entered India long before the rise of the so-called Solar and the Lunar dynasties of N. India. Scholars disagree as to the earliest date of the Aryan invasion of India. Their views are noted below :—

(i) "It is purely conjectural"—Prof. A. A. Macdonell.

(ii) Prof. Jacobi and others give the date as "at least 4,000 B. C.

(iii) General surmise, "2,000 B. C. or a little earlier.

(iv) "The beginning of this invasion.................. dates from a vaguely-determined period *which can hardly be more recent than* 2,000 *B. C.*

Hist. Hist. of the World Vol. 2, P. 483 &c.

Nobody can say exactly when the Aryans first came to India. Within historic times, the first Aryan occupation of India appears to have occured about 3,000 B. C. or earlier. Owing to great political disturbances in Central Asia, many Aryans came out and settled in Western Asia, Babylonia Afghanistan and India about 2825 B. C. or a little later. Manu began to rule in N. India 2,800 B. C. The *Panis i. e.,* Phœnicians founded their colony in Asia Minor in 2,800 B. C. The date of Manu is warranted by all traditions and as such, may pass for historical date. The Egyptologists vary as to the initial point of their chronology: Some give it as 6,000 B. C. and some, as 3,000 B. C. *The Historians' History of the World* has adopted the mean *i. e:*

4500 B. C An eminent English Scholar has given it as about 2800 B. C. These earliest dates of Egypt, Babylonia and China are *conjectural*, and yet entitled to a "certain measure of confidence." Whatever be the exact date of the first Aryan invasion of India, it is almost certain that the *Kaliyuga Era* (2950 B. C.) and the *Saptarshi Era* (2925 B. C.) of Kashmir are historical.

11. *The Samvat and the Sakāvda.* In direct opposition to Hindu tradition, some scholars have sported into curious theories as to the origin of these two eras. According to Prof. Keilhorn, Kanishka was the founder of the *Samvat* in 58 B. C. Dr. Buhler thinks that the former "*Era of Malwa*", afterwards became known as the *Vikrama Samvat*, owing to its possible cannection with Yasodharman of Ujjain.

Again, 3 different theories are advanced as to the origin of the *Sakāvda* (78 A. D.) viz., (i) It marks the foundation of the Saka Kushan Empire by Kadphises I (45 to 85 A. D.). (ii) Kanishka founded it. (iii) It was established by the *Saka Satraps* of Gujrat when they freed themselves from the yoke of the Indo-Parthian kings.

The basis of these inferences appears to be very weak. Kanishka, acc. to Dr. Stein and others, belonged to the 2nd century A. D. Besides, he was not a *Saka* (Scythian). The Chinese historian Pankuo states that the Sakas were eternal enemies of the Kushans. So, Kanishka could not be the founder of the *Samvat* or the *Sakavda*. Again, if *Sakavda* means a Scythian era,

(which it is not), the Kushan emperor Kadphises cannot be its founder. The *Satraps* of Gujrat were local governors and Scythian,—enemies of the Hindus. How could then Hindus of India at large adopt their enemy's era as their own? It is not reasonable and probable that the Hindus, even to this day should use the era of their foe, while they have forgotten the era of their Yudhisthira, Chandragupta and Hashavardhan ! !

Hindu tradition connects these two eras with their two great national heroes viz, Vikramāditya of Ujjain and Salivāhana of *Pratisthana*-afterwards *Paithan* (on the Godavari,–capital of the Andhra empire of *Maharashtra*, (now a part of the Bombay Presidency) The first is reckoned from the birth of Vikrama in 56 B. C. and the second from the death or coronation of Salivahana in 78 A. D. (see, *Savda-Kalpa-Druma*.)

Tradition affirms that (i) the first great Vikramaditya lived at Ujjain from 56 B. C. to perh. 20 or 25 A. D. His father was Gandarbha Sena, brother, the noted poet Bhartrihari and son, Prince Mádhava Sena (ii) He saved the nation and Hinduism by signally defeating the Scythians whose political importance and outlandish manners had appalled the Indians. (iii) He was just truthful, mighty, magnanimous, a patron of learning and a staunch supporter of Hinduism. (iv) His very name *Vikrama Sena* began to be called *Vikramaditya* ("a very sun in prowess") and his city *Avanti* began to be called *Ujjayini* (the victorious city.")

The people most probably started an era after his name but he modestly declined the honour thinking that success

against the *Sakas* was mainly and largely due to his people of Malwa. So, the era began as *Mālavābda i. e. the Era of Malwa*. By it, Vikrama perhaps showed both compliment and appreciation. However, it continued for several centuries unaltered. Then, fresh successes of new Vikramadityas converted that running era into its later name of *Vikrama-Samvat*.

The following points regarding Vikrama's time and historic character will show that he was not a mere "*Wandering Shadow*" from the first century B. C. to the 6th C. A. D. :—

(1) Dr. W. W. Hunter once took from the Pandits of Ujjain a list of her rulers, which convinced him that the first Vikrama lived there in the first century B. C. and A. D.

(2) It is said that Vikrama was defeated or killed by the mighty Andhra prince Salivahana. This Salivahana was no other than *Sala*, native *Hala*, (V. A. Smith) a king of the Andhra list, ruling from "69 A. D. to 74" A. D. Vikrama came to the throne at 40. Therefore he ruled from 14 or 15 B. C. to perhaps 20 A. D.

(3) The glorious title of *Vikramaditya* (*a very sun in prowess*) was borne by 8 different kings, all noted in history and all fit to assume it. The first one must have been the greatest. Otherwise, the title could not be so *enviable*.

(4) *The Satrunjaya Mâhâtmya*, Chap. XIV., the oldest Sanskrit Jain work composed in 420 A. D. or

598 A. D. (Weber) says that "*Javada*, a merchant of Saurastra (Cathiawar) sent a fleet to China and the Eastern Archipelago, which returned after 12 years with a burthen of gold. The father of *Javada* lived in the time of Vikrama who was born 470 years after the death of Mahavira." Now Mahavira died in 527 B. C. Therefore Vikrama was born in B. C. 527-470=57 B. C.

(5) The parentage of this first Vikrama differs from that of any other known as Vikramáditya.

(6) The *Agni Rurana* declares him of Scythian origin. This is only possible for the first Vikramaditya.

(7) Bhartrihari's ideas and language, used in the "*Centuries*," differ a good deal from those of the later authors.

(8) In the *Kumára-Sambhava*, Kàlidàsa refers to the evil influences of a Great Comet. This seems to show that Kalidasa had witnessed the rise of a Great Comet and its serious after-effects. India, Central Asia and Eastern Europe were then being convulsed by the Scythian invasions. The Great Comet was seen in India in 1910 A. D. It makes a cycle in 76 years. 25 revolutions take us back to 10 A. D. Vikrama assumed the reins of government in 14 or 15 B. C. Kalidasa therefore may have written his said poem sometime between 15 to 20 A. D.

(9) *The History of Oudh* tells us that the Mauryyas, the Greeks,and the Mitras ruled there; then came Vikrama who with his son, held it for 80 years. Then it was long under the Guptas of Magadh. To revive Hinduism,

Vikrama built 360 temples, there. Sravasti also was under Vikrama and his son for 14 years only. It is said that he occupied *Sravasti* 500 years (485 solar) after the death of Buddha. ∴ 487—485=2 B. C. He was an avowed enemy of the Buddhists.

(10) Kashmir was under the Guptas in the 4th Century A. D. The *Vikramaditya* (not of *Samvat*) of the Gupta Family set up Pratàpàditya, a near relation, on the Kashmir throne, 343 A. D. (Raj-tarangini). (11) Yasodharman Vikramaditya placed Mātrigupta—a poet of his court—on the Kashmir throne (about 558 A. D.) (12) Kalidasa's astronomical work the "*Jyotirvid-Abharana*" shows that he wrote that sometime between 35 and 30 B. C. Both Vikrama and Salivahana were called *Sakāri i. e.* foe of the Scythians. Vikrama was called *Vikramaditya* and Salivahana—*Sakáditya*. The latter is also called *Sala*, *Sakendra* or *Saka-narapati* &c. The name Salivahana probably originated from *Sala-Sātavāhana*. The classical *Sala* corrupted into local *Hala*, mentioned on the Andhra list. V- A. Smith's descriptions of *Hala* entirely tally with the Hindu descriptions of Sala or Salivahana. Hala ruled from 78 A. D. The *Saka Era* is counted from his coronation (The Cave Inscription of Badami, 578 A. D.) in 78 A.D. The *Historians' History of the World* also has admitted this origin of the *Saka Era*, that began with the Andhras who brought it to their Magadhan Empire.

(13) Pankuo wrote his history of the *Han* dynasty of China about 80 or 90 A. D. He used *present tense*

in speaking of Kadphises I's subjugation of the 4 other Yue-chi tribes. Dr. Marshall in his paper on *Kanishka's Time* in J. R. A. S. April, 1915, shows Kanishka as subsequent to Kadphises I. So Kanishka could not be living in 57 B. C. to be the founder of *Samvat*.

(14) Vikrama's *Amara Sinha* was not the same as built the temple of Buddha Gayá in 500 A. D. Again, we hear of 5 *Varáhamihiras*; (1) The first, author of the *Vrihad-Sanhita*, lived in 58 B. C. (2) The second, author of a revised edition of *Brahma Siddhánta*. lived in 80 A. D. (See *Jyotishi*. P. 62). (3) The third, author of the present *Vrihat Sanhitá*, lived in 285 A.D. (See, Vr. Sanhita. Chap. I. Sl. 2; also Chap III. Sl. 2.) (4) The fourth, author of the *Pancha Siddhántiká* lived in the 6th century A. D. (5) The fifth lived in 1600 A. D. (See Visvakosha.)

CHAPTER IV.

§ 9. The Pre-historic Aryans.

High Antiquity of Human Civilisation :—Human civilisation is old, very old. There is almost no definite knowing, through how many stages it has passed. We of to-day cannot form a clear idea of it from the sketchy accounts preserved. Our own historians, if we may call them so, desire us to believe in about 80,000 B. C. as the date of the dawn of human civilisation. It is already stated that the grand period of one Manu, called a *Manvantara*, lasts 12,000 years (lunar). Six such Manvantaras are said to have already gone. And a considerable period of Manu VII, son of Vivasvan, has also already run. The notions of other ancient nations far surpasss those of the Hindus, as regards the l ength of periods. The Jewish and the Christian world alone long remained fettered with an imagined limit of time. The following excerpts from the *Hist. Hist. of the World* will show what a great change has come upon them regarding their idea of the past :—

"Prior to 1859, the people of Christendom rested secure in the supposition that the chronology of man's history was fully known from the very year of his creation. One has but to look to the first chapter of Genesis to find in the margin, the date 4004 B. C. recorded with all confidence, as the year of man's first appearance on the globe. But half a century ago, research, chiefly of geological nature—revealed new and important facts as to the high antiquity of man. Now

the historian can speak of dates anterior to 4004 B. C. The Egyptologist is disposed to date the building of the Pyramids, a full thousand years earlier than that. And the Assyriologist is learning to speak of the state of civilisation in Chaldea some 6,000 or 7,000 B. C. with a certain measure of confidence. But he no longer thinks of these dates as standing anywhere near the beginning of history. He knows that man in that age,in the centres of progress, had attained a high state of civilisation and he feels sure that there were some thousands of centuries of earlier time during which man was slowly climbing through savagery and barbarism of which we have only the most fragmentary record. He does not claim to know anything of the dawnings of civilisation. Wherever he turns—in China, Egypt, Chaldea, India—he finds, at best, a period of only 8,000 to 10,000 years giving proof of a civilisation already far advanced. Of the exact origin, we know nothing absolutely. The creation of man with its fixed date is a chapter that has vanished from modern histories."

H. H. W. Vol. I. Introduction.

Again, it says elsewhere :—

"Until the crypts by the Nile and the earth-mounds by the Tigris and Euphrates gave up their secrets, absolutely nothing was known to Scholarship of the main sweep of civilisation more anciently than about the 6th century B. C. Beyond that, all was myth, fable, unauthenticated tradition. And now the indubitable monuments of civilisation carry us back over a period, at least 3 times as great. Archbishop Usher's famed chonology

which so long dominated the ideas of men, is swept away. In the year 4,004 B. C., the so-called year of creation, vast communities of people, in widely separated portions of the earth, had attained a high degree of civilisation. The more recent excavations by the Americans at the site of Nippar have carried the evidence back to 6,000, even 7,000 years B. C. But note how these new figures disturb the balance of history. If our fore-runners of 8 or 9 thousand years ago, were in noon-day glare of civilisation, where shall we look for the much talked-of "dawnings of history"? By this new standard, the Romans seem our contemporaries in latter-day civilisation; the "golden age" of Greece is but of yesterday; the Pyramid builders are only relatively remote &c."

H. H. W. Vol. I. P. 625-26.

It is manifest from these that "the fabled glory of ancient India, Assyria, and Egypt, was no myth, but a very tangible reality." In the case of India, the architectural remains of the most ancient period, are almost wanting. Yet the scholars assign to it a very high, enviable and venerable position. The same view of India was expressed by Mr. Thornton in 1850, several years before the scholars published the wonderful results of their new research. The following points indicate the high antiquity of India:—(1) Her commercial intercourse with Ancient Egypt, Assyria and Assyrio-Babylonia &c. (ii) Her ethnological similarities with the most ancient people of those countries. (iii) Her world-old traditions often garbed in mythological dress, There is still a class of scholars in Europe who fail to bring themselves

to believe the secure Hindu tradition. But eminent authorities are not wanting to hold that

(i) "There is no myth without its back-ground of fact."

H. H. W. Vol. II. P. 368.

(ii) "There is no smoke without some fire"—is a maxim which the historian should never overlook."(Ibid.)

(iii) "Under the embellishments of the story, and although the facts are clothed in concrete, fabulous and symbolic forms,one can find serious information scarcely affected by the myths, traits of a striking reality which are not due to popular imagination nor to the *romantic Verbe* of historians, but which bear the impress of a far-off origin and an incontestable authenticity.

H. H. W. Vol. II. P. 426.

Research, mainly English, has lifted up the "mantle of ages" so visibly that the historian may now peep far into the dim ages of the past. To-day men believe things that they would not or did not yesterday. We believe things that the Anglo-Indians do not. Again, the things which the latter see in India and believe, are not often believed in Europe. Europe has, only half a century ago, burst forth from the shell of an imaginary chronology. Hindus ever believe in their high antiquity. The thousands of centuries before 4004 B. C., during which man was slowly climbing up towards civilisation"—is not a new truth to the Hindus who invariably believe in the existence of 6 former *Manus* whose periods cover 72,000 years (lunar). Even then, civilisation was perhaps somewhat advanced. But nobody can give the exact date of the dawning of human civilisation. However,

according to the Hindus, human history begins about 80,000 (lunar) years ago, when Manu I. was the ruler. He is also called the *Adima* (the first Patriarch) cf. *Adam*. It is said that he was a very mighty king. *Satarupá* was his wife. He had 7 very worthy and heroic sons who occupied lands in the seven continents of the world, where their children continued to rule. We do not know where Manu I. ruled. But there are strong reasons to think that his capital and kingdom were somewhere in the North-West of Europe.

It is now a point of general acceptance that India within the Indus was not the cradle-home of the most important branch of the East Aryans whose descendants are now represented by the high-caste Hindus, of course mixed more or less. The Rig-Veda and the *Puranas* generally agree in pointing to the northern home of the *Aryans*. The *Bhavishya Purana* and a *Tantra* give a very clear and definite account of the early Aryans. They state that the Aryans at first lived in "*Uttara Kuru*" *i. e.* Siberia from where they gradually marched towards the South, sending off bands in different directions. (R. V. I. 22-16, I. 64-14; I. 80-5.) At choice places, they settled long till they came to the *Madhya Bhumi* *i. e.* Mid-land of Asia where they settled very long. It is from here that the Aryans had entered India. Unmistakable traces of an Arctic home of the Aryans are also found in the Vedas. (R. V. I. 30-9; I. 64-14; V. 54-15; VI. 19-7.) Thus far, we have broad settled facts. Beyond this, all trace is lost. No doubt, Higher Asia furnished a home to the Aryans, but we cannot believe that her

physical conditions were such as might create the first Aryans. Many grounds incline us to admit North-West Europe to have been the "meet nurse" for the first Aryan children, The Rig-Veda mentions the existence of large Aryan kingdoms in *Roosam* (Russia) and *Hariyupia* (Eastern Europe) before 3,000 B. C.

Our ancient Geography tells us that the Indo-Aryans divided the globe into 3 principal land-masses viz. 1. *Aswa-krânta* (Eurasia) "the Horse-shaped." 2. *Ratha-kranta* (Africa)—the "Car-shaped" and 3. *Vishnu-kranta* (the two Americas). "Vishnu mounted on his Eagle." Such pictorial method of representation was common with the early Hindus. The initial *Aswa* is the origin of "*Asia*" The next important information we have, is *saptadvipā Prithivi.*"—The Earth has 7 continents viz. 1. *Saka* Europe (Continent of Power) 2. *Jambu* (Asia) so called from the abundance of *Jambu* trees in ancient times. 3. *Plaksha*—probably the submerged Indo-African continent. 4. *Pushkara*, North America, Sanskrit *Pushkaras*—lakes. 5. *Kusa*, South America—from Sanskrit *kusa* grass, Llanos, prairies. 6. *Krauncha*—Oceania so called perhaps from the abundance of cranes Sanskrit *Crauncha*, gulls, skua gulls &c. 7. *Sâlmali*—perhaps Africa from the abundance of *Salmali i. e.* Silk-cotton trees. We cannot say how far this identity can be maintained. But this much is certain that *Jambu* was Asia and *Saka or Saka*—Europe. The *Mahabharata* calls it *Saka* or *Sakala Dwipa*, ("Powerful Continent,"). In Sanskrit *Ishu-kranta*, or perhaps *Ishurupa* (land of skilled archery) is also a name of Europe.

Europe perhaps came from "*Hariyupia*"—(R. V.)

Beyond controversy, Europe is the most powerful of the continents by its position, climate, advantage of long coast-line and natural resources. For full particulars, vide.

(i) Longmans' Geography of the World P. 187.

(ii) Sir George Grove's Geography PP. 55-59.

Again, Europe is geographically a part of Asia and as such, it forms the largest and the greatest peninsula of Asia. Peninsulas enjoy the special boons of nature. So Europe was, now is and shall ever be, first in the civilisation and influence of the people. The North-West Europe again is an excellent peninsula. Hence there is every likelihood that human civilisation first dawned there. Geologists prove the existence of a highly civilised continent in N. W. Europe. Another was in the Higher Asia. Increase in number, volcanic eruptions and occasional flood forced the primitive Aryans to move eastward in different bands. Some may have settled at the mouth of the Volga (Sanskrit *Vārigā* a large river.) Others, taking a most northerly route, gradually reached Higher Asia whence they gradually came down to settle on the Central Asiatic table-land. From this *central home*, the Aryans dispersed in different directions, The following also supports our gleaning from the Puranas and other works :—

"Turning then to the Hindus, the eastern-most branch of the great Indo-Germanic or Aryan race, we find, as was to be expected, the same utter obscurity as to the origin that we have seen encompassing all questions of racial beginnings elsewhere. One, however, is justified in

feeling that in the case of the Hindus, secure traditions carry us one stage further back than is the case, for example, with such races as the Egyptians and the Chinese. For, it is accepted as a clear historic fact that the Aryan race who came to be at a very early date, at least 1000 B. C., the absolutely dominant race, practically throughout the vast territory of India, had invaded this territory from the North-West; had come in short, from that Central Asiatic centre of distribution which we have just spoken of as the long-accepted traditional cradle of the Aryan races. Whether at a still earlier period, this migration has its source in more distant lands, including ultimately the Atlantic borders of Europe is altogether problematical, but that the immediate source of invasion was Central Asia, is not to be doubted."

H. H. W. Vol, 2. P. 482.

By *Saka-dwipa*, the Indo-Aryans meant Europe. It should be noted here that *Saka-dwipa* and *Jambu-dwipa* did not always mean the same lands. The former at first meant "Europe", afterwards Eastern Europe, more specially the tract on the Black Sea and the north of Europe; then the country to the east of the Caspian Sea. Later Hindu writers meant this Central Asiatic *Sakadwipa*.

Saka-dwipa (Greek *Sakatai*) and the Scythians appear to have been closely connected with our early history.

It is said that Budha, the first king of the Lunar dynasty was a *Saka*. According to the Agni Purana, the 5 Pandava brothers, the 1st Vikramaditya of Malwa, the Andhras of the South were Scythians. King Sāmva, a

son of Krishna, brought a colony of the Sakali Brahmans, to the Panjab and established them there near Mitra-sthána or Mula-sthana (now *Mooltan*) to conduct worship there in the famous "Sun-Temple," founded by that king in that city. Yuan Chwang visited the Temple. The Sun-God, worshipped there, was of pure gold. He called the place as Mul-Sambura, a corruption of ancient *Mulasthána Sámbapurá*. From there, the Sakali Brahmins scattered over India. The astronomers Aryya-bhatta and Varáhamihira were of the same clan. These Brahmins are still *gurus*, (spiritual guides) to many Native Chiefs of India. After dispersion, of course some Aryans still continued to live on the table-land. Their descendants long long after, partly mixed with the Mongols and known as the *Scythians*, invaded Europe and India where they bore great political sway for several centuries before and after the Christian era. It was a band of these Sakas who became known in some parts of Europe as the *Saxons* (Sanskrit *Saka-sunu*).

It is notable here that the early Scythians were essentially the same people as the Hindus. So, they were easily taken into the Hindu society. The later Scythians were generally notorious for their corrupt out-landish manners. So they lived long aloof. However—their political importance and stay in India, their gradual adoption of Hindu manners smoothed their way to Hindu recognition. Thus, the Hunas, the Kushans, the Mongoloids became absorbed in the Hindu population. Even some of the Mogul emperors were half-Hinduised.

CHAPTER V.

§ 10. The Aryans.

The History of India would be incomplete and less interesting unless told in reference to other lands of interests. For this reason, we give here a brief sketch of the Aryans. The Accadians lived north of them, the Yellow people lived in the east, the Dravidians in the South, the Semitic and the Coptic peoples in the west. Of the Aryans themselves, we donot know much. Ethnologists believe that they were a fair tall race, with acquiline nose, strong muscular frame and very high brain power. Beyond doubt, these Aryans excelled the other advanced nations of the time by their spiritualistic civilisation. From various Puranas we glean the following meagre sketch about the Aryans :—

They lived in good caves and in wooden or leafed houses. They were very fond of fire, as it gave them warmth and comforts in their cold homes. Their food was chiefly milk, butter, honey, flower, leaves, grains, roots, fruits, juice of the milk-trees. "Honest water" no longer allayed their thirst; so they used beverage of several kinds such as *gauri*, *baruni* and *soma-rasa*.

Sincere prayer and profound meditation were their only forms of worship. They knew neither temple nor image. Flower, leaves, incense or other offerings were not used in worship. The most learned of them sought Nature's God. But the mass worshipped Him through

the medium of various beneficent spirits of Nature. Some of these women were very learned The Aryans were noted for their general plain living and high thinking. They knew the use of some metals and cattle formed their chief wealth. In their constant effort to pierce through the mysteries of the universe, they early conceived the idea of the existence of God and perhaps of one God. Their scientific turn of mind first discovered the grand order of Nature and conceived a lofty idea of purity. Their moral ideal also was very lofty. Their regard for truth, promise, hospitality &c. was very great. They were conscious of sin and believed that God, sincerely prayed to, might take away all sins. They knew the *soul*, the law of *karma* (action), immortality of the soul. They had no towns or cities in the modern sense. They lived in *grámas* (villages); different families of the same stock often living together in clans. At times they would fight with their enemies. Their great thinkers called *Rishis* (seers) conceived by deep meditation, some lofty ideas about God, universe &c. which they composed in metres afterwards called *Riks* (hymns) and were sung by different families in a sort of choir, at day-break, mid-day and at sun-down. Some scholars hold that these *Riks* began to be compiled from 4500 B. C. Their language was an older form of classical Sanskrit. This was what may be called the old Rig-Vedic Period. The Aryans sang the *hymns* from memory and had not till then, perhaps, any sort of alphabet.

Commerce is the grand instrument of civilisation in the world. The Aryans under review had high commercial

spirits. They were very bold and adventurous. They travelled much and visited foreign lands and brought home all necessary informations. We know that gold—the excellent metal was in high request with the '*Excellent People*." At first, an over-land caravan trade was carried on especially with the west, diffusing Aryan knowledge and civilisation everywhere. Gradually the Aryans felt inclined to colonise the West. Before long, they entered Babylonia, Assyria and Egypt. The Aryan merchants called *Panis* in the Rig-Veda, afterwards settled in Asia Minor, in a sea board tract—150 to 200 miles long and 50 to 60 miles broad, about 2,800 B. C. (H. H. W.) Before 3,000 B. C. the Aryans adopted navigation. The *Sataritra Nau* (a ship of 100 oars) and other reference to sea &c. abound in the Rig-Veda. Modern research gives us still more wonderful facts—as will appear from the following :—

"It is coming to be a common agreement among the Assyriologists that the original peoples of Babylon were of a race that was not Semitic, Just what it was, these scholars are not prepared to say, although the inclination of belief is that it was an Indo-European race and most likely of the Turanian family.

It has been often observed that Southern Babylonia was originally the proper home of the Sumerians before 4,000 B. C. Northern Babylonia was peopled by the Semitic people whom Prof. Hommel thinks immigrants from some parts of Central Asia and not Arabic Bedouins." Hist. Hist. of the World. Vol. I. P, 352.

Archælogical research tends to show that Colonists from ancient India in remote ages settled in Mesopotamia." The Mesopotamian culture displayed by the ancient Babylonians and Assyrians, was derived from the Sumerians who were no other than the Indian emigrants into Mesopotamia. '*Meso-potamia*' is our Skr. *Madhya-Vedi* (a Doab). Skr. *Madhya*=Prakrit, *Majjho*=Bengali, *Mejo*=Eng *Mizzen*. Mr. H. R. Hall of the British Museum, London, speaks thus on the origin of the Sumerians :—

"The Sumerian culture springs into our view ready-made as it were, which is what we should expect if it was, as seems on other grounds probable, brought into Mesopotamia from abroad......The earliest scenes of their culture-development had, perhaps, not been played upon the Babylonian stage at all, but in a different country, away across the Persian mountains to the east ward......The ethnic type of the Sumerians, so strongly marked in their statues and reliefs, was as different from those of the races which surround them as was their language from those of the Semites......or others; they were decidedly Indian in type. The face-type of the average Indian of to-day is, no doubt, much the same as that of his race ancestors thousands of years ago. And it is by no means improbable that the Sumerians were an Indian race which passed certainly by land, perhaps, also by sea, through Persia to the valley of the two rivers. It was in the Indian home (perhaps the Indus valley) that we suppose for them that their culture developed. There their writing may have been

invented and progressed from a purely pictorial to a simplified and abbreviated form which afterwards in Babylonia took on its peculiar *Cuniform* appearance owing to its being written with a square ended stylus on soft-clay. There is little doubt that India must have been one of the earliest centres of human civilsation and it seems natural to suppose that the strange un-Semitic people who came from the East to civilise the West, were of Indian origin, especially when we see with our eyes how very Indian the Sumerians were in type".

Another class of archæologists hold that there were trade relations between Western India and Sumer, 6,000 B. C. and there is the linguistic and ethnic resemblance between the Sumerians and the Dravidians. Besides, from their statues we see them with shaven heads and wearing long garments. Their physiognomy and fashions of dress bear such close resemblance to the Dravidians that their common origin is not improbable, as such striking similarity cannot be merely accidental.

We think, these Sumerians were neither Indo-Aryans nor Dravidians. We have shewn elsewhere, from the Rig-Veda and the Mahābharata that in the great Deva-Asura War (29th century B. C.) fought, off and on, for 32 years, the Devas had driven out other opponent Aryan tribes from Central Asia. The Sumerians were people of the Sumeru—the *Good Hill*" of the North. Rudra had driven some to the shores of the western sea. The two brothers Vritra and Bala, with their Aryan followers settled in Persia and Mesopotamia respectively.

The Panis, though traders, were however allies of the Asuras, shared defeat with them and were ousted from the North. They planted their colony on the Levant Sea about 2800 B. C. Their capital Tyre was built in 2750 B. C. For a like fault, these Panis of the West, were almost exterminated by Alexander the Great in the 4th century B. C. (Vide also Dr. Banerji's *Aryan Witness* P. 62.

The new name of *Assyria* is perhaps an imitation of Skr. *A'*suriya. Failing to cope with the Asuras at first, Indra led the Northern colonists and settled them some in *A'pa i. e.* Afghanistan and some in India. Then he turned towards the north, gathered strength and defeated the Asuras, and regained their lost States. Vritra concluded a treaty with Indra and founded a new capital at Babylon. But the infamous Indra wilfully broke the terms of the treaty and treacherously killed Vritra in an unjust battle. Summoned by Prince Abhyāvarti, son to king Chayamána and an ally of Indra, the latter went to Eastern Europe and killed several sons of Varasikha of the Vrichivat clan. (R. V. VI. 27. 5.) Probably the Greeks also shot off from the *Central home* towards the west about this time. Thus Russia, Eastern Europe, Greece, West Asia, Mesopotamia, Persia, Afghanistan and India were filled by the Aryan colonists sometime before and after 2800 B. C.

Again, authorities are not wanting, to show that the early Aryans were also very closely connected with the ancient Egyptians, by blood, or at least by boon. We

quote from the same H. H. W., texts in illustration of the above :—

(1) "Among the earlier students of the subject, Heeren was prominent in pointing out an alleged analogy between the form of skull of the Egyptian and that of the Indian races. He believed in the Indian origin of the Egyptians.

The Editor, Hist. Hist. of the World, however says,

"Heeren believed, the skulls of the Egyptians and of the Indian races of antiquity, as preserved in the tombs of the respective countries, bear a close resemblance to one another.' What after all, does it prove? Presumably it implies that these two widely separated nations have perhaps had a common origin. But it might mean that the Egyptians had one day been emigrants from India or conversely; or that the forefathers of both nations had, at a remoter epoch, occupied some other region, perhaps in an utterly different part of the globe from either India or Egypt."

This too, is open to doubt : for, "unity of origin from a seeming similarity of skulls alone is not sufficient.

(2) "The Egyptians were essentially orientals."

H. H. W. Vol. I. P. 198.

(3) The Egyptians are said to have been divided into castes, similar to those of India." (Ibid. P. 200).

NOTE. - This certainly alludes to a much later Hindu influence on Egypt.

The Egyptians themselves called their country *Kamit i. e.* Black Country." The Semitic people called Egypt *Mior* or *Musr*. Heb. *Misraim*, Arab. Masr—all being

corruptions of Hindu *Misra Desa* (country of mixed people; so called because people from different parts of the globe repaired there for trade.) But the early Aryan name for Egypt was "*Ekántina*"—*i. e.* a country of people devoted to one Supreme Being. Hindus still call Egypt *Misar*. Modern scholars also believe that "the Egyptians of history are a fusion of an indegenous white race of N. E. Africa and an intruding people of Asiatic origin."

H. H. W. Vol. I. P. 66.

(4) Dr. Royle also held similar views in his comparison between Ancient Egypt and Ancient India.

(5) Tod says, "Ancient writers assert that from ancient Ethiopia (now 'Nubia') Egypt had her civilised institutions and that the Ethiopians were of Indian origin. Cuvier, quoting Syncellus, even assigns the reign of Amenophis as the epoch of the colonisation of Ethiopia from India."

Rajasthan Vol. II. P. 180.

From these, it is highly probable that the Aryans formed a most important part of the early peoples of Egypt and Assyria. Below is given an estimate of the civilisation of these latter, which, no doubt, indirectly proves the greatness of the Aryans :—

"Even under the Old Kingdom, Egypt is a country in a high state of civilisation : a centralised government, a high level of technical skill, a religion in exuberant development, an art that has reached its zenith, a literature that strives upward to its culminating point—

we see displayed in its monuments. In ancient Babylonia alone, the nation of the Sumerians reached a similar height."

H. H. W. Vol. I. P. 59.

(6) Homer called the the Indians *"eastern Ethiopians"*. This seems to show that the Greeks believed in the racial affinity of the Hindus and the Egyptians.

Thus we see, the sphere of early Aryan domination and influence was very large. The Aryan merchants called *Panis* spread the Aryan civilisation everywhere. Their trade was at first an over-land one, carried on camels. But before 3,000 B. C. they took to navigation for sea-borne trade. At first, it was, doubtless, a mere coasting-trade, carried on with the countries of the west.

Towards India, the Aryans did not advance far. Their occupation of Kashmir took place perhaps not later than 3,000 B. C. The Aryans loved and praised their own *Madhya Bhumi* (Central Region) as a *Land of Promise,"* while they hated and called India as a *"Land of Vice."* Certainly they knew her great physical defects such as intense heat, enervating climate &c. India now appears as a smiling garden of Nature. Successive civilisations have filled her with many good things of other lands. Most of our garden flowers, fruits, food-stuffs, spices &c—are not the true natives of the soil. When the Aryan world, indicated above, enjoyed the "noon-day glare of civilisation," India was mostly a tree-clad land, full of birds, beasts and reptiles. And there were dark-skinned aborigines and Nágas and Kols who lived almost in a state of nature. Only

the Dravidians knew the elements of civilised culture such as clothing and housing, use of fire, implements of peace and war, domestication of animals, agriculture, government, the arts of painting &c.

Neither the Aryans nor the Non-Aryans appear to have entered India through choice. External compulsion made them seek a refuge here. Perhaps about 4,000 B. C., some political disturbance happened in parts of Central Asia, which drove the *Nāgas* (Tibeto-Burmans) to enter India through her north-eastern gate.

Their muscular frame, yellowish complexion, flat nose, small eyes, high cheek-bones, and scanty beard show that they originally belonged to the Mongoloid stock. At one time, they spread over a considerable part of North India, but pressed by later invaders, they have long settled in the Sub-Himalayan countries, extending from N. E. Assam to the Ladok district in Kashmir. The Akás, Duflás, Missimis, Maurees, Lepchas, Bhutias, Sikkimese, Gurkhas, Garos, Kukis, the Nagas &c—are their descendants. In the initial stage of their Indian life, of course they depended on hunting and the wild products of the land. They knew not the use of metals and used implements of sharpened stone and fish-bone only. As they continued to live in the country, they gradually took to settled course of life. In later times, the Aryan sages improved them much by teaching them various peaceful arts. The Purans say—these Aryan sages even raised up issue in their women to turn the *Nagas* into a finer race !

The Rig-Veda I. 92. 7-8; IV. 56.4; V. 18. 5; VI. 19. 10; VII. 86. 7; and VIII. 56. 3 makes mention of a class of men called *Dasyus* or *Dâsas* who were *adeva* (without gods) and *avrata* (without worship). Western scholars think that they, being defeated by the Aryans, became *Sudras*. This conclusion is open to some objection. For, the *Sudras* originally were not a distinct class, but *slaves*, composed of .both Aryans and the *Dasyus*; the *Sudras* were mostly Dravidian converts. Even to this day, some 70 p. c. of the Hindus form the so-called *depressed classes* whose water is not acceptable and who are generally regarded as the *untouchables*. The later Vedas mention a class of men called the *Nishàda jati i. e.* the Hunter class. (Vide, Yajur Veda, Chapter on *Rudra*). They are dark, short in stature snub-nosed, eat wild food, and drink water from earthen pots. We think, the early Rig-Vedic *Dasyus* were the later *Nishādas* or the Pre-Dravidan Races. At present, some of them speak the Munda tongue, some the Dravidian tongues; the Bhills speak an Aryan tongue. Their relations with the Veddas of Ceylon and with the aborigines of the Malayan Archipelago, the Andaman and the Nicober Islands, Australia &c. have led some to call them an Austro-Asiatic Race. Some hold that they came originally from Australia Mr. Smith thinks that they scattered from India, their primitive homes. Sir H. H. Risley classifies the wild people of the Central Provinces and the Deccan along with the "*Dravidian Type.*" No other Western scholar has done so before.

In the Vedic Age, the *Nishadas* lived under their own Chiefs, not very far from the Aryan settlements. They would set trap, catch birds and beasts and fed mainly on that. It is said that Aryans served as priests to the *Raudra* sacrifices celebrated by the Nishada Chiefs. Of course, the priests would get some fees and other gifts. The term *Dasyu* (robber) seems to have been applied to the Dravidians also; yet these Dravidians were not barbarous robbers. They were civilised, brave and navigators &c. They had "hundred cities." Why did the Dravidians bear Aryan names? Many Rishis had lived in North India and taught the natives before the rise of the Aryan kingdoms there. The Rishis may have given them Aryan names. The Puranas assert that the so-called Non-Aryans of India also came from the North and were half-caste Aryans. For Aryan fathers begot them on the native women of the North. So, they were called *Deva-yoni-s*. If we accept this view, then we face one difficulty. All the Northerners were white or yellow; but the Indian Non-Aryans are called *"dark-skinned"* Hence we are bound to admit that the Non-Aryans had entered India long, long before the Aryans.

It is possible that different bands of the Tibeto-Burmans had entered India at different times. One group of them came to India as late as the 13th century A. D. These, called *Ahams*, gradually conquered the province of *Assam*, called after them. They became Hinduised and ruled the country till it became a British province. The Ahams possess a correct history of their own.

Probably to these Tibeto-Burmans (Sanskrit Nāgas) we owe the importation of *orange* from China or thereabout. The etymology of the word seems to confirm the belief of the people. Orange is a corruption of *nāranga*, contracted from Sanskrit *nāgaranga* (*i. e.* delighter of the Nagas). In the Mahabharata time, Chittagong Division, and the Tipperas were known as the *Nága-loka* (*i. e.* land of the Nágas). The 3rd Pandava Arjuna had married the Nága princess *Ulupi*. The Raj-families of Manipur and Tippera had become Aryan before the 14th century B. C. The word remains only in the Nágá Hill and the Nágá people. In these Naga tracts, they tried orange plantations long, as they do now tea. But the orange has been found to thrive most in Sylhet and other neighbouring districts. In India, Nagpur (C. P.) turns out the best oranges. But we are not sure, if the Naga of Nagpur has anything to do with the Tibeto-Burmans.

To them succeeded in later times, the Kolarians, Sanskrit *Kola*, another Non-Aryan people from Central Asia or North Asia—through perhaps the same N. E. passes. The word *Coolie* probably comes from the name. They were the ancestors of the Mundas, the Santals, the Bhils, the Andaman Islanders, and the Veddas of Ceylon. In course of time, they spread throughout India and to Ceylon. They now mostly live in the North-Eastern edge of the Deccan plateau. They did not know how to tame cattle, but knew how to use iron implements.

Lastly came the Dravidians with a still higher civilisation. In point of materialistic civilisation, they were

no mean rivals of the Aryans. They are now found chiefly in Southern India and North Ceylon. Scholars differ as to their original home. Some think that they came from Upper Asia and entered India through the North-Western passes. From the existence of the *Brahuis,* a Dravidian colony in Beluchistan, they infer that these people came from the North. If so, they were perhaps an Accadian or a Turanian off-shoot. Others regard them as the remnants of the people of Lemuria—the sub-merged Indo-African Continent—known ro the early Aryans by the name of Plaksha *Dwipa.* Dr. Hœrnlé holds that these people once filled the whole of India, Ceylon, the Andaman, the Nicober Islands, Australia and other islands in the east. Some make them of Egyptian origin. Whatever be their origin, certain it is that they were a better people following agriculture and trade, using implements of copper, clearing the jungles, wearing ornaments of gold, building forts and cities, and having a monarchical form of government. They were dark in complexion, bold in spirits, tillers of the soil and worshippers of Mother Earth under the symbol of serpent. They drove their predecessors to the hills and forests and occupied the northern plains. But in time they also had to face a new invader in the Aryans whom they fought desperately for centuries; but at last failing to cope with the new comers, they retreated to the Deccan where their children still form the largest part of the people.

There is very little room to doubt that the Non-Aryans became disposed of in two different ways:

The spirited and freedom-loving Nagas and Kolas went to the hills, and the bold Dravidians went beyond the Vindhyas. A large body of them surrendered to the Aryans, adopted the victors' manners, and gradually became Hinduised. Thus it is that the middle-caste Hindus were formed of the subcaste Aryans+the Dravidian converts; the low-caste Hindus were formed of sub-caste low Aryans and the Naga and Kola converts.

Though yet far backward, the Non-Aryans are found brave, truthful, honest and loyal. It was mainly the Dravidian army that helped Rama to defeat Ravana, the Tamil King of Ceylon and Southernmost Peninsula. The Dravidian sepoys lent material aid to the success of the English at Plassey (1756 A. D.). And it is well-known that the Dogras and the Gurkhas—the Indian High landers—are second to none in bravery and sturdiness.

CHAPTER VI.

§ II. Aryan Invasion of India.

Many of our countrymen think that we are an autochthonous people and not immigrauts.

This view appears to be held also by Muir:—

"They (the Aryans) could not have entered from the West, because it is clear that the people who lived in that direction, were descended from those very

Aryans of India; nor could the Aryans have entered India from the North-West, because we have no proof from history or philosophy that there existed any civilised nation with a language and religion resembling theirs, which could have issued from either of those quarters at that early period and have created Indo-Aryan civilisation.

Muir's original Sanskrit Texts.

But scholars generally hold that the Aryans lived somewhere in Central Asia and thence they gradually spread everywhere. They further hold that from the eastern shores of the Caspian sea, the Aryans colonised the North-West parts of the Himalayas and from there they spread over the northern plains of India. The reasons shewn for this are 3, viz:—

(i) The rivers, towns and countries mentioned in the *Rig*-Veda are found in Central Asia. For example, '*Yakshu*' is the country on the R. Oxus. '*Aja*' ? *Arjika*'? These two are certainly not in India. *Gandhar*—Candahar. *Roosam*—Russia. *Sāradia* ? *Sigra* ? *Hari-yupia*—E. Europe. *Indrālaya*'—north of the Hindukush mountain; marked in W. & A. K. Johnston's map as Inder Alaya !

(ii) Rivers, *Yavyā-vati*—Ob or Obei. *Arjukia* Araxes or Jaxartes. *Sita* or *Sira*—(Hsito) now yarmond.' *Yakshu*—Oxus. Sindhu—(Indus) with its 7 branches—viz, *Satadru* (Sutlej), *Parushni*—Ravi, *Asikni*=Chandrabhága (Chenab), *Marutbridhá*— confluence of Chenab and Beas. *Vitastā*—Beas; *Susomā*= Indus. Arjikia—Vipásá. *Rasā*—Rahma Araxes.

Kramu—*Kurum*. *Gomati*—Gomal. *Kubbha*—Cophes—R. Cabul, *Suvāstu*—Swat in E. Afghanistan. Lake Arar=Aral.

2. Complexion, religion &c. The Aryans were white and fair, but their enemies—in India—were dark. Central Asia was the mother of white people and India, of black people. The names of gods and the languages of the Aryan peoples of the Old World point to a common origin in some spot in Central Asia. Cf.

(i) R. V.—Váyu, Soma, Yama, Mitra, Asura &c. Zend Avesta—Váyu, Homa, Yima, Mithra, Ahura &c

(ii) R. V.—Axiwan, Arusa, Gandharwa, Ahana &c. Greek—Ixion, Eros, Kentaurus, Daphoni &c.

(iii) Sanskrit, Persian and the languages of Europe have been proved by philologists and linguists to be of common origin

3. Mr. V. G. Tilak, following Dr Warren, Mr. Gilbert, Mr. Winchel, Prof. Spencer, Prof. Geiki, Mr. Mallard Reed, M. Jeraffe (Norway) and others, has tried to prove, in his "Orion," the Arctic Home of the Aryans. His arguments are :—

(i) The Rigveda mentions longest days and nights, and excessive cold.

(ii) Astronomical calculations prove that the Arctic region was once fit for human habitation.

(iii) There was 6 months' day and 6 months' night. The sun rises there in the south. The stars do not rise and set there.

This description tallies with several hymns of the Rig-Veda.

(iv) Calculation of the year from *winter* (R. V. I 80. 5; I. 64. 14 V. 54, 15, and VI. 10. 7.)

Their prayer was "May we live a hundred years in winter's bliss with our sons and grandsons."

(v) Going of the Indo-Aryans to the "Northern Land of Promise" for studying language &c. (Kaushitaki Brahmana).

(vi) The discourse of the Deluge in the Satapatha Brahmana.

(vii) The countries *Yaksu*, *Rusam* and *Hariyupia*—of the R. V.—are Oxus (Bactria ?) Russia and E. Europe.

(viii) From R. V. I. 22. 16 it appears that *Uttara-Kuru* (Siberia) was the *pratnauka* i. e. 'primitive home of the Aryans. There they lived from 10,000 B. C. to 8,000 B. C. The reason for leaving this Arctic Home—is mentioned in the Zend Avesta thus :—

"The paradise of the Aryans was in the Arctic region ; there the sun was seen only once in the year. But snow once fell so heavily that the country became ruined. Owing to excessive cold, the Aryans left it and started for the South."

From R. V. I. 22. 16—21 appears the southward migration of the Aryans under their leader Vishnu. Gradually they colonised a country called *Indrālaya*—modern 'Inder-Alaya' shewn on Johnston's map of Asia. The 'Inder Alaya seems to be some 400 miles south of its ancient site. It was a cold place. The Aryans therefore used meat, wine and very warm clothing. Fire was an object of their constant worship. The later

manners and customs of the Indo-Aryans—were evidently of cold countries. In 'Indralāya', they lived from 8,000 to 5,000 B.C. Here they lived in 7 families or tribes ('Sapta-dhāma') which perhaps were,—

1. The Indo-Aryans. 2. The Iranians. 3. The Teutons. 4. The Slavonians. 5. The Celts. 6. The Pelasgii and 7. The Romance people (Italians &c.)

From Indralaya the Aryans dispersed in different directions after 5,000 B.C. Here the Aryan ancestors lived together, worshipped the same gods, and spoke the same tongue. *Dyaus pitri*—in time became the Gk. *Zeus Pater*, and Roman *Jupiter*. Their tongue at Indrālaya was "*Brahma-Bhāshā*" often mentioned in the Upanishads. That tongue, gradually refined by the Devas, became *Sanskrita i. e. perfected* and *polished*.

The Vedic Hymns, acc. to Mr. Tilak, were composed not later than 4,500 B. C. and they show the reminiscences of their Arctic Home.

Bailly believed in the common origin of the Egyptians, the Chaldeans, the Indians and the Chinese. He further held that the ancestors of these peoples once lived in a place called Sibir or Simir *i. e.* Sanskrit Sumer = Sumeru—(the reputed cradle-home of the Aryans in Central Asia) north of Tatar *i. e.* Tartary, about 49° or 50° N. L.

Universal History, Vol. VI. Chap. 25.

We cannot go so far as to believe, with Bailly in the common origin of those peoples. There never was nor is, nor shall ever be a country of pure Aryans. Even their northern home, the Aryans certainly lived

amidst the Mongolian people. The most probable fact is that in all countries of the world where Aryan civilisation is now found, there were natives—advanced or less so, to whom in later ages succeeded the Aryans in small bands to be afterwards supreme in every respect. This is the case in India where people of pure Aryan descent is not over 10 P. C.

That a senior branch of the Aryans of Central Asia came down to India to be afterwards known as the *Hindus* from R. Sindhu—perhaps requires no fresh proof here. The *Uttara Madra*, Balk, Kamboja, Gandhar (E. Afghanistan) &c—had become Aryan colonies before they reached India Proper.

No definite date can be assigned to this first Aryan invasion of India. That it happened before 3,000 B. C. cannot be doubted. Professor Jacobi and others have supposed it to be at least 4,000 B. C. If we carefully consider several other points of reference, we reasonably arrive at that date. We have already seen that scholars generally agree to say that the Aryans had colonised Chaldea and Egypt before 2,800 B. C. The *Panis*, Rigvedic 'Panis' (merchants) perhaps colonised the shores of the Levant as early as 2,800 B. C. From these we may infer that the Aryans of Central Asia felt inclined to found colonies abroad at some time between 3,000 to 2,800 B. C. Colonisation usually follows commerce and commerce the early Aryans loved from their heart of hearts, as the Aryan children of Eurape do in modern times, Their acquaintance with R. Sindhu (Indus) gave a fresh impetus to their natural bent on trade.

Whatever be the exact date of the Aryan iuvasion of India, it is certain that Eastern Afghanistan, Kashmir and the Panjab became a thoroughly Aryan province by 2,800 B. C. The Rig-Veda bears testimony to it. Of course, the country was not had easily and soon. Centuries of struggle went on between the "fair-coloured" Aryans and the dark-skinned Dasyus—before peace and order could be established in the soil.

CHAPTER VII.

§ 12. Rise of Kingdoms.

THE VAIRA'JA DYNASTY.

We have seen that by 3,000 B. C. (?) the Aryans lived in numerous colonies now known as Eastern Afghanistan, the Panjab, Kashmir, Western Tibet, Balkh, Russian Turkestan—(R. V. *Yakshu*, Puranic *Wankshu* or Bankshu or Bakshu—Gk Bactria) &c. In the northern colonies, the Aryans, divided into tribes, clans or families, lived under themselves, free from any political restraints. Of course, on occasions, they would fight between themselves, and would combine to repel an enemy. In the South, the Aryan settlements were new and constantly exposed to grave dangers from the Non-Aryans. Hence the necessity of powerful monarchs was painfully felt by the new Aryan settlers of the south. All tradition points to *Brahmāvarta* (now, Bithoor)—as the seat of a powerful dynasty.

Under powerful and patronising rulers, it soon became an ideal kingdom in all respects. Politics, religion, learning trade, art &c. equally flourished in this early Aryan kingdom. The *Sarasvati* (Sarsuti)—praised and held sacred in the Rig Veda, watered this land. So great was the admiration of Manu for it that he in his Code (Book II) has desired all to learn religion, manners &c. from the Brahmanas of this holy and happy abode. With noble pride, we look back over some five thousand years to that "land of promise"! Mind loses itself in the thoughts of those glories of yore!! Here happened the first political out-burst of the Indo-Aryans! Here originated the caste-system of the Hindus. Here was the 1st centre of Indo-Aryan culture. Here were born Princess Devahuti—female writer of some Rig-Vedic hymns; Kapila and Patanjali —the authors of the *Sānkhya* and *Yoga* philosophy; Rishabhadeva—the founder of *Jainism*; Dhruva of happy memory; Bharata—after whom we call our land *Bhārata-Varsha* and the great poet Válmiki. Some say that the Vairája dynasty ruled in Brhamàvarta in Central Asia; that the Indian Brahmàvarta was of later origin.

Below are given the authorities that treat of the Vairája Dynasty:—

(1) Vishnu Puran Book I. Chap. VII; Book II. Chap. I and 13.

(2) Narasinha Puran—Chap. 30.

(3) Agni Puran—Chap. 18.

(4) Brahma Puran—Chap. 2 and 5.
(5) Harivansa—Chap. 7.
(6) Bhágavat—Book IV. Chap. 52.
(7) Siva Puran—Dharma Sanhità—Chap. 23.
(8) Baráha Puran—Chap. 2.
(9) Brahmánda Puran—Chap. 10
(10) Devi Bhágavat—Chap. VIII. 4.

Geneology of the Vairá'ja Dynasty.

Viráta—Manu—Priyavrata—Uttanapāda—Princess Devahuti.

I. Line of Priyavrata acc. to Vishnu Purana.

Priyavrata—Agnidhra and 9 others—5 Nábhi. Rishabha Deva—Bharata—Sumati—Indra-dyumna—10 Parameshthi—Pratihára—Pratihartá—Bhuva—Udgitha—15 Prastara—Prithu—Nakta—Gayá—Nara—20 Viráta—Dhimán—Mahanta—Manasyu—Twastá—25 Biràja—Rája—Satajit—28 Visvagjyoti.

II. Line of Uttanapada. Acc. to Vishnu Purana.

Uttanapáda
Dhruva | Uttama (killed by Yakshas)—

5 Sishti and another called Bhavya—Ripu and 4 others.—Chakshusha—Manu (II))—Uru and 9 others—10 Anga (Youngest of the 6 brothers)—Vena—Prithu—Antardhi & Pali—Havirdhána—15 Pràchinavarhi and 4 otheɹs.

Prachetas (10 brothers: had a common wife.) End of the line:

1. Vira'ta. Perh. 2950 to 2930 B. C.

Viràta appears to have been the first great king of the dynasty. The line bifurcates with his 2 grandsons, Priyavrata and Uttanapáda. In the 1st branch—from Viráta to Visvagjyoti—there were 28 rulers who probably ruled for 700 years from 2,950 B. C. Tradition assserts that *Brahmàvarta* lay between the rivers Sarasvati and Drishadvati. That tract was about a hundred miles to the North-West of Delhi and in extent, about 65 miles long and from 20 to 40 miles broad. The Sarasvati,—then a mighty river, is now lost in the desert and still survives in a tiny stream named *Sarsuti*. Brahmávarta was not his sole kingdom. He probably exercised paramount sway over other tribal lords. Certain it is that he had fought out all foes, organised a mighty state, encouraged learning, trade and arts and filled Brahmávarta with the best learned men available. With the aid of these sages and seers, he remodelled society so perfectly that Manu described it as divine and urged all to imitate moral manners and customs of Brahmávarta. The Sārasvata Brahmans long remained the best of the 5 Gaurian Brahmans of North India. We have reasons to believe further that Viráta maintained a strong navy to keep off sea-pirates from ravaging the country or looting merchantmen, and to explore and conquer new lands, tales about which the merchants had brought home from abroad. We have already noted that the Aryans were bold navigators. We shall prove it from the Rig-

Veda and other works later on. After his death, his son and successor Manu ascended the throne about 2,930 B. C.

2. Manu. Perh. 2930 to 2900 B. C.

Hindu tradition describes him as "a great progenitor, an illustrious emperor, a benefactor and a great conqueror." He was more ambitious than his father. He found the treasury full, army and navy strong and the people willing. So, he made preparations for conquests. In several years—he conquered a greater part of Jambu Dwipa (Asia) excluding Western Asia and S. E. Asia.

Manu's whole life was heroism: After having subjugated Northern Asia, he turned his victorious arms to other lands. He is credited with having conquered countries in the other continents of the globe. The point is startling, but not too impossible to be true. It is said that he ruled this empire composed of distant parts—from his capital in Brahmāvarta. (Bhagabat, Book III. Chapter 21.) His was a wise and beneficent rule. These commercial and political relations of the Aryans helped the diffusion of best civilisation over the globe. This point in particular, Manu, the Law giver had in mind when he said that the people of the earth should learn good manners, customs, religion, morals &c.—from Brahmāvarta (Manu Sanhita. Bk. II. 17-24 Slokas.

Also Wilson's Preface to *Vishnu Purana* P. LXVII.

To distinguish him from Vaivaswat Manu, he is often called Svāyambhuva Manu. This Manu is perhaps the Menes of Egypt.

Manu had two sons and one daughter. The eldest Priyavrata was heroic and helped his father much in conquests. His daughter Devahuti was an accomplished princess. So great was her fondness for learning that she chose, to the rejection of many worthy and princely suitors, the poor but learned sage Kardama as her lord. Manu gave her a large estate, wealth, ornaments, cattle, carts &c. Her thirst after knowledge was fully satisfied in her new home. To her we owe several hymns of the Rig-Veda. But she is more reputed as being the mother of our first and great philosopher Kapila,

3. Priyavrata. Perh. 2900 B. C. to 2875 B. C.

Priyavrata succeeded his father about 2900 B. C. He is said to have been the greatest monarch of the line. Acc. to Bhágavat, he married princess Varhishmati, a daughter of Visva-karman—the great Deva architect. But acc. to Vishnu Purana, Priyavrata married a daughter of Kardama and had by her 10 sons and 2 daughters. If Kardama be the same whom Priyavrata's sister Devahuti had married, the said marriage becomes almost impossible. The names of the 10 sons of Priyavrata appear to be somewhat different in different Purans. Only Vishnu and Garura Puranas agree. We adopt their names. 3 of his sons refused royalty and made pyreums. Priyavrata made a partition of his empire and sent the 7 sons to 7 different continents as Viceroys. The eldest prince Agnidhra—got Jamvu-Dwipa (Asia) 2. Medhátithi got Plaksha (now

submerged Indo-African continent). 3. Vapushman got Salmali (Africa) Q. Is Somali Land—a corruption of ancient Salmali Dwipa? 4. Dyutiman got some land in Krauncha Dwipa (perhaps *Australasia*). 5. Bhavya got Saka Dwipa (Europe). 6. Savana or Savala got Pushkara Dwipa (continent of good lakes *i. e.* North America). 7. Jyotishman got Kusa Dwipa, continent of Llanos etc.—*i. e.* South America). Vis. P. II. 1; Bhagavat V. I.; Devi-Bhagavat VIII. 4.)

Priyavrata was a great man in all respects. His special fame rests on his conquests. It is said that one half of his empire was lighted by the sun, while the other half remained in darkness. This simply means that his dominions lay widely scattered over the globe like our world-wide British Empire. Puranists called him "Priyavrata the Great." In his old age, he passed into religious retirement, leaving the Raj to his eldest son Agnidhra. The bold maritime activities and the conquests of these early Hindus may be regarded by some as nothing more than curiosities. In defence, it may be said that all the traditions of India point to them as *facts*; modern research also finds those ancients living in a "noon-day glare of civilisation." The Aryans, whether of the past or of modern times, have displayed extraordinary power of brain, body and mind. Moreover, what is impossible with the early Indo-Aryans whose Rig-Veda, whose grammar and whose philosophy are still extant and excite wonder of the world?

Priyavrata is said to have introduced the worship of the goddess *Shashthi* that bears one-sixth power of the Creator. In Bengal, she is still worshipped by our females in June for male issue. Priyavrata had long no child. At the instruction of a seer, he worshipped the goddess and obtained a son first of all.

4. Agnidhra. Perh. 2875 to 2850 B. C.

Priyavrata was succeeded by his eldest son Agnidhra, formerly a Viceroy under his father in the Northern Asia. We are told that he ruled the people like his father. He assumed the reins of government in Brahmávarta about 2875 B. C. The empire of Priyavrata split up under his sons who ruled their own kingdoms, large or small, without any connection with the Central government. The system of a central government with subordinate parts—was almost absent then. Agnidhra's reign was not an eventful one. In his old age, he divided his Asiatic possessions amongst his nine sons, as follows :—

1. Nábhi got *Hima-varsha* alias Nabhi Varsha which is now the tract between the N. W. Himalaya and the Arabian Sea.

2. Hari got *Naishadha varsha* or *Hari varsha* between the Mts—Nishadha (Nyssa) and Hemakuta (Kara korum). This tract is now covered by Karakorum region and the Russian Turkestan.

3. Ilávrita—got *Ilá varsha*—between the Mts. Nila and Nyssa, now known as the table-land of Pamir= Sanskrit Parvata Meru or Sumeru.

4. Ramyaka got what is now called Chinese Tartary, between Mts. Sveta (Sofed-Koh) and Nila.

5. Hiranmaya got what is now known as Mongolia between the Mts. Sringavan and Sofed Koh.

6. Kuru got Kuruvarsha—now Siberia, between Uttara Samudra (North Sea) and Mt. Sringavan.

7. Kimpurusha got what is now N. China, northward to the sea.

8. Bhadrásva got the southern half of the Chinese Empire.

9. Kètuman got Ketumalvarsha—between the Caspian Sea and the Mālyavan (?) mountain. This is now Russiatic Turkestan—on the eastern shores of the Caspian Sea.

This partition of Asia into 9 parts is mentioned by (i) Vish. P. II. 2. (ii) Bhágavat. V. 16. (iii) Devi Bhág. VIII. Chap. 4, and 8. (iy) Garura P. I. Chap. 54. (v) Brahma P. Chap. 18, (vi) Varàha P. Chap. 38. (vii) Brahmànda P. Chap. 75.

5. NA'BHI 2850 B. C. 6. RISHABHA DEVA 2840-2825 B. C.

Agnidhra was succeeded by his eldest son Nabhi about 2850 B. C. His reign appears to have been barren of events. The military spirits of his ancestors were gone. Other New Aryan dynasties were rising into prominence in the North and East. Nabhi's power was mainly confined to the south of N. W. Himalaya. Perhaps he thought more of peace and religion than of

politics. His son Rishabha Deva succeeded him perhaps about 2840 B.C. Like his father, he also thought little of politics. Moreover, he was of a religious turn of mind. He had numerous wives, chief of whom was Jayanti, the daughter of Indra—king of the Deva Aryans of the North. He begot 100 sons, the eldest of whom was Bharata. He tried his utmost to make his sons pious and meritorious. He ruled his subjects on righteous principles and good counsels given by sages and seers. It is said that his kingdom was so prosperous that greed and theft were unknown. On a festive occasion he went with his queen Jayanti to his father-in-law's house. There while seeing the dance of a prostitute named Nilánjasá, he suddenly grew sick of the world and its pleasures. Before long, he returned home and installed Bharata on the throne and then renounced the world (2825 B. C.) He repaired to the Kailas mountain and there built himself a cot in which he passed some years in religious contemplation. He discovered the first principles of *Jainism*. The Jains call him *Adinath* or 1st Tirthankar *i. e.* spiritual conqueror. The Jain merchants of Western India have dedicated splendid buildings and temples to Rishabha Deo—on Mt. Abu (Rajputana). The tenets of Rishabha Deva were mainly these :—(i) Salvation is possible without the idea of God. (ii) Creation is self-sown and eternal.

(iii) Extreme regard for life in any form.
(iv) Moral self-culture.
(v) Living in a state of nature.

These, said he, lead to *Kevala jnana i. e.* pure wisdom which finally leads to *Mukti* (salvation). *Yatis* alone are entitled to have the enviable "pure wisdom"—a step to salvation.

He thought of no God and gave no idea of God. Creation, acc. to him, is eternal. He admitted the authority of the Veda partially, for he could not approve animal slaughter. His religion was pure, sublime and natural and as such it was at first meant for the wise alone, though afterwards introduced amongst laymen in suitable forms by the later Jainas.

6. Bharata. Perh. 2825 B. C.

Prince Bharata came to the throne about 2825 B. C. He was pious but warlike. He is credited with having conquered 8 islands of the sea. What led to these foreign conquests—is not known. We think—at the entreaty of the Aryan merchants oppressed by the natives of those places, Bharata conquered and annexed those islands to his kingdom. Bharata's kingdom, called *Bhàrata-varsha* and composed of 9 parts, is mentioned in (i) Vishnu P. II. Chap. 2. (ii) Mat. P, Ch. 113 (iii) Vayu P. Chap. 34. (iv) Varaha P. Chap. 75. (v) Bhagavat V. Chap. 16. (vi) Garura P. Part I. Ch. 54 (vii) Brahma P. Ch. 18. (viii) Mahabharata —Bhishma Book, Chap. 6. (ix) Harivansa. (x) Kurma P. Chap. 45. (xi) Márkandeya P. Chap. 54. (xii Agni P. Chap. 119. (xiii) Siva P.—Dharma Sanhita—Chap. 33. (xiv) Devi Bhágavat. Chap. 4. (xvi) Padma P. Svarga Part Chap. 2.

These works simply mention the nine parts. Except perhaps one, the others give no definite position of them. Astronomers Varáhamihira (D. 587 A. D.) and Bháskara (1114 A. D.) are wrong in their supposed identifications of those parts in India itself. Cunningham also appears to have been misled by them. The correct meaning is that *Bhárata varsha i. e.* Bharata's kingdom, (not *India*) included eight islands and India Proper. The Vàyu Puran alone, better informed, gives a somewhat clear idea of the thing: "The kingdom of Bharata consists of nine islands that are separated from one another by sea; so they are not easy of access." They are :—

(i) *Indra Dwipa*—then perhaps an island in the mouth of the Indus, and now a part of Sind.

(ii) *Kaseru*—Cutch

(iii) *Tāmravarna*—Ceylon. (iv) *Gobhastiman*, Andaman.

(v) *Nāga* or *Nagavara*, Nicober. (vi) *Saumya*, Sumatra. (vii) *Gandharva*—Javā. (uii) *Baruna*, Borneo. (ix) India Proper (most prob. the N. W. part of it.

In time India alone was called *Bharata varsha* Bharata was pious, affectionate to his people and hospitable to strangers and guests. He is called one of the 5 Great Emperors of Ancient India. He performed an Imperial Sacrifice. He had 3 sons by his queen Panchajani, who were often at war with one another. He devised various means to quiet his house but in vain. The princes

grew more wild day by day. Annoyed, Bharata was going to leave home when the queen and the Princes fell on his feet, begged his pardon and warmly pressed him to stay, solemnly promising correction of their temper. Bharata had no faith in their words ; so he left home and went to the hermitage of Pulastya to practise Yoga there. At first he improved much in spiritual culture. But soon an incident happened which quite arrested his progress. They said, the king had left his palaces and pleasures but not his attachment, which caused his fall. One day when Bharata was performing some ablutions in a river, a deer, far gone in pregnancy, came to the opposite bank to drink. Suddenly terrified by the roar of a lion, she leaped on the stream for fear of life. She almost crossed the river when she dropped a young in the very water and died. The poor fawn came floating near the king. Bharata was moved and out of pity took it home and began to pet it with great care. Other sages warned him but to no purpose. He looked on that exercise of mercy as a broad way to heaven. For a year or two, Bharata entirely forgot his God and reared up the fawn, with parental care and affection. One day, when Bharata was out, the fawn, now grown up, was at large, a wild herd of deer came near the hermitage. The pet deer at once forgot his benefactor, mixed with the herd and went away. Bharata on his return, found the deer missing and felt the loss most keenly. His thoughts were now after the pet and he died before long—thinking of the deer.

After Bharata, the dynasty fast declined. Though it ran to the 28th generation, we find no kings worthy of historic note.

The Line of Uttanapáda, the second son of Manu deserves mention here.

Uttánpáda's line was a short one of 14 kings. So, it became extinct by 2500 B. C. or earlier.

1. Uttánapáda. About 2900 B. C.

Manu gave his 2nd son a kingdom, we know not where. This Uttánapáda was a weak king and a weak and uxorious person. He had two queens—Suruchi and Suniti by name. The queens had a son each. The king was very fond of Suruchi who had tied him in her apron's strings. As a consequence, Suniti and her son Dhruva were always slighted. One day, during the absence of Suruchi, the king took Dhruva, then aged only six, on his lap and fondled him. Queen Suruchi—incensed at this, suddenly stepped in, rebuked the king and forced him to send off Dhruva at once from on his lap. This sour slight of the step-mother cut Dhruva to the quick. He went to his mother and stated his sorrows. Suniti calmed the grieving prince, saying, "My son, pray to God who alone can make man happy and great." The young prince caught the idea and thence forward learnt to pray to God for better days—for the kingdom. When he grew up a lad, he stole away from his mother—to live in a wood like an ascetic and to pray to God with thorough concentration of mind. The devotion of Dhruva is still a favorite talk with the Hindus all over India.

Dhruva asked a kingdom and by the grace of God he gained it. The proud queen Suruchi and her son Uttama passed time merrily for several years. Then bad times came on them. Once Prince Uttama with a large retinue, went out a-hunting. In course of his prolonged hunting excursions, Uttama reached the country of the Yakshas, north of the Himalayas. There unluckily a fight ensued between the two parties and Uttama was killed by the Yakshas. The king led by queen Suruchi, formerly had banished the innocent queen Suniti and her son. Now he grew penitent and recalled Suniti and Dhruva. Having crowned Dhruva on the throne, the old king passed into religious retirement.

2. Dhruva Perh. 2865 B. C.

Dhruva began to rule about 2865 B. C. To be avenged on the authors of his brother's death, he led an army against the Yakshas and after a sharp conflict, defeated them. He was an exceedingly popular ruler. After a long peaceful and happy reign, he attained *Bramha Jnana* (a true knowledge of the Supreme Being) and left the Raj to his eldest son Sisti. (Vis. P. I. 11 & 12.)

Dhruva was followed by 5 kings who are mere blank names. The 10th, Anga is said to have been important. To show his supremacy, he performed a Horse Sacrifice. He was a vigorous and good ruler. But unhappily—so terribly did his son Vena oppress him that he was compelled to abdfcate and turn an anchorite with queen Sunithà. Bhrigu and other sages then placed Vena on the throne.

11. Vena : about 2825 B. C.

From his youth up, Vena was most turbulent and cruel. It is said that, in his boyhood, often would he kill his playmates most frivolously. Now ropalty made him blind and insolent. His tyranny now knew no bounds. He embraced Jainism and was initiated by Rishabha Deva himself. He was a sworn enemy of the Brahmins. He forced even the *Rishis* (seers) to pay him tribute. He forcibly employed the Brahmins to carry his palanquins. He stopped all religious performance in the State. The whole kingdom was filled with consternation. To save the country, people saw no other alternative but to kill the wicked king. Erelong Vena was done to death.

By the murder of Vena, the country rather jumped out of the frying pan into the fire. Anarchy prevailed everywhere. Life and property were at the mercy of the robbers. The Brahmans became alarmed. They soon decided to place Vena's young son Prithu on the throne.

12. Prithu : about 2815 B. C.

Prithu made an excellent king; soon his full authority was established over the entire kingdom. He made new village, towns, ports, castles, camps &c. The country became highly prosperous under him. They say he was like Manu in parental affections towards his people, like Brahmá in authority, like Vrihaspati in Vedic lore and like Vishnu in self-possession. He was modest, meek and of winning manners. He was unrivalled in doing

good to others. His praise was on everybody's lips. From his time, court-encomiasts called the "Suta and Mágadha" first came in vogue. He died after a very long and glorious reign of 40 or 50 years. His queen Archi became a *sati* and immolated herself on her husband's funeral pyre. His capital was called Prithúdaka (now Pehoa). The Caste-system first began here.

Prithu was succeeded by his eldest son Antardhi whose crown-name was Bijitáswa. Out of affection, he appointed his 3 other brothers to 3 parts of the kingdom. Prithu had left a large hoard in the treasury, which his pious son utilised in long expensive sacrifices and charities. His grandson Práchinavarhi's reign is reputed for numerous grand sacrifices. It is said the earth for many miles was filled with his sacrificial altars. He was succeeded by his 10 sons whose common name was Prachetas. We here meet with an instance of polyandry. The 10 Pracheta brothers had one common wife. With them the line of Uttanapada comes to an end. Prachetas were very pious; they refused royalty for Brahminhood. Their successors passed for sages, and enjoyed high reputation as model Brahmans.

CHAPTER VIII.

§ 13. Aryan Regeneration.

(i) Down-fall of the Northern Aryans.

(ii) The Aryan Kaliyuga Epoch. 3102 B C. (lunar) = 2950 B. C. solar.

(iii) Regeneration. (*a*) The Saptarshi Era 3076 B. C. = 2925 B. C. (solar).

We have already said, the Northern Aryans lived in numerous clans. tribes or families—all free in thinking, living and actions. About 3,000 B. C, the Aryan society took a quite new turn. The thoughtful Aryans lived apart from the mass. Many of them seldom married. The result was that in half a century, the Aryan mass of the North became internally rotten. This moral downfall of the Aryans has been clearly depicted in the Mahabharata, Peace Book, Chapter 59. In order distinctly to mark this downfall of the Aryans, an epoch called the *Kaliyuga* (Iron Age) was started by the sages. The initial point of it is 3102 B. C. lunar = 2950 B. C. solar. That Kaliyuga Era runs even to this day. The sages, alarmed at the anarchical state of society, informed Brahmá—the greatest Aryan seer. What Pope was to early Christendom, that Brahmā was to those Aryans. He held an assembly of the sages and seers whom he addressed thus :—"Seers and sages, to allow society to

go on without the best thinkers to guide the mass, is to leave the body without the head. True wisdom—the path to salvation—is attainable in the world and not in aloofness from it. So, I desire those of you who are still young, to marry and beget virtuous children for the benefit of the society. For better government, I further propose to introduce monarchies over the various clans." All modestly bowed to his reasonable command, but many declined to marry for fear of the loss of penance. Only 21 most distinguished seers, including Brahmā himself, married. They are known as *Prajápati Rishis i. e.* progenitors. Brahmá married fair Sāvitri reputed for her chastity. She bore him two daughters and no son. So he married a second wife from the Indian side, born of a milkman family. Still he had no male issue. The progenitors were mostly representatives of clans that owned principalities in different localities. They begot many children, some of whom became seers and some, warriors. The great sage Bhrigu begot 14 sons. Of them only two viz. Chyavana and Apnuvan became *seers* and 12 became *devatas i, e.* warriors. Of these latter,, Daksha the youngest founded a small kingdom near the source of the Ganges, with his capital at Kanakhala, 2 miles south of Hurdwar. The seven seers known in history as *Saptarshi*, are said to have been the ancestors of the high-caste Hindus of India.

An era called the *Saptarshi*, of which the initial point is 3076 B. C. (lunar)=2925 B. C. solar was started in Kashmir in honour of them. The era is still current there.

Below is given a geneology that indicates the sources of all future dynasties of India :—

I. The Lines of the "7 Seers (Saptarshi) :—

1. Marichi—Kasyapa...Vivasván—(From him originates the Solar dy.) 2- Atri—Soma (From him comes the Lunar Dy.) 3. Angirá begot 7 seers and 10 warrior sons. Vrihaspati and others. 4. Pulastya—Visravas—Kuvera. 5. Pulaha = Gati—Kardama, Variman and Sahishnu Kapila and 9 daughters. (Harivansa and Vish. P.) 6 Kratu = Sannati—The "Valakhilya" sages said to be pigmies in stature ? 7. Vasista.

II. The great sage Bhrigu begot 14 sons, of whom 2 became seers and 12 kings. Daksha—the youngest of these, founded a small kingdom near the sources of the Ganges.

The Brahmans and the Kshatriyas of ancient dynasties were descendants of these 7 or 8 seers, Other lines originated from other progenitors. The Rig-Veda, the Sanskrit Epics and the Puranas have mentioned many distinguished kings who belonged neither to the Solar nor to the Lunar dynasty, but to other less important dynasties, no more represented or recognised.

Brahmá, Vishnu, and Siva make the Hindu Trinity. Brahmá is the Creator, Vishnu the Preserver and Siva is the Destroyer and Reproducer. Needless to say that this later spiritual evolution was based on historical element (vide also A.A. Macdonell's Sanskrit Literature). Historically, Brahmá—the greatest Aryan sage, *regenerated* the Aryans, by asking the seers to raise up issue

(Mahabh, and Brahma Vaivarta Puran, Brahma khanda, Chap. 8; also Srikishna Khanda, Chap. 32.)

Marichi's son was *Kásyapa*, so called from *Kasya*, a special preparation of Soma juice, which was his favorite drink. He was a great warrior. Tradition asserts (vide Rajatarangini) that he had wrested the flowery vale now called Kashmir (Kásyapa Meru or Mir) from a Daitya king called Jalodbhava. Kasyapa married several daughters of Daksha—king of Kanakhala. In his first wife Diti, he had begot two powerful sons namely Hiranyàksha and Hiranya Kasipu. Their children became known as the Daityas. They soon multiplied and attained great political importance. In the 2nd wife *Aditi*, Kasyapa begot 12 sons called the Adityas from their mother, *Aditi*.

These new Aryans occupied all tracts north of the Himalayas: About 2860 B. C. the Daitya and the Dānavá Aryans grew very powerful. It is said, they built a small empire.

The most excellent people that the world has perhaps yet produced, were the *Devas*, a section of the new Aryans. Many of the prominent Devas have long passed for gods, and have lost their original historic characters. Yet, doubtless they were men—'excellent men'—'the Shining Ones.' We give the following proofs of the human nature of the Deva Aryans, though the Sanskrit Epics, the Puranas, and other works have been highly saturated with their deification :—

(i) Yudhisthira, speaking on Death, observes—'Nobody can escape death. Death kills the Devas, the

Dànavas, the Gandharvas and all' (Mahabh. Drona Book Chap. 50).

(ii) Again, Nàrada also speaking on Death, says—"The Devas also with Indra at their head, die like men. The Devas also have mortal names and frames.' (Mahabh. Drona Book. Chap. 55.)

(iii) In reply to the taunt of Indra, the king of the Devas, Bali—the Daitya Emperor—said :—"I, you and all others, who will in time, obtain the *Indraship*, will go the same way as hundreds of Indras have already gone. This Indraship is not held by anybody for ever. Many others will gain the Indraship in future." (Mahabh Peace Book, Chap. 227.)

The Devas belonged to many families—the most important being the Aditya, the Visvadeva, the Basu, the Tushita, the Abhasvara, the Marut, the Máhárajika, the Sádhya, the Rudra &c. 33 of the Devas attained special excellence and became most distinguished. These 33 Devas became afterwards in popular legend, magnified into 33 crores of devas, as if one deva is equal to a crore of ordinary mortals !!

From the Matsya Purana Chap. 95 appear the homes of the different peoples of that time :—

(i) The Daityas and the Danavas lived on the Sweta Parvata (Sofed Koh ?) to the far north.

(ii) The Devas lived on the Sumeru uow perh. known as Pamir Tableland.

(iii) The Ràkshasas, Pisáchas and Yakshas—on the Himalayas. (Perh. ancestors of the Dravidians.)

(iv) The Gandharvas and Apsaras (ancestors of the Afghans) on the Hemakuta (Karakoram.)

(v) The Nagas and Takshakas (ancestors of the Turks)—on the Nishadha (Mt. Nyssa.)

(vi) The great seers lived on the Mt. Nila—to the far north.

(vii) The Pitris lived on the Sringawan hills, to the west of Mt. Sumeru *i. e.* on the eastern shores of the Caspian Sea. Other accounts are found elsewhere.

The kings of the Vairaja dynasty of Bithoor gradually lost all hold on the North. About 2860 B. C. Daityas grew powerful so much so that several of them are called by the Puranists as emperors. The Devas also gradually rose to great eminence by 2850 B. C. Their rise and excellent progess was watched with the extreme jealousy by the Daityas. The brotherly and friendly relations between the Daityas and the Devas were now daily strained.

Before long, an incident happened that drove the both to bitter hostilities for long 32 years, off and on. This is known as the First Great Civil War or the Devásura War. Somadeva, the Chief of the Atri clan and founder of the future Lunar Dynasty of N. India, intending to perform an Imperial Sacrifice, summoned amongst others, the Daityas who however, indignant at this presumptuous audacity of the Devas, resented and refused to attend. Nay, they declared war on the Devas and soon invaded the Deva territorry. We do not know the strength of each army nor the details of the battles fought. The conflict was very sharp and the

loss of lives on both sides was considerable. The War began in 2850 B. C. or a little after, and ended in 2818 B. C. The Devas were unrivalled in religion, learning, arts and industries; but perhaps a little iuferior to the Daityas in military operations. So they first sustained great defeats. Then a Deva General, Purandara by name began to figure prominently. His capital success in the war led the Devas to declare him their king with the title of *Indra* (lit. 'the most exalted king'). Defeat quickened the Daitya spirit and after some time they fell on the Devas with such a terrible onset that the Devas failed to hold their ground. The Deva cause was going to be lost when Siva, the mighty Chief of the Rudras, took the field, at the entreaty of the Devas, turned the tide of the battle, inflicted a signal defeat on the Daityas and drove the enemies to the shores of *Paschima Samudra* (western sea: Arabian or Caspian Sea). When the Daityas were first strengthening their power in the north, several Daityas then migrated to the South, and founded kingdoms in several parts of India. One powerful kingdom was to the south of the Vindhyas; several were on the eastern Vindhyas, one was in Kikata (Gaya province). When the Northern Daityas grew a little weakened, the Southern Daityas came forward against the Devas. South now became the dancing ground of Mars. Rudra (Siva) again led an army and after a hard struggle killed Tripura—the Daitya king of the Central Province. The services of Rudra to the Deva cause have been thankfully sung by the seers: R. V. II. 33. 5-9:—

(i) "Able-bodied, possessed of many forms, terrible Rudra is wearing bright gold ornaments. He is the lord of the universe and preserver of all.

(ii) "O worshipful Rudra ! You are the holder of bow and arrow. You have many forms and have worn the ornaments called nishka. You preserve the whole wide world. Who is stronger than you ?

(iii) "Let us pray to the fierce Rudra—seated in the car. youthful terrible like a beast and destroyer of foes. May His army kill our enemies."

(iv) "As the son bends to his blessing father, so do we bend before you, O great Rudra !"

(v) "Be propitious : be not angry with us ; do not destroy us. We shall all—sons, grandsons together pray to Thee much in this Sacrifice."

To the heroic Rudra family, the debt of the Devas appears to have been immense. Tradition bears the bright record of the deeds of one female-warrior, even Umā, wife of Rudra. In terrible battles, she killed the Daitya Chiefs Mahisha, Sumbha and Nishumbha (grandson of Pralhāda) and their Generals Dhumrāksha, Chanda, Munda and Raktabija, on the Vindhya hills. Alarmed at these reverses, one great Daitya king, Durga by name, collected a very strong and large army. The Devas feared that their fortune now hung by a slender thread. So they were filled with dismay. But Umā again took the field with a lion ramp. Still no heart cherished the least hope of her success against such strong and enormous odds. Before battle, she

inspired her soldiers with her martial spirit so much so that her soldiers saw her as a very goddess of Victory incarnate. The battle was the fiercest—Umá won the day after all. Later on, her son Kartika became the General of the Deva army. He killed the last great Daitya Táraka by name.

A somewhat detailed description is given of the wife and sons of Rudra—in the R. V. VI. 66. 3; VI. 66. 11 and VI, 66. 64.

The worship and image of Siva of the after age originated from the descriptions given in the Rig-Veda already quoted. The Devas gave Umá the title of *Durgā* for having slain the most formidable foe Durga. Her worship first began a century later—*i. e.* about 2700 B. C. It is said that Suratha first started her puja. To clear the point, we quote a portion of the early geneology :—Soma (the founder of the Lunar Dynasty)—Budha—Chaitra—Adhiratha—Suratha: Again, Uttan. pada—Dhruva—Utkala—×—Nandi. Suratha, being defeated by Nandi, lost his kingdom and went to the wood, smarting under grief. A Vaisya king ruled Kalinga then. His grandson—Prince Samàdhi was turned out of the house for his extreme liberality. Samàdhi met Suratha and both became friends. Once they saw a great sage named Medhasa. At his instance, they followed him to Pushkara, 7 miles from Ajmir, and there they long prayed to Durgá for better times. In their worship, they became *Siddha i. e.* successful. It is said that Suratha regained his kingdom by another

fight and Samádhi regained Kalinga. That Durgá Puja now forms the greatest festival in Bengal—with the difference that formerly her worship was mental and in the spring season, but now her image is worshipped in Autumn.

The war was a defensive one for the Devas and they maintained their own. The Daitya power continued in the North and in India. The hostilities stopped for a time no doubt. But we shall hear of fresh out-break hereafter. The Devas gradually obtained great political importance. Several most distinguished Devas deserve special notice here :—

(i) Brahmá, son to the sage Niranjana, was Pope of the Aryans; lived on the Pamir Table-land of which the eastern boundary was Thian-san Mt., Chinese Thian-san=Abode of Brahmà cf. also San-Po=Brahmaputra. Hindu tradition points to this greatest seer as the first source of all knowledge, secular and sacred: He it was who had first compiled the Vedic hymns, drawn up a Penal Code,compiled an alphabet afterwards parent of the *Sārada*, *Sriharsha* and *Kutila* alphabets, written the first great medical work : had been the first great astronomer, reformer, regenerator and coloniser. He was a very Angel of Peace and Progress and knew little or no fighting at all. No Pope in the early Christendom commanded a greater respect and confidence as did Brahmá—in the then Aryan world. He was the supreme authority on all matters. It is said that Ujjain, House of Brahmà on the Sumeru (Pamir)

and Siddhapuri—now *Sid-rov* (see Johnston's Map of Asia) in Siberia—were on the O° meridian of the Hindus. 4 great rivers flowed down the Tableland: the Bhadrá or Subhadra (Ob or Obei)—R. V. *Yavyāvati,* flowed to the north; the Sita (Hsi-to) now *Yarmond* and Subáhini (Huangho) flowed eastward to the Chinese Sea. The Wankshu—R. V· *Yakshu,* (R. Oxus) flowed to the west; and the Alakánandá (the Ganges) flowed southward. Later on, when spiritual ideas were evolved out of these historical data, Brahmà came to be known as the *Creator'*—an idea still prevalent in all Hindu writings! We have mentioned Brahmà as a coloniser. He was perhaps the first to discover the most philosophic grounds of India and Burma where he lived for penetential purposes, performed Sacrifices and then filled them with sages who afterwards made extensive penance-groves and hermitages there. Modern Burma—Sanskrit Brahmadesa—owed its name to Brahmá who had lived there for several years on the Iravati (Vide Sabdakalpa Druma, Brahma &c). From Brahma's first astronomical observations made in Assam, the country received the name of *Prag-Jyotisha.*

(ii) Rudra—was the Chief of the Rudra family of 11 brothers: he lived on the Kailasa mountain. He was a great hero, physician, law-giver and the greatest grammarian that the world has yet produced. His first wife was *Sati* who probably lent the word *Sati* to a self-immolating Hindu widow. In the Puranas, he is known as Siva (the great Benefactor.) Heroic Umá—his 2nd wife already noted, was daughter to a king of Simla

(iii) Indra :—It was the title of the Deva-king. Purandara or Sakra had killed 99 powerful Daityas and performed 100 Sacrifices, For his valor &c. he was elected the 1st Indra. He married *Sachi Devi*, daughter of a Daitya Chief named Pulomà. He had 3 sons and one daughter. This Princess Jayanti was married to Rishabha Deva, the well-known founder of Jainism.

Indra lived at his capital Amarávati—in the tract called Indràlaya—now shewn as *Inder Alaya* in Johnston's Map, to the north of the Hindukush mountain. Most prob. the original Indralaya was some 400 miles more northerly than it is now. In the Rig-Veda, we find Indra in two capacities viz, as the Rain god and as the Deva king and the greatest Protector of the Aryans. Of the gods of the R. V—Indra is the most prominent and is invoked with some 250 hymns. We quote a few for illustration :—

(i) Visvámitra, invoking Indra, says :—

"O Indra ! killing the Dasyus, save the Aryans." (R. V. III. 34.)

(ii) One day, in one single engagement, Indra killed 50,000 of the enemies. (R. V. IV. 28.)

(iii) The powerful Non-Aryan Chiefs Ku-yava and Ayu lived in forest tracts and would fall on the Aryan villages and towns, with their men, whenever an opportunity occured. (R. V. I. 104.)

(a) The most powerful was Krishna who lived on the R. Ansumati. His army was 10,000 strong. Very

great was his oppression. So, Indra killed him. (R. V. VII. 96.)

(iv) Indra also punished even refractory and wicked Aryan kings. Two Aryan kings Arna and Chitra-ratha were killed by Indra in a battle on the R. Sarayu.

(v) Indra gave a realm to king Duryoni—after killing the Non-Aryan Chief Kujavácha. (R. V. I. 174.)

(vi) Indra killed the Non-Aryan kings Nava Vastwa and Vrihadratha and placed Aryan kings on their thrones. (R. V. X. 49.)

The Indras—one after another–continued to rule in the north till some time after the Mahabharata War. Then we hear of them no more.

Some sages first introduced the worship of Indra into the Aryan society. It however met with a storm of opposition from other sages. The praise and despraise of Indra are recorded in the numerous hymns of the Rig-Veda. The worship consisted mostly in Bacchanalian feasts. This religious difference led the Iranians to separate from the Indo-Aryans. The Irànians were strict moralists. Even the majority of the Indo-Aryans were opposed to the worship of Indra.

(iv) Vishnu was the youngest of the Adityas, but greatest of them all in merits. He was a warrior and had killed several powerful Daityas. It is said that he had built Lanka in Ceylon for the summer residence of Indra.

(v) Daksha, son of Bhrigu, ruled at Kanakhala near Hardwar. He was father-in-law to most of the elderly

Devas. He had married his Princess Dákshâyani to Rudra. She was very chaste. So they called her *Sati* Once Daksha was present in a Deva assembly where all but Rudra rose to him. Daksha was wounded. After some time Daksha performed a Sacrifice to which he invited all the Devas but Rudra and *Sati*. Sati was aggrieved and came down from Kailas to her father's house. Daksha blamed Rudra so much in her presence that she was cut to the quick and died soon. Sati already enjoyed great reputation for her virtue. Her relics were distributed and interred all over India. That has given rise to 51 *Sacred Places* of the Hindus.

(vi) Vrihaspati and Sukra :—Vrishaspati was priest and guru to the Devas, and Sukra, a poet, was priest to the Daityas and the Dánavas. Both were well-versed in the Vedic lore : wrote on law, medicine, astronomy, art of government &c. Vrihaspati is said to have first formulated *Atheism* for some political purpose.

CHAPTER IX.

§ 14. The Great Renaissance.

The 29th Century B. C.

The Aryans of the North were chiefly of two classes :—the *Suras* and the *Asuras*. The former were so called from their excessive drinking of *Surā* (wine), while the latter were ridiculed as *Asuras i.e.* Teetotalers or people without wine. The latter were puritans and small in number; while the former were a large set of chartered libertines. We have noticed their *moral fall*. We have noticed also the reformation and regeneration of the Aryans, by the greatest seer Brahmá. The new children of the Rishis, now called themselves *Devas*, godly men or shining people," These *Deva Aryans* were certainly men like us—mortal beings—historic persons. Later on, spiritual ideas were evolved out of the pure historical data. Even in this new creation of their divinity, their semi-historical character is clearly visible. It is already noted that the Aryans were composed of many tribes, clans and families. The countries of Central Asia were mostly under the influence of the Deva Aryans. The word *Asura* has become opprobrious in India : it now means a demon, or an evil genius. The Rishis were the best specimens of the Aryans. Brahmá, the most versatile genius, was the acknowledged Chief of the time. It is said that under his instructions, 8 *Surendras* i. e. Chiefs

of the Devas, conducted the administration of the Aryan States of the North.

By the middle of the 30th century B. C., the downfall of the Aryans was almost complete. The 88,000 seers never married; even many females took to religion and never married. The time is marked by the Kaliyuga Epoch, beginning in 3102 B. C. (lunar) = 2950 B. C. (solar).

About 2900 B. C. or later, Brahmá set about to regenerate the Aryans. His Reformation brought about the Great Renaissance of the 29th century B. C., not yet known in human history.

Scholars are eloquent in their praises of Hindu wisdom, arts, and tongue; but they do not know the rich store of lore of the Renaissance. In comparison, all later Hindu wisdom appears as mere commentaries—explanations !!

Below is given a brief history of the Deva Renaissance which forms the fountain-head of all our later knowledge and art. The History of no nation, ancient or modern, gives us a people like the Devas. Each of the 33 principal Devas was a versatile genius. Of the most distinguished Romans, J. Cæsar alone, excelled in nine different qualifications. Some of the courtiers of Philip II. of Spain were experts in pen, sword and altar. But they are nothing, if brought to the Devas.

I. Religion :—The method of worship took a new turn with the Devas. Our Rishis had followed a simple natural course. But the Devas introduced magnificent sacrifices, often connected with their conquests. Brick-built altars of various shapes were devised. Several

priests were employed. Beasts were killed. Grand feasts followed, along with gifts to sages and the poor, music, song and dance &c.

II. Literature :—It is a general belief that the four Vedas, except the oldest parts of the Rig-Veda, were composed and compiled in India. No doubt, there is much truth in it. We, however, think that all the Vedas originated in parts in the North. It is said that Brahmá had set men to collect the earliest hymns of the Rig-Veda. These amounted to a huge mass, numbering about a lakh (100,000) of hymns. Evidently, a very small part of them came to India.

With the beginning of grand sacrifices and other rites and rituals, the Yajur Veda also (the Black one) began in the North. Surya Deva, the youngest brother of Brahmá, had compiled the *Samans*. (Chhāndogya Upanishad ; the Black Yajur Veda, P. 477 and Manu Sanhitā, IV. 124).

"The Sāma Veda was composed in *Deva-loka* i. e. North and brought to India afterwards Manu's adjective *pitrya* is wrongly explained as "sacred to the manes." Dr. Buhler and Prof. Maxmüller also have followed the wrong meaning and said, "Sāma Veda is sacred to the Manes" ; though this Veda knows nothing of a Sráddha ceremony. The great sage Atharvá, born of the Angirá clan, (some identify him with the great sage Bhrigu) and a disciple of Brahmá, wrote a Veda of his own, full of charms, spells, incantations, domestic rites and medicines. It was intended for the common people of the North. In its present form of

20 Books, this Veda is said to have been composed by other sages of the Angiras clan Its chapter on Brahma-Vidya (Theosophy) is a novel feature. Yet it long remained non-canonical. The Mundakopanishad, Beginning, states that Brahmá taught Atharvá Theosophy. The spirit of the time had inspired some of our ladies even to compose a good number of hymns still extant.

The word '*Bible*', originally a book, afterwards came to mean "the holy book", the Scripture. So, the word *Veda* originally meant "*knowledge*" (of the Aryans) but afterwards, "Sacred Knowledge". Tradition asserts that Atharva's first collection and arrangement of the Rik, Yajur and Sama hymns &c.—became known as the *Trayi* of the North. They are our modern Poetry, Prose and Songs chanted for different ends. Agni Deva collected the later Rig-Vedic hymns in India. The Seer Vàyu collected the Black Yajur Veda in India (Manu, I. 23); also Satapatha Bráhmana, XI. 4. The White Yajur Veda was composed by Yājna Valkya in the 14th century B. C.

The study of the Vedas now became an important thing with all the Aryans who followed the Vedic religion. To facilitate the Vedic study, six supplementary subjects also were cultured at the same time. These were *Sikshā* (Orthography and correct articulation), *Kalpa* rites and rituals. Different Sacrifices, their method of performance, altars, effects, priest &c.—were explained in it. Here is the origin of the rudiments of Hindu Geometry. *Vyākarana* (Grammar): Before 2900 B. C., the Aryans spoke a free tongue called *Brahma Bháshá*

or Bálhika Bháshá. This was a free, irregular and rugged language. Dr. Macdonell calls it an older form of classical Sanskrit. Most of the Rig-Vedic hymns are composed in it. The authors of the Indian Bráhm ana Works and the Upanishads also used that rugged tongue more or less. The Aryans now requested the Devas to refine that tongue. Here is the need for writing regular Grammars. Several Devas took up language and gave it the most scientific treatment. Indra invented the 14 vowels. Mahesa invented the 29 letters (25 consonants *Ka to ma* + 4 semi vowels viz Y, R, L, W). Chandra invented the 4 aspirants S', Sh, S, H. Brahmá made up the remaining 16 or 17 letters. This new alphabet called *Brāhmi Lipi*, contained 63 or 64 letters, representing all the varities of sounds. Indra, Chandra, Mahesa and Kumára wrote a Grammar each. The first two viz, the *Aindra* and the *Chándra* Grammars are now forgotten. The *Māhesa* Grammar is still extant, though rare. A portion of the Grammar of Kumára, a son of Mahesa, is preserved in the *Garura Purana*. The Grammar of Mahesa, the first scientific grammar in the world, now became standard with the Aryans. The Brahma Bháshá, now confined and refined by the rules of the new Grammars, became known as *Sanskrita* or Deva-Bháshá (Tongue of the Deva Aryans.

Below are given some of the views of eminent scholars on *Sanskrit*, its use and its relation to other ancient languages of the world :—

(1) "Sanskrit is the greatest language in the world. As Mathematics is the foundation of Astronomy, so is

Sanskrit the basis of Philology"—Prof. Maxmuller's Science of Language.

(2) "Sanskrit is more perfect and copious than Greek and Latin and more exquisite and eloquent than either."—Prof. Bopp in Edinburg Review.

(3) Sanskrit was at one time the only language of the world"—Prof. Bopp.

(4) "*Justly* it is called *Sanskrit* i. e. perfected or finished.—Schlegel's History of Literature.

(5) "The modern philology dates from the study of Sanskrit by the Europeans." Dr. Hunter.

(6) "In point of fact, the Zend is derived from Sanskrit. Prof. Heeren's Historical Researches.

(7) "Sanskrit is the origin of the modern languages of Europe"—M. Dubois.

(8) "All the languages of the Indo-European Family are derived from Sanskrit." Dr. Ballantyne.

(9) "It is only of late years that any relationship was allowed between Hebrew and Sanskrit, but Furst and Delitzach have abundantly proved it and it is now universally acknowledged." (Pococke, "India in Greece.)"

It is wrong to suppose that *Sanskrit* is the *mother* of those tongues. Sanskrit is, in fact, one of the numerous tongues that sprang up from the *Aryan Tongue* of Central Asia, known to us perhaps as Brahma or Balhika Bháshá. Sanskrit was made by the Deva Aryans: hence it is often called *Deva Bháshá*.

Válmiki and Vyása followed the Máhesa Grammar. The so-called "*ársha prayogas*" of Válmiki and Vyàsa are wrongly explained as *poetical license*. They are

correct according to the Màhesa or other Vedic Grammars, but wrong, according to Panini and others. Panini is now universally admired for his "shortest and the fullest Grammar in the world." In the history of Sanskrit Literature, two persons appear to be singularly fortunate : the Grammarian Panini and the annotator Malli-nātha. Both were best *compilers* but now they have passed for excellent *authors*. All science, all secret of the perfect language lies in Mahesa's arrangement of the Alphabet in 14 rules, adopted and explained by Panini. Mahesa wrote his Grammar for Vedic use, but Panini meant his work for both secular and sacred compositions. A critic defending an apparently erroneous expression of Vyasa in the Mahàbharata says that Panini is to Mahesa, as a drop of water is to the ocean.

The following is his observation :—"Vyasa has derived many excellent gems (*i.e.* expressions) from the sea of Máhesa Grammar. Are they possible in the Grammar of Panini which is no better than a little water accumulated in the foot-print of a cow ?"

In the branch of *Nirukta* i. e. Vedic glossary, the names of 1st Indra, Soma, Kása-Kritsna stand prominent. Their works have long disappeared. So we cannot say what improvements thy made in that study.

Chhandas (Prosody) also certainly received some attention. The Rig-Vedic hymns were composed in seven different metres, Dr. Macdonell says, "The metrical skill is considerable."

(*Imp. Gaz. India.* vol. II. P. 210.)

It is well-known that Indo-Irania, West Asia and Europe bear striking resemblance in language and other things. Scholars, after careful enquiry and examination, have found that those languages though akin, do not yet prove a racial unity. They trace all the tongues to an Aryan tongue of Central Asia. I think this Aryan tongue was the Brahma Bháshá or the Balhika Bhàshà Both Brahma tongue and Sanskrit were brought to India.

The Renaissance is noticeable in the field of astronomical research also. It does not appear that our astronomy had made much progress before 3000 B. C. Only a few passages of the Rig-Veda, *describe* the motions of the celestial hemisphere or of the stars therein. The earlier Rishis knew the *Rikshas* (the Great and Little Bears). R. V. 1. 24. 10. They knew of a day and night of 6 months each in the Arctic Region. Long Dawns are mentioned in some 20 or 25 hymns. Short Dawns also are mentioned in R. V. 1. 92. 1; 1. 92. 10: 1. 48. 6. The sunless north and the Aurora Borealis are hinted. The celestial pole was in the zenith and the revolutions of the stars were round a perpendicular axis. The high antiquity of the Hindu astronomy has been discussed by some of the greatest astronomers in Europe and is still unsettled. Cassini, Bailly and Playfair maintain that observations taken before 3000 B. C. are still extant and prove a considerable degree of progress already made at that period. Their opponents like La Place, De Lambre and others, have doubted the anthenticity of the observations and

the validity of the conclusions. We, however, are not so much disposed to brush away the point so easily. Tradition preserved in the Mahabharata, Peace Book and elsewhere, states that at least 9 astronomers flourished in the twenty-ninth century before Christ. It is already noted that Brahmá and Vrihaspati excelled in the Vedangas of which astronomy is a part. So, it is likely that some progress was made in the subject before 2900 B. C. Brahmá, Vivaswān, Soma, Vrihaspati, Garga (not of the first century B.C.), Nárada, Parásara (not father of Vyàsa), Pulastya and Vasista. The last two were two of the 7 seers known as *Saptarshi*. These names alone have come down to us; but their observations and works lie concealed in priestly obscuration.

Brahmá made certain observations in Kama-rupa in Assam. To commemorate this earliest observation in India, Kamarupa was called the *Prag-Jyotisha Desa*. The work of Vivaswan, now known as the *Suryya Siddhanta*" received its final reduction perhaps in the fifth or the sixth century after Christ. The book, though a learned one, yet suffers terribly from obscuration. The work of Brahmá, called the "*Brhma Siddhānta*" was revised by a Varáhamihira about 80 A. D.

It is often alleged that the early Rig-Vedic Seers knew not the planets. For, the Rig-Veda makes no distinct mention of them. We think, those early Rishis had no occasion to speak of them. Moreover, the Rishis watched the course of the moon through the circles of *steady* groups of stars, to ascertain the auspi-

cious hours for sacrifice &c. The planets were wandering luminaries. The sun they certainly knew and called it the upholder of the earth. (R. V.). The Rig-Veda makes indirect reference to a planet called *Brahmanaspati*, perhaps, later *Vrihaspati* (Jupiter). Some give the date of the discovery of Jupiter as 4500 B. C.; an eminent English astronomer, as 4,000 B. C. Hindus recognise numberless planets, of which 9 are chief viz, *Ravi* (Sun), *Soma* (Moon), *Mangala* (Mars), *Boodha* (Mercury), *Vrihaspati* (Jupiter), *Sukra* (Venus), *Sanaischara* (Saturn), *Rāhu* (Node) and *Ketu* (Apside). For some reasons, I am induced to believe that some of the astronomers mentioned above, had discovered some of the planets in the same 29th. century B. C. Thus, Vivaswán was perhaps the discoverer of the sun: hence he is often spoken of as the sun and his dynasty as *Solar*. Soma discovered the moon; so, he is often called Chandra (moon) and his dynasty as *Lunar*. Mars was perhaps discovered by Skanda or Kartikeya, son to Siva. This is rather plain from the legend connected with the birth of Skanda, the Deva General (Mahābha, Wood Book). Kumāra is a name of Skanda. So it seems probable that the second part *māra* of his name gave rise to the name *Mars*.

Boodha, properly *Wudha* (Woden), son to Soma, was perhaps the discoverer of *Mercury*. Vrihaspati, priest to the Devas and the Seers, discovered *Jupiter*, called in Skr. *Vrihaspati* or *Jiva*, Lat. *Giovdi*. Its name of *Sthūla Graha* (the largest planet) is perhaps connected with *Thor*. Usanas, priest to the Dánavas

and the Daitya Aryans, perhaps discovered *Venus* (Skr. *Sukra*=the *bright* planet). Hence he is often called Sukrāchárya. Its other name of *Bhrigu* is found in A. S. Friggá and English *Fri*. Usanas was son to the great sage Bhrigu. *Saturn*, Skr. Sanais-chara, Zend. Sani-char *"Slow mover"*, was perhaps, discovred by Sani, a son to Vivaswān, by his queen Chhāyā. A curious legend, illustrative of the evil eye of Sani, is connected with the birth of the elephant-headed Hindu god Ganesa. Ganesa was the second son of Mahesa by Durgā, Princess of the hill-king of Simlá. It is said that all the Devas except Sani came to see Ganesa. Hard-pressed, Sani did come at last. Just as he saw Ganesa, the child's head was found missing. Soon, however, a young elephant's head was brought in and set. It is difficult to ascertain the astronomical truth of this legend. As a god, Ganesa is worshipped first of all. His calm figure, besmeared with vermillion, is to be met with everywhere in India, at the entrance of all doors. He is the reputed giver of success in all undertakings.

At first they knew only five planets; to them they added 2 viz the sun and the moon, making 7 (seven) in all. *Rāhu* and *Kètu* are not stars, but two opposite points where the sun's ecliptic cuts the orbit of the moon. As the influence of these two (Node and Apside) was found equal to that of a regular planet, they included them also as planets. The regular seven planets move forward, but the Node and the Apside move in an ultra course *i. e.*, in an opposite direction from the sun.

Hindus exclude the Earth, but put in the Moon, as a planet. The Moon has been long regarded in the West as a satellite or secondary planet, moving round the Earth. Recently, however, it is found as a joint-star or joint-planet with the Earth. This joint relation was perhaps long known to the early Rishis who, therefore, ignored the Earth as a planet.

It also deserves notice here that several words in Sanskrit meaning the Earth come from roots meaning *to move*. The Rig-Vedic *Gau* (Earth), Zend. *Gou* and Greek. *Goia*—are all from root *gá* to go, to move. A. S. *Cu* perhaps means the same. English *Earth*, Gk. *Era*, Skr. *Irā* comes from Skr. *ri* to go, to move. Hence *Gau* (Earth) means *a moving body*.

A planet in Sanskrit is called a *graha* from root *grah* to receive. Does it then mean *a star that receives light* or *motion*, say, from the sun? *Graha* means a burden, a dependant, a meaning quite irrelevant here. *Graha* formerly meant a cup to hold soma-juice for libation; then, the consecrated soma-juice itself. In the Soma-Sacrifice, the two *Grahas* used, were called Sukra and Manthis, perhaps, the Evening and the Morning Stars. Soma (Moon) passes through the 28 steady constellations, with its mild beams. This is figuratively spoken of as the Moon's feeding the stars with its *Sudhā i. e.*, mild nectarine rays or juice. The Moon, therefore, at first came to be called a *graha* (a cup or vessel of juice); from that, the meaning shifted to a moving or wandering star.

It seems that those early Rishis knew the different classes of stars such as the fixed stars, the steady constellations, the moving stars, the comets and the meteors. They had carefully observed aud examined the nature and character of these different classes of stars. Erom experience, they no doubt, found that the steady groups of stars were most convenient for their calculating the auspicious hours for the sacrifice. Thus they gradually discovered 28 constellations, 14 to the north of the Equator and 14 to the south. Of these 28, *Abhijit*, is often ignored. The moon makes a cycle through these, once in $27\frac{1}{3}$ days. They knew the Milky Way and the two Dog-Stars, Canis Major and the Canis Minor. (*Dvau Cwānau Syāma—Savalau*). *The Satapatha Brahmana*, XI. 4, mentions *jyotinshi i. e.*, resplendent planets.

Colebrooke speaks of a Jyotisha of the Rig-Veda with a commentary. Prof. Max Muller believes the work to have been composed after the Sutra Period, although the *doctrine* and the *rules* propounded therein, belong to the earliest stage of Hindu astronomy. Its practical object is to convey a knowledge of the heavenly bodies necessary for fixing the time for sacrifices and to establish a sacred calendar.

The improvements and discoveries of the Renaissance are noted below :—

1. They knew the *Solar* and the *Lunar* year.

2. The words *Savitri* and *Sunu* (Eng. Sun) both from the root *sū* to beget, show that they knew the sun as the source of all life, animation, health &c. The

quickening power of the Sun-God was acknowledged and worshipped as Mitra Deva, in the North, in India, Persia, Western Asia and Europe before Christ. The Car of the Sun drawn by seven ponies'—shows their knowledge of the seven colours of the sun-beam, also expressed in *sapta-didhiti*. The Rig-Veda mentions the sun as "the upholder of the Earth". This seems to imply a knowledge of the Universal Attraction and Gravity. The word *mārtanda* (sun) from *mrita*=dead, and *anda*=egg, ball, shows that they knew the Solar ball was dead *i. e.*, motionless. This seems to prove indirectly that the Earth moves round the Sun. This is further apparent from the Rig-Vedic *Gau* applied to the Earth, meaning 'a moving body'. This shows the motions of the Earth.

3. The word *chandramas* (moon) derived from *chandra*=cheery light and *mas*=measurer, seems to show that they knew, the moon is lighted by the sun.

4. The word *Brahmánda*, mundane egg or ball, shows that they knew the earth to be *round*. The sun, moon and the stars all appear round. So, it is easy for any intelligent observer to regard the Earth also as round. The word *prithivi* (earth) from *prithu*=broad, vast, suggests that they knew the earth to be very large.

5. Their discovery of the *Nakshatra Chakra i. e.* circle of the 28 constellations through which the moon passes once in 27⅓ days, is really a great wonder. It is already said that they used the solar year of 365¼ days

and the lunar year of 354 days. The Solar year after wards fell into disuse and was brought to India perhaps by the Buddhist missionaries from Egypt or Greece about the Christian era. The *Samvat* is a lunar era, while the *Sakāvda* is solar. A month then had 27 days and the year began from the month of *Agrahāyana i. e.* 16th November. They determined the mean motions of the sun and the moon.

6. They knew the Equator (*Vishuvat*). The two points where the Equator cuts the *Ravi-mārga i. e.* the orbit of the sun, are called *Sankrāntis i. e.* equinoxes, both autumnal and vernal, now falling on 23 rd. September and 23rd. March. 1300 years ago, the equinoxes fell on the 30th Chaitra or 15th April and 30th Asvin (15th October). By careful observation and fine calculation, they discovered that the sun proceeds or recedes one day in about 66 years or 54 *bikalás* a year (The Suryya Siddhanta). They also knew the two *Solstices* and the Solsticial collure. For this motion, the sun was probably called by them *Suryya*. They could explain an eclipse (*Grahana*, seizure of one planet by another.) The discovery of the Solar Zodiac is not a point of great merit, at least to those who had discovered the circle of 28 constellations. It is often alleged that the Hindus borrowed it distincty from the Greeks. This is possibly wrong. For the Greek Cleostratus added only *ram and the archer* in the 6th century B. C. Gradually, they added the rest and made up 12. The Ramayana and the Mahabharata know some of them. But we can explain them as interpolations or later insertions.

Colebrooke, however, has hunted out the earliest mention of the Zodiacal Signs in a passage in the Code of Baudháyana who flourished not later than 600 B. C. Be that as it may, it is certain that the Rig-Veda knows not even a single sign of the Zodiac at least distinctly. It is probable that the Hindus and the Greeks, both had it from the Assyrians who excelled all other ancient nations in astronomy.

Prof. Bepin Behari Sen of Calcutta tries to indicate the indistinct mention of some of the signs of the Zodiac in the Rig-Veda thus :—"Siva is the bull-bannered god. Formerly, his coveyance was a *dog*, replaced by a bull later on. The sign *Taurus* is the Bull. By its side, is *Sirius* called *Rudra* (a star). This perhaps supplied the hint. Again, the Milky Way rises from the Pole, passes through the constellation Cepheus and Cygnus and then bifurcates Again, from Cepheus, it crosses Cassiopeia and Perseus and falls into Auriga where the bright star Capella was once the *Agni-tàrakà*. Modern astronomers give the name to a small star near that. In the stream of the Ganges was born *Skanda* (Hindu Mars). *Pleiades* (our *Krittikàs*) were there and tended *Skanda*. *Sirius* took him for his son. I think, this *Skanda* is no other than the planet *Mars*. Skanda Deva is still worshipped as the president of the planet Mars. Hymns to both are the same. The tale of the birth of both is alike in the Puranas. Hence it may be said that the birth of Skanda is the discovery of the planet Mars. The Mahábhárata, Wood Book, Birth of Skanda also confirms the idea.

A legend has it that the Gangā, rising from heaven, moved for some time in the water-pot of Brahmā; thence issuing out, it fell on the matted hair of Siva and thence turning south, it flowed towards the region of Yama. In plain words, the Milky Way coming from the Pole, enters Orion; thence it falls on the white Sirius; then it turns southward and enters the southern part of the Solar Ecliptic, Sirius (Rudra) riding on the bright Taurus (Bull) is on the march, brightening the sky. The stars (gods) also are going in clusters. Kalidása in his *Kumára Sambhava* (Birth of Mars) describes the marriage procession of Siva in the same way. The "*Mahimna-Stotra*" also gives a similar description of Siva.

The images of Mitra Deva have been dug out from many parts of Europe. In some, the god or the goddess is found killing bulls. Many suppose that Mitra's killing bulls is really the sun's going into Taurus."

We know nothing about their observations or of the instruments used. Certainly they possessed a *Dūra-Vikshana* (telescope), at least of a rude kind, which was used in astronomical observations and navigation.

The Deva-Aryans made considerable progress in medicine also. Later Hindu Medicine is much indebted to astronomy. We do not know how early, astronomy gave help to our medical science. It seems probable that the Devas did not fail to turn their knowledge of astronomy to medical discoveries also. Of the nine astronomers, Brahmā and Vivaswān were two. The

same Brahmā and Vivaswān also appear as the first great medical experts. Their search for "*auspicious hours*," soon gave them a knowledge of the good or bad influence of the planets. Some diseases are specially caused by some planets under certain situations. Some stones, metals, cereals, plants, roots, animals are found congenial or propritiatory to some planets. A correct knowledge of their close relations much aided the discoveries of medicines.

In connection with the Vedángas, the remark of Dr. Thibaut is worth quoting here :—

"The want of some rule by which to fix the right time for the sacrifices, gave the first impulse to astronomical observations ; urged by this want, the priest remained watching, night after night, the advance of the moon through the circle of the *nakshatras* (stars), and day after day—the alternate progress of the sun towards the north and the south. The laws of phonetics were investigated because the wrath of the gods followed the wrong pronunciation of a single letter of the sacrificial formulas ; grammar and etymology had the task of securing the right understanding of the holy texts. The close connection of philosophy and theology,—so close that it is often impossible to decide where the one ends and the other begins,—is too well known to require any comment. Whatever science is closely connected with the ancient Indian Religion —must be considered as having sprung up among the Indian themselves."

J. A. S. B., 1875, P, 227.

Dr. Thibaut was the first to publish to the world the fact that the science of Geometry was first discovered in India, in the 8th century B. C. (?)

M. Bailly in his "History of Astronomy" says, "India attained great distinction in Geometry and Astronomy, 3,000 B. C."

3. The Upa-Vedas (Minor Vedas).

(i) Medicine :—Modern research has revealed the fact that the Ancient Assyrians excelled in astronomy : but they were far less advanced in medicine. In this connection, the following quotation may be a little interesting :—

"They (the Assyrians) indeed used, as did the Vedic Indians, external and internal remedies ; but they probably regarded them as charms. Whatever progress they may have made in the science of medicine, the records of it in the ancient inscriptions prove that it was somewhat less than what we know of the Vedic physicians and their cures." H. H. W. Vol. I. P. 538.

The Devas carried the science of medicine to a high degree of perfection. Brahmá, Rudra, Indra, Dhanvantari and the two Asvin brothers were medical experts. Besides, there were other physicians. The skill of the great physicians is shewn below :—

(1) Brahmā. He wrote a medical work in plain Sanskrit in a lakh of slokas, divided into a thousand chapters. His work entitled *"The Brahma-Sanhita"* is divided into 8 parts : hence it is called *"Ashtānga."*

Brahmá gave it to Vivasván who again gave it to his disciples in abridged form."

(Bhávaprakása and Brahma Vaivarta Purana)

2. Rudra—is called *'Vaidyanátha'* *i. e.* Lord of the Physicians, or father of the Hindu medical science. Brahmá had carefully compiled his great medical work from the Vedas, but Rudra was a great practical physician. 4 hymns of the Rig-Veda, clearly show this: The seer Grit-Samada says :—

"O Rudra, remove our diseases: make our sons strong and healthy with thy medicinal drugs. I have heard Thou art the greatest of the physicians. O Rudra, let Thy medicines cure us and make us happy. O giver of our desires, cure all my evils and soon pardon my faults. I utter a sincere hymn in praise of Thee—O great white god. We worship Thee, O bright Rudra ! We sing of Thy bright name." (R. V. II. 33. 1-4.)

3. Dhanvantari was another noted physician. Like *Vikrmáditya*, his name has become a title assumed by all medical experts of after ages. He was the author of the *Chikitsyá-tatva-Bijnánam*. He discovered, among other things.—

(i) The *Amrita*—the "Immortal Drink", a special preparation of the Soma juice that saved men from premature decay and death.

(ii) The use of many wonderful drugs and metals.

(iii) The art of reviving creatures killed.

(iv) The medicines for beasts, birds and plants.

4. Asvins, sons to Vivasvan. These twin brothers studied medicine with their father and Daksha and be-

came highly proficient in the science. Yama, another son of Vivasvan, also became a physician. They wrote respectively.

(1) *Chikitsyá-sára-Tantram.* (2) *Bhramaghnam.* Yama wrote (3) *Jnánarnavam.*

The medical skill and success of Asvins will appear from the following :—

(i) Like Dhanvantari and Sukra, (priest to the Daityas and Danavas) they could restore life to beings done to death. They had cured all soldiers wounded in the Devāsura War. Indra had cut off the head of sage Dadhichi. It is said that Asvins re-set the head soon and brought him to life. They also re-set the head of Brahmá, cut off by angry Rudra.

(ii) Rejuvination of the great sage Chyavana and Bhárgava: [Chyavana—son to Bhrigu and brother of Sukra, lived in a garden where Princess Sukanyá went to cull flower, with her sister-friends. Out of wanton mood, she pricked the eye of Chyavana, then absorbed in divine thoughts The eye bled profusely. Sukanyá went home and told her father all. King Saryáti came to Chyavana to beg his pardon. But Chyavana demanded the Princess's hand. The king hesitated, as the sage was old. Sukanyà, however, married him willingly and began to serve him with the extreme devotion. Sukanyá was a relation of Asvins who, pleased, with her ideal fidelity, gave Chyavana a medicine called *Chyavana Prāsa* which rejuvinated the old sage.]

(iii) King Rijrāswa regained his impaired eye-sight.

(iv) Bisaplá, queen of king Khela, had lost a leg in battle. Asvins made an excellent iron leg for her, which enabled her to walk with great ease.

(iv) (*a*) They cured the paralysed arm of Indra. (*b*) They set a new set of artificial teeth to Pushá, son to Daksha: (*c*) cured two blinded eyes of Bhaga: (d) cured Soma of his Pthisis.

(v) Princess Ghoshá, daughter of king Kakshivan, suffered from leprosy for which none would marry her. Asvins cured her of it. Then she was married.

(vi) Sage Kanva grew blind: Asvins cured his blindness.

(vii) The son of a hunter was deaf: through the treatment of Asvins, he gained the power of hearing. (R V. I. 116. to 118,)

(viii) The husband of Badhrimati was impotent: Asvins cured him of the disease.

The Rig-Veda and the Puranas abound in such examples

(ii) Military Science :—(Dhanur-Veda). Brahmá knew no fighting. Rudra, Indra, Vishnu and others were great fighters. The great sage *Bharadvāja*, raised up in Mamatā, wife of Utathya, by Vrihaspati, is credited with having excelled in archery. (Mahabh. Peace Book. Chap. 210.)

The following points are noteworthy :—

(1) Even in those days, kings personally went to battle, with equipped elephants, horses, officers and army.

(2) Armour, helmet, sword &c were used.

(3) War-music, bugle, flags were used.

(4) Bajra (thunder) and other arms and weapons were used. Bajra was perhaps a kind of modern cannon-ball. The two kinds of *nālika astra* mentioned by Sukra in his *Art of Government*, were perhaps cannon and muskets. The Devas knew how to temper steel and make sword. The Mahabharata states that Brahmá had tempered steel in his sacrificial fire and made a good sword which came down to the Pándavas through a series of most distinguished heroes. "The steel of India was in request with the ancients. It is celebrated in the oldest Persian poem. It is mentioned in the Talmud (Avodáh Zárāh) as "parzelá Hinduáh" (Elphinstone's History P. 10. 9th Edition.

(5) Various sorts of arrows were used :—(*a*) Some would emit fire, some poison. (*b*) The end of some arrows had whetted iron, of others had sharpened deer-horn to pierce the enemy. (R. V. IV. 3 and 4.)

(6) Horses attained great distinction.

(7) Battles were often very fierce. Air-fight, use of gas &c. are mentioned.

(8) One day, in one single engagement, Indra had killed 50,000 of the enemies. (R. V. IV. 28.)

The Rig-Veda records many such terrible battles.

The object of war then was the defence of country, religion and people generally. The Aryan war with the Non-Aryans has been compared with the extermination of the Americans by the Spaniards.

(iii) Music—(Gandharba Veda): The Aryans were very fond of music: so the subject received its due share

of attention from the seers. Nárada was an expert in music, whose skill in harp is well-known. Hindu tradition points to the sage Bharata as being the inventor of 7 Notes and the improver of music and dramā. The seven notes viz—*Sa, ri, ga, ma, pa, dha,* and *ni* were evolved out of the 3 Vedic notes—*Udátta, Anudátta* and *Svarita* now known as *Uddrá, Mudàrà* and *Tárá.* Udatta (gravely accented tune)—gave rise to *nishada* and *gandhára. Anudatta* (lowly accented tune) gave rise to *rishabha*, and *Dhaivata. Svarita* (Prolate) gave *sharja, madhyama* and *panchama.* Vedic *Sikshá* (Laws of Phonetics) shows how the Vedic seers excelled also in music. The Vedic hymns were sung in choir in different families. Indra's court was often resounded with the music and dance of women. The Rig-Veda mentions that during feasts, religious or social, song, dance, play of musical instruments and sonorous prayers would accompany. Seer Madhuchchhandā, son of Visvamitra (not son of Gadhi of Kanouj) but the famous composer of the holy verse Gáyatri—mentions these in the Rig-Veda. There was a paucity of musical instruments in the earliest Vedic period. (1) A harp called *Ksheni* was in use (Rig-Veda II. 30. 13.) *Karkari* (a drum) was the musical instrument (Rig-Veda II. 40 3.) Scenic representation of play began at this time. "*Dancing*' being the chief element, then a drama in Sanskrit came to be called *nātaka,* from the root *nat* to dance. It is said that Bharata caused the first play entitled "Lakshmi—*Svayamvaram*" (self-choice of Vishnu by Lakshmi) to be acted before the Devas. Music was

resorted to by the Aryans—in sacrifices, marriages, coronations, triumphs, feasts and evening parties.

It is said that *Indra-Dhvja* or *Jarjara Puja* festival gave rise to our earliest drama. The Indra Puja festival is still current in Nepal. During this festival, the common people of the North would drink their fill, sing and dance in wild glee and amuse themselves with rude performances of some popular subjects. The point attracted the attention of Brahmā, who, for the sake of delightful instruction and entertainment, created a new subject called the *Nátya-Veda* (drama). He gave his first lessons on it to a sage called Bharata who picked up some smart young men and trained them in the regular dramatic art. At the suggestion of Mahesa, *dancing* was adopted. So, the elements of a regular play, were dialogues, songs, dance, performance and sentiments. [Bharata's Nàtya Sastra, Book I, 16-17.] The original *Nátya-Veda* of Bharata is lost. The one we have now, was compiled from the earlier works towards the close of the 3rd or in the beginning of the 2nd century B. C. Abhinava Gupta wrote a commentary on it in the ninth century A. D. [H. P. Sastri, J. A. S. B, Oct. 1909. Vide also Bharata's Nátya Sastra, BK. VI. 32.)

Bharata says that he performed his plays in heaven. The Devas, Vidyá-dharas. Apsaras and others acted. In time, those actors, gradually skilled, composed plays themselves. They composed such excellent plays that the seers felt insulted and being enraged, cursed the drama [Natya Sàstra, Book XXXVI. 23-24.] The first

play enacted in heaven (*i. e.* North) was *the Defeat of the Asuras.* At that, the Asuras, highly enraged, disturbed the performance. So, Visvakarman, at the instance of Brahmá, constructed a Theatrical Hall, and officered it by guards; it had a regular stage, galleries. dressing-room etc. Several other pieces were enacted to the great delight of all. The lunar king Nahusha was raised to the Indraship by the Devas for some time, who witnessed performance in the North and brought it to his Indian court afterwards. Bharata's disciples named Kolàhala, Vatsa, Sàndilya and Dhurtita enacted plays in India.

(iv) Arts and Architecture (Sthàpatya-Silpa). In this field, the name of Twashtá, honored with the glorious title of *Visvakarman*, Lat. *Vulcan*, (Master of Arts), stands foremost. He was the son of Prabhása, of the Basu family of the Deva Aryans. Vrihaspati was his maternal uncle. He brought about a revolution in the Aryan arts. He was the inventor of ornaments, of *bimānas* (ærial cars, like modern balloons, æroplans &c.) He was the first to make fine palaces, house, gardens, image, ornaments of various excellent designs, tanks, pleasure gardens, well &c, &c. The various arts now current among the Hindus are said to have been invented by him. He is still worshipped by the Hindu artists and artisans. He improved ship-building. Stone and bricks —as building-materials came to be used though rather rarely. Palaces and houses were generally built of wood on brick-plinths, with fair engravings and floriated frescoes. In the houses of the rich, wooden work was

often plated with gold which was then in high request with the Aryans; use of precious stones in the buildings &c. was not rare.

(Matsya Purana, Book 5. Garura Purana, Book VI; Vishnu P. Book I. Chapter 15.)

There are many proofs of the excellence of Hindu art in those early times. The Rig-Veda and other works mention golden ornaments, turbans, precious cloths, ornaments set with precious stones.

There are some reasons to think that it was highly probable that there were, before 2800 B. C. steam or electric cars, ships, æroplanes, balloons? The Vedas and the Puranas give many examples of them Cf. R. V. I. 37. 1.

In architecture also, progress of ancient India was like that of modern Europe. The buildings of the most ancient India have now disappeared or lie deep buried. The Rig-Veda mentions

(i) A large building of thousand doors and thousand pillars. (R. V. II. 41. 5 and VII. 88. 5.)

(ii) An iron town. (R. V. VII. 3 and 95.)

(iii) A stone-built town. (R. V. IV. 30.)

Now no trace can possibly be found of the Vedic towns, villages and palaces.

The most useful art was that of *writing* invented by Brahmá : hence it was called *Brāhmi Lipi*. It is highly probable and also believed by General Cunningham and others that the Aryans, like the Egyptians first used some pictorial nature-alphabet. As natural phenomena supplied the data for their religious thoughts, so natural

objects suggested their first letters. With the Renaissance, Brahmá invented the new alphabet. Most of the scholars have ignored the originality of the Indian alphabet. We have discussed the point at some length in our chapter on Hindu Art of Writing. If the Hindus would have borrowed their alphabet from the Egyptian or Phœnician, or Sebian, or Semitic or Aramean scripts, then they must have thankfully acknowledged their debt, as they did to the Greeks and the Romans in astronomy. But we know nothing of the kind. Then from the Vedas till modern times, all books make mentions of writing.

(iv) Law. Here again Brahmá was the first great law-giver. Manu's Code, first drawn about 2770 or 60 B. C.—quotes the views of Atri, Gautama and 2 others. Hence it is clear that in the 29th century B. C, 4 or 5 great seers gave laws for the reformation of the Aryan society.

We have already spoken of the Kaliyuga in connec- with the downfall of the Aryans. Bhishma, speaking to Yudhisthira observes :—

"Formerly there was neither a king nor a kingdom. People were pious and protected themselves. In time, rhey fell from religion. Wisdom gradually disappeared. Greed came in. Theft, indulgence, carnal desires became rife. Conscience became dull. Purity of thought food, speech &c. was a mere word. The Vedas were disregarded. sacrifices discontinued. The thoughtful Aryans, then alarmed, related to Brahmá the sad state of society and asked him for remedy. This marks the

Kaliyuga (Iron Age) of the Northern Aryans and the following regeneration and renaissance forms the Satya-yuga (Golden Age) of the Hindus.

It is manifest from these that the Aryan society then was composed of two sets of men, (i) The pick of the Aryans lived aloof and were exclusively given to religious contemplation. Most of them were unmarried. (ii) On the other hand, the mass were rotten to the core. So, Brahmá began to reform society. He asked the leading sages and seers to marry. He himself married soon. For better government of the mass, he drew up a Penal Code (*Danda Niti*) in a lakh of chapters. Rudra condensed it in 10,000 chapters; Indra further condensed it in 5 thousand, entitled *Báhudantaka* Vrihaspati abridged it in 3 thousand chapters and Sukra in one thousand. In time, sages further condensed it. These have survived in the works of Kāmandaka and others."

Mahabha. Peace Book. Chapter 59

(v) Religion :—In the same 29th century B. C., religion also took a new turn. We now notice the rise of 3 new religions among the Aryans who appear to have been very bold and free in their religious thoughts :—

1. Rise of Brahmanism :—Opposition of the Atheists led the later Brahmans to declare the Vedas to be of divine origin. Thus the Vedas are talked of as the Hindu Scriptures. In reality, the religion of the early Rig-Vedic hymns composed before 3000 B. C. was not very high. Monotheism of the Vedas perhaps belongs to the Upanishadic period of Vedic composition. The early

Rig-Vedic religion was simply a sort of thought-idolatry. The early seers had earnestly asked Nature to know the mystery of the universe, but got no satisfactory answer. Then they turned back from external query and looked within. Now "*Imperial Self*" supplied them wit all clear information regarding creation, universe, soul, God &c The great sage Náráyana—related to Brahmá—pioneer of the wisdom-seekers, was the first to discover

"Ekam sat, biprá bahudhà badanti."

There is but one God, but the learned call Him many Cf. also R. V. X. 83-3 (He is one, though He bears the name of many.)

The following will corroborate our inference :—

(i) "The Rig-Veda gives 3 things viz, ceremonial religion, earthly prosperity and enjoyments, but no salvation—no true bliss".

Mahabh. Peace Book, Chapter 270.)

(ii) "Spiritual truth is described in the Vedas in a highly abstruse way or form."

(Mahabh. Peace Book, Chapter 210.)

(iii) "The Vedic seers say, in the Vedas, the nature of *Brahma* is no doubt mentioned ; yet it lies so concealed that even the profoundest seers do not know it," (Mahabh. Peace Book, Chap. 237).

(iv) "Neither the Devas nor the seers knew what *Brahma* is. The great sage Nārāyana (who lived at the Vadariká hermitage in Kashmir) first discovered it. From him the seers, sages, the devas, the kings and others gradually knew of *Brahma*."

(*Ibid. Chapter 210*).

The nature and idea of Brahma was fully discussed in the Upanishads and finally and finely wrought out in Vyas's *Brahma Sutra* or Vedanta philosophy, composed sometime about 1400 B.C. or after.

So long the word *rishi* (seer) commanded the highest respect. But now those who became proficient in the knowledge of Brahma, came to be known by the new glorious epithet of *Brāhmana*. The 88,000 Urdha-retás first ranked as the foremost Brahmans, Other meritorious rishis also became so. Before long, all good Aryans became Brahmans. The discovery of *Brahma* led to the rise of Brahmanism. It was a highly philosophical religion, with puritanic rigidity. In mild and modified form, it partially exists even now. Brahmanism in time gave rise to Hinduism.

2. Rise of Jainism.—Like Brahmanism, Jainism is an ancient religion of India.

See. Jain Harivansa (Aristanemi Puran.)

Mahabharata mentions it thus :—

"Owing to the diversity of religions such as Aryan, Jaina and Mlechchha &c, people become doubtful." (Mahabh. Peace Book. Chap. 258.)

Jina is a spiritual conqueror. Rishabha-Deva of the Vairaja dynasty was king of Bithoor, and married Jayanti—daughter of Indra. After a long and prosperous rule, he left the Raj to his eldest son Bharata and turned anchorite. After profound penance, he became *siddha i.e.* spiritual conqueror. His religion "*Jainism*" consisted mainly of (1) Moral self-culture. (2) Perfect preservation of all life. (3) Eternity of matter.

(4) Salvation is obtainable without admitting a God. His disciples became known as *Yatis*. The Vedas allowed slaughter of animals only for sacrificial purposes, but Jainism allowed no sacrifice, no harm of any living thing. The Jainas lived on hills or in forests far away from human dwellings, almost in a state of nature. They would eat only those ripe fruits that fell from trees of themselves; would make fire with dry logs. It is evident that the religion was not meant for the mass. Soul, *karma, re-birth, moksha* &c. were the same with the Hindu religion. The Bhāgavat has recognised Rishabha-Deva as an incarnation. The Jains call him *Adinatha* or the first Prophet. Truly Jainism, was not a new religion but the first ethical exposition of Vedic truths. 23 other reformers rose in different times, to remodel Jainism, the latest being Pársvanátha (8th C. B. C.) and Vardhamána Mahávira (6th C.B.C.)

3. Rise of Materialism—Some tribes of the Aryans seem to have been quite antagonistic to the Vedas. They were atheists and did not believe in God, soul, and the next world. With them, attainment of materialistic happiness was the *Summum Bonum* of life. Of the Daityas, Hiranyakasipu, the first great Daitya monarch and Asvagriva were staunch materialists. Hiranyakasipu is notorious for the persecution of his pious son Pralháda. Asvagriva,—the sworn enemy of the Vedic religion, tried to efface all Vedic trace from the world. It is said that he once stole the Vedas, often harassed the performance of sacrifices. From this time,

memorization of the Vedic hymns became a necessity. Later on, Vrihaspati first formulated these atheistic views into something like a philosophy. (Vish. P., Mat. P., Lunar Dy. Chap. 24.)

CHAPTER X.

§ 15. Condition of the people as described in the early Vedas.

(i) Religion prevailed in society. Most of the people were pious, truthful and moderate. From Nature-worship rose thought-idolatry. Thence henotheism; then monotheism. Perfect toleration; Catholic ideas.

(ii) The seers prayed for the prosperity and progress of the country and people: prayed for good out-turn of agriculture. (R. V. IV and X.) Agriculture was flourishing: excessive rain, drought, premature decay and death were rare. Famine was rare. Agriculture, independent of rain and done by irrigation &c. was resorted to. Even horses were employed in ploughing. Of the products, wheat, barley, pulses, sesamum, various roots and fruits were the chief.

(iii) Trade, both inland and foreign was undisturbed and good. There was sea-borne trade (R. V. I. 116 and IV. 55.)

(iv) There was Joint Family System (R. V. I. 114): *Father* was the feeder and protector; *mother* was the mistress of the family; *daughter* would milk and so forth. Sons were known by the names of their fathers. The head of the family was authority in all respects. In rites, festivals and sacrifices, wife was the inseparable partner. (R. V. I. and V.) Adultery of both male and female was equally blameworthy.

(v) Ordinarily, the son would inherit the property of a person; in default of a son, the daughter's son was the heir. (R. V. III and VII.)

(vi) There was marriage of daughters with worthy bridegrooms. Ornaments and wealth had to be given as dowry. (R. V. X.)

(*a*) In marriage, there were sports, amusements, song, dance, music and feasts and fancy dresses of bride and bridegroom. &c.—as they are now.

(*b*) A bridegroom also used ornaments and perfumes. (R. V. V. 60. 4.)

(*c*) Marriage-fee (modern *pana*), and rich dowry were in use. King Svanaya married his daughters to Kakshivan and gave him much as dowry. (R. V. V. 125. 1.)

(*d*) The great sage Richika married Satyavati, daughter of Gādhi, king of Canouj and obtained much wealth &c. from the father-in-law. (Vis. P, and Bhagavat P.)

(*e*) "Daughters should be married with fine dress and ornaments."

(R. V. IX. 46. 2. and X. 39. 14.)

(vii) Women even then wore a veil, shared in all ceremonies with their husbands; marriage by *self-choice* was in the cases of accomplished princesses. Female chastity was a thing of great glory. Women were expert in house-keeping, very attentive to the training of their children, expert in cooking, and devoted to learning. Cf Devahuti, Aditi, Apálá &c. &c. They wore bright dress and ornaments. They could prepare excellent sweet-meats, cakes, pudding &c. with ghee, milk &c.

(*a*) Satism (Self-immolation of a widow) was known, though most probably rare. Prof. A. A. Mac-donell thinks that it is a custom of very high antiquity and was at first confined to the military caste only and afterwards imitated by others. The following instances show its high antiquity :—

(i) Archi, queen of Prithu, a king of the Vairaja Dynasty became a *sati*. (See *ante*.)

(ii) San-kusuka, a seer, is inducing a *sati*, to stay from the resolve. (R. V. X. 18. 8.)

(iii) Manu does not mention it: he insists the leading of a pure life. But Daksha, Vishnu and Parásara suggest it as an alternative of inferior kind.

(iv) Kausalyā's desire for *satism* after Dasaratha's death.

(v) Sagara's mother was about to be a *sati*. but was prevented by the sage Aurva, as she was pregnant.

(vi) Sitá, in the Asoka garden wished to die, hearing a false report of Ráma's death.

(vii) The mother of Vedavati died a *sati*.

(viii) The 8 chief queens of Krishna died with him.

(ix) Mādri died a sati. A wife of Kansa became a sati.

(x) Mandodari, queen of Rávana, became a *sati*.

Note: Satism was a very inferior alternative to the widows. A *pure life* was generally insisted by the lawgivers.

(*b*) The instances of misogamists and fighting women were rare.

(xi) Bigamy and polygamy were general in kings; polyandry was rare.

(xii) Mention is made of Rájá, Nagara-pati (a district chief) *grāmapati* (a village chief) &c. There were proper arrangements for good rule, collection of revenue and warfare. Even then there were towns, villages, palaces, rest-houses, roads, carriages, arms and weapons, soldiers, sports, trade, hospitality to strangers &c.—The Aryans knew earthwork and architecture. (R. V. II. and V.)

(xiii) The Aryans knew the use of various metals such as gold, silver and iron &c. There were black-smiths, potters, carpenters, sawers, barbers, sailors, physicians, priests, goldsmiths, weavers &c. &c.

(xiv) There was currency of money, chiefly of gold. (R. V. IV. and V.)

(xv) There were beautiful villages and towns; brick and stone-built houses (of course not yet, numerous), broad streets and roads, fine steps for ascent on hills, fine cars drawn by ponies, boats, sea-going vessels, and other good conveyances for land, water and sky; fine cloths, turbans, jewels, ornaments &c. were in common use.

(xvi) There were libation of soma-juice, invokation of gods with earnest, sincere and simple prayers. Some animals were killed in sacrifice : The Aryans partook of the offered meat.

(xvii) The learned Aryans spoke and composed hymns in almost classical Sanskrit. The mass perhaps used a loose Sanskrit.

(xviii) There was no caste : of course there were merit-classes such as *rishis, devas, panis,* Aryans, Anaryyas &c. Women and Sudras could compose Vedic hymns and other works. Cf. Kavasa of Rig-Veda. and Mahidása of Aitareya Aranyaka &c.

(xix). Music, song, dance, feast, lighting &c. became national in India from the earliest Vedic period. The festivities of course helped (i) Political organisation. (ii) Development of literature &c : Later epics, drama, opera, yátrá &c—were born of those. (iii) Culture of religion. (iv) Reformation and progress of society. (v) Development of Arts and Industries. (vi) Excellent weaving.

Vedic feasts were of several kinds. viz, (i) Religious (ii) Harvesting (iii) Ceremonial. (iv) Evening party &c

On the common, the villagers, mostly of the same *gotra* or clan would meet together during some auspicious hours, make an altar, light a holy fire, spread the kusagrass and ask various deities to sit thereon, invoking them by names, singing hymns in their praise for health, wealth, peace and progeny.

After offering the products of their field, soma-juice &c, the villagers would sit together to dine and drink their fill. At night, in light, they would chant Vedic

hymns to please the gods and would dance together—both men and women. Often distant relations were invited to dine with them. The wife of Indra regrets the absence of a relative in a feast thus :—

"All others are come : but what wonder, my father-in-law is not come ! would he come, he could eat fried barley and soma-juice. After an excellent dinner, he could go home again." (R. V. X. 28. 1.)

CHAPTER XI.

§ 16. India Abroad.

Hindu Geography—Colonies—Foreign Intercourse.

Elphinstone makes the following remarks on the Hindu Geography :—

"The Hindus have made less progress in this than in any other science. India and some other countries nearest to it, appear to be the only part of the earth at all known to the Hindus. Within India, their ancient books furnish Geographical divisions &c—that can be recognised. But all beyond India is plunged in a darkness from which the boldest speculations of modern Geographers have failed to rescue it.

The names of places beyond the Indus, do not coincide with those of Alexander's historians, though many on the Indian side do. It would seem, therefore as if the Hindus had, in early times, been as averse to

travelling as most of them are still; and that they would have remained for ever unconnected with the rest of the world if all mankind have been as exempt from restlessness and curiosity as themselves." History of India, BK. III. Chap. II P. 145—46.

Doubtless, our Geography, like several other subjects, has suffered terribly from mythological fables and priestly obscuration. Yet a good deal may be rescued and reconstructed from the Vedas, the Brāhmanas, the Upanishadas, the Sanscrit Epics, the Puranas, the Tantras and the astronomical works.

Hindu Geography is of two kinds viz, *Kha-gola* i. e. Mathematical and Astronomical Geography and *Bhū-gola* i. e. Political Geography.

They knew the following points regarding the earth.

(i) It originated from the gradual condensation of the *"primal waters"* (*ambhah apraketah* of the Rigveda).

(ii). It is very large in extent. Cf. *Prithivì*.

(iii). It is over 80,000 years (lunar) old since the dawn of human civilisation.

(iv). It is round. Cf. Brahmānda—the mundane egg or ball. "The rotundity of the earth appears from the circular shadow cast on the moon"—Mahābhārata. Bháskarāchárya (12th century A. D.) compares the earth to a *Kadamva* flower,—a very apt simile.

(v). "The sun is the upholder of the earth"—Rig-Veda (a) Self-poised, it rests in the sky—Bháskara.

(vi). 'The earth moves, though it appears still"—Aryyabhatta. Modern Geography speaks of the two

motions of the earth. Hindu Geography admits its *daily* motion and states that the *yearly* motion is only a product of the first and not a separate motion.

(vii) It draws all objects towards its centre. Aryyabhatta.

(viii). Vishuvat (equator) is the middle part of it. It is spoken of as a *Vritta* i. e. circle. The equator passes through Lankā (Ceylon), where days and nights are equal all the year round. No shadow on the equator. Hindus knew of the unequal lengths of the days and nights Válmiki in his Râmâyana speaks of the *sunless North* and refers to the Northern Streamers. The Rig-Veda also states similar phenomena in the Arctic region. Bhaskara says "When it is morning at Lanka, it is midnight at Rome." They knew the equinoxes and the solstices. They knew of the alternate progress of the sun towards north and south. They knew of the precession of the equinoxes, being 54 bikalás a year, or one day in about 66 years. They could explain an eclipse. They recognised *six seasons* and knew their cause. They knew the ocean currents, the tides and their cause. They knew *badavānala* (submarine volcanoes) &c.

(ix) North Pole was their *Sumeru* (not to be confounded with the *Sumeru* mountain of Central Asia); South Pole was their *Kumeru*. Longitude was reckoned from Ujjain in Mâlwa.

(x) The earth was formerly *uneven*.

The Mahábhârata speaks of the earth as composed of numberless islands of which 49 are chief.

In a daily Hindu prayer occurs the following :—"O Mother Earth, composed of the three land-masses viz, Aswa Kránta, Ratha Krànta and Vishnu Krànta, take away all the sins from me." We have already said that Aswa Kránta—"The Horse-shaped Land"—is most probably Eurasia. Ratha Krānta—"The Car-shaped Land"—is perhaps Africa and the Vishnu Kránta is perhaps the two Americas.

In the Mahâbharata, the minister Sanjaya describes the earth at some length to the blind Raja Dhrita-rastra. There the earth is described as having seven continents. We think *Jambu* is Asia. Sāka (the Powerful Continent) is Europe. *Sālmali* is Africa. *Plaksha* is the Indo-African continent now submerged. Pushkara is North America. *Kusa* is South America *Krauncha* is Australasia.

Hindus speak of *seven Seas* as surrounding the earth. They are all of salt water.

Hindu knowledge of Asia—"*Jambu Dvipa*"—appears to be full. It is surrounded by salt Seas. In shape, it looks like a large lotus-leaf.

I. Asia = Jambu Dvipa.

Attached Islands—*Svarna-prastha, Chandra Sakta, Abartana, Ramanaka, Manda harina, Pánchajanya* (Papuan ?) *Sinhala* (Ceylon) and *Lanká* (a small island, now a part of Ceylon. The last two only are now recognised.

Lakes—The Mahábhárata, describing the conquests of Arjuna in the North, speaks of the Caspian Sea as *Kshiroda Sâgara. The Kaushitaki Upanishad*, Page 146-47, mentions the lake Aral as *Arar*. The Mánasa Sarovara is our modern *Mansarowar*. The other small lakes of Central Asia are called *Rishi-kulyâs*.

Rivers—The Vedic *Wakshus* is our Oxus. Sitá (Hsito) = Sirà is now Yarmond. Yei-nei-sei is *Hiranwati* (Mahabh). Ob or Obei is our Vedic *Yavyáwati*. Su'wáhini—is modira *Huang-ho*.

Mountains—Himavat = Himálaya. Suktiman = Sulaiman? Hema-kuta = Hindu kosh? Gandha màdan = Belurtag. Kailasa = Kailas. Nishadha = Nyssa. Sveta (White Mt.) = Sofèd koh. Málvaván = Insan and Khanghan.

Countries—Asia was divided into 9 principal Divisions called *Varshas* :—

1. Bhárata Varsha = India. 2. Ketumàla Varsha = Afghanistan, Persia, Turkey &c. 3. Bhadráswa Varsha = China. 4. Kimpurusha = Tibbet. 5. Hari Varsha = Tartary. 6. Ilà Varsha = Mongolia. 7. Ramyaka = South Siberia. 8. Hiranmaya = Central Siberia. 9. Uttar Kuru = North Siberia.

The countries of India according to the *Saktisangama Tantra*, Chap. 7 :— 1. Anga = East Behar (now Bhagalpur Division). 2. Banga = Bengal. 3. Kalinga - between Orissa and R. Krishnà. 4. Kàlinga—Kalinga and its south up to 104 miles. 5. Kerala. 6. Kashmir. 7. Kámarupa—north of Garo Hills. 8. Mahárashtra—Bombay Presidency down to Kolhapur. 9. Andhra—S. W. of Orissa. 10. Saurâshtra = Cathia

war. 11. Gujrat. 12. Tailanga. 13. Malayàla = Malabar Coast. 14. Karnàta—between Ràmanàtha and Seringapatam. 15. Avanti—a part of Malwa 16. Bidarbha = Berar and a part of Hyderabad. 17. Maru = Marwar. 18. Abhira—on the R. Taptee near the Vindhya range. 19. Màlwa—East of Ujjain and north of R. Godavari. 20. Chola—between Dravira and Tailanga. 21. Panchála—west of Carnal and north of Delhi. 22. Kamboja—is noted for its horse : in the N. W. India. 23. Viràta = Jaipur. 24. Pándya—south of Kamboja and west of Delhi. (Perh. a part of the Panjab). 25. Videha = North Behar. 26. Bálhika = Bulkh. 27. Kiráta—a small country in the Vindhya Range. 28. Multan—between R. Karatoá and Hinglez: said to be full of *mlechchhas i. e.* unclean beings. 29. Khorásan (Persia)—between Hinglaz and Makkesa 30. Airáka—North of Persia. 31. Bhotanta = Bhotan 32. China = S. China. 33. Mahá China—N China. 34. Mànasesá = Manchuria (?). 35. Nepal. 36. Silàhatta—perh. E. Assam or Indo-China. 37. Gaur—perh. modern Fyzabad.

38. Kosala—modern Oudh = Seat of the Solar Kings. 39. Mágadh—a country in the United Provinces. 40. Kikata = Gayà province. 41. Magadh—South Behar 42. Utkala—Orissa. 43. Sri-kuntala—prob. a part of Gujrat. 44. Hoona Desa—North of Marwar and South of Kashmir. 45. Konkana—a coast strip, south of Bombay. 46. Kekaya—in N. W. India. 47. Saurasena—South of Magadha and West of the Vindhya. 48. Kuru Desa—South of Carnal and East of Panchala.

49. Sinhala—said to be the best country in India. East of the Indian Desert and south of Kamagiri. 50. Pulandhri—East of Silahatta : Perh. Lusai Hills. 51. Kachchha Desa—Kachar : North of the Bay and and east of Garo Hills (Skr. Ganesa Giri). 52. Matsya Desa (country of fish) : North of Pulinda and East of Cachar : Prob. Sylhet, Mymensingh and parts of Rajsahi Division.

53. Madra—between Virata (Jaipur) and Pandya 54. Sauvira is a sea-board tract between Sindh and Gujrat. But the *S. S. Tantra* fixes its locality between Muttra and R. Gandaki.

55. Nata—is perh. modern Baroda State.

56. Barbara (a large tract), from Hardwar to Sapta Sringa Hill.

57. Saindhava = Sindh [The work states that the hilly tracts in the coast from Sindh to Mecca are known by the name.] Ancient Pushkarâranya is modern Mukran or Mekran Coast.

58. Kaleswar—? 59. Traipura—Central Province 60. Swetagiri—Sikkim ?

The Ancient countries of India according to the astronomical work entitled *The Ʒyotistatvam* :—

(i) In the middle—Sárasvata (a part of the Punjab), Matsya (Jaipur), Surasena and Máthara—Muttra Districts, Pancháta—a long narrow strip on either sides of the Ganges : the northern half is now called Rohilkhanda. Sâlva (a part of Punjab), Mándavya (?), Kurukshetra (Carnal), Gajahwa (ancient Hastinapur on the Ganges), Maru (the Desert)—prob. Sindh and West

Rajputna, Naimisha—a large forest tract near ancient Hastinapur, The Vindhyas, Pàndyaghosha (a part of Punjab), Yamuna (Delhi), Kasi (Benares), Oudh, Prayàga (Allahabad), Gayà, Videha (North Behar) &c.

(ii) In the East—Magadh (South Behar), Sona (a country on the R. Sona), Varendra (North Bengal), Ràrhaka (the Gangetic Delta), Burdwan, Tamalipta (Midnapur, &c), Pràg-jyotisha (Assam), Udayàdri (Hill Tippera and the Chittagong Division).

(iii) In the South-East—Anga (East Behar), Banga (N. W. Bengal), Upa-Banga—East Bengal, Traipura (Teori in the Central Provinces), Koshala, Kalinga (Northern Part of the Madras Presidency) Odra= Orissa, Andhra, Kishkindhya (Bellary District), Bidarbha (Berar &c), Savara—a forest tract, &c.

(iv) In the South—Avanti, Mahendra, Malaya (Malabar,) Rishya-Mukaka (part of Hyderabad).

Chitrakuta (Bundel Khand), Mahàranya (?), Kánchi (Chola), Sinhala (not Ceylon), Konkana, Kávery (South India), Tàmraparni (Ceylon), Lanká and Trikutaka are small islands to the Northwest of Ceylon.

(v) In the South-west :—Dravira, Anarta (Cathiawar) Maharáshtra (Bombay), Raivata (a part of Gujrat) Javana, (?) Pahnava, Sindha (Sindh), Persia &c.

(vi) In the West—Haihaya (countries about the mouths of the Nerbuda.) Tàdri (?), Mlechchha—Vàsa (?) prob. on the right bank of the Indus. Saka is perh. modern *Seistan*.

(vii) In the North-West—Gujrat, Nàta (prob. the Baroda State), Jálandhara &c.

(viii) In the North—China. Nepala, Hoona, Kekaya Mandara (?), Gàndhàra (Candahar), Himavan (the Himalayan States), Krauncha (?), Gandhamàdana (now Belurtag), Malwà (?), Kailas, Madra, Kashmir, Mlechchha Khasa, Balhika (Bulkh), Kiráta (a part of Tibbet), Darada (Dardistan) &c.

(ix) In the North-East—Svarna-Bhauma (Golden Chersonese), Ganga-Dvara (a part of Trans-Gangetic Peninsula ?), Tankana (?), Bràhmapura (Burma) &c. &c.

The Matsya Purána also gives a list of the ancient Indian countries. The curious readers will obtain much profit and pleasure from a study of General Cunningham's *Ancient Geography of India.*

Hindu knowledge of and communication with, all countries between India and the Arctic Ocean, will appear from the Ràmàyan, Kishkindhya Book, canto 43, Verses 53-58; Mahabh. Book I. Chap. 120, Slokas 1-20. The Vàyu Purana, Chap. 45, sl. 11-16-42. The Chhàndogya Upanishad P. 358 to 360. Do, P. 171 to 181. The Vàyu Puran, Chap. 39, sl. 76-81. Bhaskara's *Siddhanta Siromani*, Charaka's Medical work. The Vishnu Purana and other works.

Though the political relations of the Hindus with the North became gradually less and less, yet trade-relations with Central Asia, the Caspian Sea, Black Sea and the Mediterranean Sea, continued for ever. A Hindu colony is still extant at Astrakhan on the Volga. The Hindu fire-tempie of Baku, on the western Shore of the Caspian sea, is well-known. From the close of the third century B. C. onward, the Buddhist preachers

carried the Indian wisdom, arts and religion to the different countries of the world. They not only gave, but also brought much knowledge of new things from abroad. Hindus have preserved records, however brief, of all foreign invasions.

§ Travels and Voyages of the Ancient Hindus. Latin, Greek and works of other nations furnish ample proofs of Hindus going abroad on commerce and other purposes.

Hindu writings also corroborate this. Hindus, Buddists and Jains lived in large numbers in Arabia, Syria and other parts of Asia minor. Lucian tells us that at Nineveh he once saw a great many travellers who had come there only for the sake of worshipping images. He further tells us that to that Sacred City, Hindus came every day in large numbers because they regarded that city as a place of pilgrimage. The truth of this statement is also confirmed by the Puranas where Nineveh is called Haripuri, Greek *Haliopolis* (City of God). The Indian name of Nineveh clearly shows what the Hindus once thought of it. The pilgrims who went beyond the Hinglez Sea in Col Wilford's time, reported that about 24 temples of Bhavani might be seen there even then. This place is about eighty miles from Sindh. Few ascetics had the heart to travel on the road to that important historical place because it was rough and difficult. It was then a forsaken place. No one lived there. On the banks of the Euphrates, there stood two Hindu temples, two images of Vishnu, called Kalyánarob and Govinda rob were worshipped there. Many other

Hindu idols with broken noses and ears told the tale of the influence of Brahminical culture and worship on the ancient religion of that land. Baharam and Astrakhan, Cairo and Moscow were the centres of trade in ancient times. Indian merchants flocked to those cities every year to earn money.

Some of the Hindu families permanently resided in those cities. In the same way, Baku and Kongo also held a great many well-to-do Hindu families. Travellers to those regions reported that they were famous there for their honesty and learning. Numerous books on astrology written by them are still extant. But before telling any thing of these learned men, something should be told about the great astronomer Yavanácharya. He was born of a Brahman family in Arabia and was educated in the University of Alexandria. He was the author of several treatises on astrology. It is said that in those days, there were in Arabia a great many Brahmans well-versed in Sanskrit and Yavanacharya learned Sanskrit from one of them. Dr. Buchanan, when he was in India, saw several tribes of Jainas who insisted that they came originally from Mecca or Arabia and that they were expelled by Mahammad or his successors.

A Hindu treatise on Horse calls Arabia—*Arba*, noted for its steeds. The long strip on the Red Sea was called by the Hindus as *Makkesa Desa*. The Hindus there set up an image of Siva called Makkesa (Lord of Mecca). After the rise and success of Islam, the Hindu temples were pulled down and the great

stone image of Siva was placed at the entrance to the Great Mosque containing the tomb of Mahammad, to have shoes on.

Some Hindu families embraced Islam. Some came back to India. Some Brahmin families still remained at Mecca, without changing their faith. It is said that their children are known as Hussani Brahmans who look like Muhammadans in their habits and manners but wear a sacred thread and worship in their own way.

There are twenty-three astrologers famous for their books and of them, five were born at Mecca. Though they are called *Javanas*, yet they do not seem to be so from their names—Chetta, Cautta, Romaka, Hillaja and Dishana. Ebn-Dissan was born in Edessus. He gives the date of Muhammada's birth as 638 A. D. The catalogue of Raghunath makes O'mar and Dissan one and the same. Romaka is well-known. D'Herbelot asserts that astrologer Cangha wrote a book which was translated into Arabic and as he was a Hindu, the Arabians called him Cancah-al-Hindi. Col. Wilford holds that in the first century A. D., Hindu astrologers were in high estimation and repute at Rome and none but the richest men could afford to employ them (Asiatic Res. Vol. X P. 104).

Hindu Rajas sent letters and ambassadors to Ancient Persia. Zonarus, an author says that when hostilities broke out between the Assyrians and the Median king Kykius about 620 B.C., a Hindu Raja agreed to arbitrate between them and wrote a letter to the king of Media

Another Hindu Raja sent several ambassadors and some coins to the Persian emperor Cyrus (6th century B.C.).

When Xerxes, the Persian Emperor invaded Greece about 480 B. C., Hindu soldiers, clad in their white cotton garment and equipped with cane bows and iron-tipped arrows went to Greece with him. Hindu soldiers fought with Alexander, on the side of the Persian monarch Darius, 4th century B. C.

A Hindu Raja had requested Antiochus, the king of Syria, to send him some wine, some dried figs and a learned Greek. The Syrian king in reply, said, "I can send you plenty of wine and figs, but no Greek scholar is for sale."

Hindu gods in Syria—There was at Heliopolis (Skr. Haripuri, native Nineveh) in Syria the image of a goddess. Hindus worshipped her with the offer of various rich presents. Near that goddess, were two other gods, one mounted on a bull and the other on a lion. These were Siva and Párvati. No doubt, Hindu gods were set up and worshipped there by the Hindu colonists.

Hindus in Armenia: Their War.—It is recorded that some Hindus had gone to Armenia, settled there and erected brass gods for worship, some time before Christ. Afterwards, a war ensued between them and the new Christians there. Hindus at last were defeated. 1039 men died on the battle-fields on both sides.

On their tomb-stones the events of this battle were related in three languages. The Christians demolished the Hindu temples. Six Brahmans going to stop it,

were killed there. St. Gregory thus forcibly converted 5050 Hindus in one day to Christianity. Some Brahman families took a vow not to change their faith. Thereupon a Christian king imprisoned them and shaved their heads.

Pheodu Elean sailed for India in 430 B. C. He was taken prisoner by the Hindus and was afterwards sold to the Persians. From Persia he returned to Athens. There he became a disciple of Socrates and was esteemed as the founder of the Elean School. (As. Researches)

In 24 B. C., Porus, a Hindu king of Pàndya, twice sent ambassadors to Augustus, the Roman Emperor, for friendship. The first embassy succeeded in visiting the emperor in Spain. The Second Mission found the emperor in the island of Samos. While coming back, some of them died on the way. With the ambassadors, there were some Brahmans and the officers of the Indian king. The learned historian Nicholus of Damascus in Syria, talked with three of them. He writes that the Hindu king had sent a letter written in Greek, with the ambassadors. The following is its purport :—"I am lord over 600 kings: I seek your friendship; I am ready to help you my best in all reasonable matters." Eight officers, using scent on their bodies, placed the presents before Augustus. Of the numerous uncommon things, there were several very large uterus-born snakes, a 10-cubit long egg-born snake, a 3-cubit long river tortoise and a partridge larger than a vulture. One of the Brahmans, an astrologer and soothsayer, began to live at the court of Augustus. He afterwards killed himself

in fire. On his tomb-stone, it is written thus :—"Here lies a Hindu Brahman named Zermanochagus *i. e.* Sramanácharya of Bergosa *i. e.* Berygaza, now Broach in Gujrat. According to the custom of his country, he has immolated himself in fire." (Strabo, Dio Plutarchs and Niaal Damascin).

This shows that the Early Hindus studied Greek. Garga, an astronomer of the first century B. C., calls the Greeks barbarians. Yet he does not hesitate to say that the Greek astronomy is worthy of study. Hindus knew the Greeks well and called them *Yawanas* (not to be confounded with the name *Javana* applied to the Turks). Hindu and Buddhist preachers had visited Greece and brought home new lessons on geometry, architecture, astronomy and astrology.

Hindus called Italy *Patachchara i. e.* the country of volcanoes. Rome was known as Romaka Pattan. Though the Romans never ruled India, yet her trade and other relations with India were very close. Hindu Rajas used to send presents and ambassadors to Rome.

To congratulate Trajan on his conquests, several Hindu Rajas sent him ambassadors. When Aurelian had conquered Tadmore, some Hindu Rajas sent him presents and ambassadors who were present during his triumphal entry into Rome. In the first century A. D, Indian astrologers were employed by the Roman Emperors at Rome for astrological forecasts and fortune-telling. There are ample historical proofs of the Hindus going to the Roman Empire from the first century B. C. to the 6th century A. D.

In his *Life of Isidorus*, Damascius mentions Severus, a Roman by nationality but born in Africa. He was a great philosopher and resided at the court of emperor Anthemius. After the death of Anthemius in 473 A. D., he went to Alexandria. Here he received a great many Brahmans with great respect and showed them every nook and corner of that singular city (Photii Biblio theca. P. 1040. and Suidas V. Severus).

In 103 A. D., some of the Indian kings and a king of Ceylon sent embassies to Claudius and made a great many complaints against the Parthian kings. There were Indian ambassadors at the courts of the following Roman Emperors: Antonius Pius, Diocletian, Hera clius, Maximian, Theodosius, Justinian.

Auc. Unv. Hist. Vol. XVIII. P. 78.

Hindu soldiers served in the Roman army. An Indian Contingent was placed at Cirencester in England by the Roman Governor of Britain. Before 189 B. C., Hindu servants, both male and female, were available in Greece and Rome. Indian muslins, ornaments, unguents &c. were in high request with the Romans. Neither law nor the wise counsels of Roman orators could prevail against the use of those foreign goods. To this Roman lust for Indian luxuries Gibbon ascribes the decline and fall of the Roman Empire.

Several Romans sought shelter in India at different times. In 529 A. D. Almondar, the king of Hemiarites attacked Syria. The Roman Governor of that province fled and landed in India for his protection.

From the *Periplus* and the *Justinian Code*, we learn much about the imports and exports of those times. (Strabo II, P. 516).

Some of the Greek traders wished to settle at Callian (Kalyan) near Bombay. But permission was refused them by the Indian Kings. The Peutingerian Tables show that in India, Muziris was a Roman settlement and there was a garrison of 1200 men there for the protection of trade. Some Jews settled in the Malabar Coast. Several Arabian Colonies also settled in Malabar, West Ceylon and Chittagong, long before the birth of Muhammad.

Many cities of Arabia and Persia were inhabited partially by Hindus. Some of the learned Hindu astrologers flourished there and wrote their books in foreign countries. In the *Romaka Siddhánta*, Bháskara is represented as having been educated in the city of Rome. There are still Hindu settlements in Colchis, a country between the Caspian and the Black Seas.

The Buddhist Missionaries visited and preached in almost all the countries of Europe. To them we owe the name of Skanda-núbha copied from Scandinavia. The Rig-Vedic *Hariyupia* seems to imply a part of East Europe. That may have given rise to *Europā* from which finally *Europe*. The Rig-Vedic *Roosam* is Russia in Europe or more properly *Lithuania*, where Aryan colonies lived and spoke a tongue less remote from Sanskrit.

Hindu ship-wreck in the Baltic Sea :—About 60 B. C, some bold Hindu navigators sailed in their ship to the

Baltic Sea in Europe. Being ship-wrecked, they landed on the shore of Germany, The King of Suabia received them and gave them to the Roman Consul.

Pliny's Nat. History. II, 67.

No objection to its authenticity has as yet been heard. Still, the point is "How could the Hindu sailors go to the Baltic Sea ?" Were they carried round from India direct to the north of Europe by a current of the Ocean ?

This seems hardly possible, though such an argument has been most forcibly advanced in the discussions about the possibility of a North-West Passage to India as mentioned in Hakluyt's *Voyages*. India held frequent commercial intercourse with China. I think, Hindu merchants from China sailed to the Baltic Sea through the Behring Strait and the Arctic Ocean. There is another solution of this voyage. The North-East shores of the Black Sea still bear traces of Hindu occupancy. (Elliot's History. P. 510.). From this region, Hindu merchants may have sailed to the Baltic through the Mediterranean, Gibraltar, Bay of Biscay, English Channel, and the North Sea. Whatever might have been the route, the voyage was indeed glorious for our Hindu Columbus or Vasco da Gama. The Mahábhárata speaks of the earth as composed of islands, of which 49 are rather big. How could the writer give such statements, if not based on facts ?

Modern scholars have proved rather satisfactorily that emigrations of expatriated Indians happened early towards the West (Elliot's History I. Appendix P. 507)

Mr. Pococke tries to prove that Greece itself was an Indian colony. Though Hindu tradition also says something of the kind, yet the point is still open to grave doubt. However, there are clear proofs of an Indo-Hellenic intercourse from the earliest times. We have already spoken of the Indian Colonies on the shores of the Black Sea. Indian mercenaries served in the ranks of Persian and European armies. Indian scholars and merchants lived in the Persian courts and with Harun-ar Rashid of happy memory. Itinerant Hindu ascetics also used to travel over a considerable part of the then known world, converting distant shrines into places of Hindu pilgrimage.

HINDUS IN AFRICA.

Hindu knowledge of Africa as a continent is little. However, it appears that Hindus were well acquainted with some parts of North Africa. There are proofs to show that Ancient Egypt had social, political and commercial relations with Ancient India. There are clear proofs of the Hindus going to Carthage on trade. Before 252 B. C, the Roman General Metelus Celer and the Carthaginian General Asdrubal fought fiercely on the island of Sicily. In it, the Carthaginians suffered much. Some Indian elephants and their drivers on the Carthaginian side were killed and some captured by the Romans.

This shows that Hindu mahouts used to go to Africa and Europe where they settled on service. Pliny also

states that the Carthaginians obtained plenty of precious rubies in course of Hindu trade with Carthage. Hindu voyage and battle appear from the Egyptian writings also. Nonus, an Egyptian poet says in his poem that Hindus are much accustomed to navigation : they are braver in sea-fights. Prof. Wilson also says that in the first few centuries of the Christian era, there was intercourse of India with Egypt by Hindu and Arab merchants. It is well-known that Hindus had settled in the *Zokatara* Diw i. e. Socotra, (Skr. Sokatra Dwipa—Island of Safety) to the east of Africa Again, when Alexandria became the chief port of Oriental commerce, it was frequented by Indian merchants some of whom actually settled there.

Buddhist missionaries preached their new Gospel in Syria, Palestine Egypt and other countries. Buddhists under different names lived in those countries. (Pliny's Nat. History. V. P. 15.) Buddhism later on influenced the Gnostic heresies that rent the Early Church and begot those classes described by Kingsley as "a strange brood of theoretic monsters begotten by effete Greek philosophy on Egyptian symbolism, Chaldee astrology, Parsee dualism and Brahminic spiritualism."

Hypatia, Preface P. XIII.

The Edicts of Asoka also tell us that he had sent missionaries and ambassadors to the dominions of the Seleucides and the Ptolemies in the 3rd. Century B. C.

These emigrations certainly helped the diffusion of Indian ideas over the western world.

The points given above, refer chiefly to the Mauryan Period and the Puranic Age. But there are abundant proofs of India's intercourse with the West from the earliest times. Indo-Egyptian Relations—(i) Political, under Osiris, Isis, Sesotris &c. (ii) Commercial: Egypt had her various dyes, precious stones, wood &c. &c. from India. Porcelain wares from far-off China. The question of racial unity of the early Hindus, the Egyptians and the Greeks is still a moot point. But Sir William Jones, Dr. Royle, Prof. Heeren, Elphinstone, Tod, Pococke and others show several points of similarity, close relationship between those peoples. Hindu *Sálmali Dwipa* is perhaps Africa, *Suryyārika* (Sunburnt land) is perhaps *Sàhàrá* or North Africa. Egypt is our *Misra Desa* (country of mixed people, so called because people from different quarters repaired there for trade). Hindus still call Egypt *Misar*. The Egyptian *Manes* (first king, solar) sounds like Hindu *Manu*, the first Solar king of India. There is still a statue of Manes in Egypt. Indian Manu's date is about 2800 B.C. Two or three Egypto-logists give a similar date to *Manes*. Egyptian *Pyramid* is Hindu *Parimatha*. The Bull-bannered *Isis* is Skr. *Isa*. Osiris = Skr. Iswara. R. Nile is Skr. Nila (Blue River). Tripoli = Tripuri.

S. Manu and his son Priyavrata of the Vairaja dynasty in Bithoor are said to have possessed lands in Africa also. It is said that there was a Hindu Colony in Ethiopia. Homer mentions the righteous East Ethiopians and West Ethiopians. The *Historians' History of the World* (London) says, "The Egyptians were essentially

orientals and they had four castes like the Hindus.* The Egyptian style of architecture resembled that of Ancient India to some extent.

INDO-ASSYRIAN RELATIONS.

The descriptions of the Cuniform Inscriptions tally with the Rig-Vedic accounts given of Vritra, Bala, and their allies *Panis,* an Aryan people. But these people, though Aryan, were not Hindus. They were driven out from the North by the Deva Aryans. Vide Rig-Veda I. 80. 1 & 2; III. 33. 7; IX. 63. 24. The Assyrian Queen Semiramis had attacked India with a fleet of 400 sails, 300,000 foot and 20,000 horse. But being wounded in the battle, she fell back, (2000 B, C.) The Assyrians had their gold, silver, stones, teak wood, sandal wood, apes, peacocks, muslin, silk &c, from India, Hindus most probably, derived their knowledge of the Solar Zodiac from the Assyrians.

INDO-PHŒNICIAN RELATIONS.

The Phœnicians were an Aryan people, but not Hindus. Their own ancient works are mostly lost and fragmentary. The Rig-Veda mentions a people called *Pani,* Lat. *Pœni*=Phœnicians i. e. a trading people. They were a clan of the Asuras whose Chiefs Vritra and Vala fought with the Devas. The Asuras and the Panis were defeated and ousted from the North. Vritra and his brother Vala with their followers conquered Ancient Persia and Turkey. The Panis followed

them and finally settled on the Levant Sea. Their new colony was called *Pani-Desa,* Lat. *Finides,* afterwards Phœnisia. Its extent was 200 miles × 45 miles. In some parts, 150 miles × 35 miles. This colonisation took place perhaps about 2800 B. C. Their capital Tyre was built in 2750 B.C. The Phœnicians are described by the classical writers of Europe as faithless, treacherous and deceitful—a description quite in unison with the Vedic account. Vide Rig-Veda I. 35, 5; III, 51, 14; VII, 6, 3.

Ancient Asia Minor contained numerous Aryan colonies. The Mitani branch of the Aryans became very powerful there about 1500 B.C. A plate of the 15th. century B. C., recovered from an old temple under ground, at Boghozkioii, Asia Minor shows the invokation of various Vedic deities such as Indra, Varuna, Nāsatya &c. The Phœnicians first reached India in the 14th. or the middle of the 13th century B. C. Their trade empire extended from Great Britain to Ceylon. The people of *Ur* took teak-wood from India to build their palaces. These merchants not only carried eastern commodities but also oriental arts, culture &c.—to the Western world.

INDO-HELLENIC INTERCOURSE.

Alexander the Great was not the first Greek to come into contact with the Hindus. An Indo-Hellenic intercourse existed from the earliest times. Striking resemblance between the Hindus and the Greeks in mythology,

manners & customs, philosophy, medicine, drama &c. may lead some to suppose that the Greeks are Hindu in origin. The early accounts of the Greeks are lost. But they are an Aryan people of the kindred stock. Their ancestors and ours, lived in Central Asia under the same roof, speaking the same tongue and worshipping the same gods. From the Aryan tongue which was an older form of classical Sanskrit, have come Sanskrit and the other tongues of the Indo-European Family. Several eminent scholars say that Hindus were the last to leave the Northern Home; for Sanskrit has the largest Vocabulary.

The Hindus and the Greeks were the two gifted Aryan nations of the ancient world. If India boasts of greater originality, Greece is proud of a more perfect culture, a more practical and rational and comprehensive knowledge of things in general. Greece obtained her Indian ideas through the Phœnicians, Persian courts, Buddhist preachings and other sources. On the other hand, India had her knowledge of excellent architecture, astronomy, astrology &c. from the West. Aryyabhatta and Varàhamihira adopted the Greek zodiac & its divisions with the names slightly orientalised. The Jewish relations with India was chiefly commercial. Solon (10th. century B. C.) took his building materials from India. The Parsis were once one people with the Hindus. The courts of the Persian Emperors were the meeting-places of the Indians, Greeks and others. Indian lore reached Europe through Persia. From China to Egypt and Greece, there were constant intercourse and

change of ideas &c. Principal E B. Cowell, editing Elphinstone's History of India, 9th Edition says in a note :—

"We are too apt to look on the ancient world as a scene of stagnation." There were travellers and circulation of ideas, Spread of Buddhism shows how men's minds were awake to new ideas. Then why should the tradition of the Eastern origin of much of early Greek philosophy be incredible or even improbable ?" Speaking of the Hindu *Aranyakas* and the *Upanishadas* composed between 2000 and 1400 B. C., the same editor observes—"No Hindu works have probably exercised a wider influence on the world. These forlorn *guesses at truth* are constantly spoken of as *"Eastern Philosophy"*. Familiar ideas occur in the Phœdrus, Empedocles or Pythagoras, in the Neo-Platonism of the Alexandrian and also in the Gnostic Schools. Plautinus alone tried to free Greek philosophy from Hindu influence. The Cabala of the Jews and the Sufeyism of the Muhammadans seem to be derived from the same source."

This foreign intercourse of the Hindus appears from several Law-books of India. Manu has excluded all Brahmans who had lived in foreign lands, from being invited to *Sráddha* ceremonies. Almost all the ancient Law-givers of India have prescribed certain *penances* (*Prayaschitta*) for the purification of all Hindus who would return home after living in foreign countries for some years.

Though some ancient writers have shown aversion to foreign travels, yet luckily, Hindus showed little

deference to those injunctions and made extensive travels and voyages to foreign lands. Hindu navigation and maritime activity appear from the earliest times down to 1832 A. D. when the Indian sailors made a voyage from India to Great Britain up to the river Tweed.

It is needless to say that Hindus were good ship-builders. A work called *The Nishpada Yánoddesa* gives the construction of various vessels, boats &c. That work also takes the accounts of the previous writers on the subject such as Bhoja and others. Strabo says plainly that Hindus used ships in battles. There were doubtless, Hindu ship-wrights; Megasthenes found ship-building as the distinct profession of a Hindu class. The Ramayana also alludes to sea-fight of the Hindus. Manu's Code also sanctions sea-fight of the Hindu Rajas. Sir John Malcolm, writing on the ships of the Deccan and Ceylon says :—"Those ships fully served all the modern requirements. The European ship-builders have not improved much. Ship-building was exactly so even in Ancient India."

Various reasons have almost killed our Hindu ship-building. Chittagong is the only part of India where a little Hinduship-building is still found. Recently, Kali Kumar De, a native of Halisahar near Chittagong, has constructed an excellent vessel called *The Aminá Khatoon* for a Muhammadan merchant of the place. India still contributes a good part to the Marine Service of the world in the shape of Lascars, Sharangs &c., chiefly recruited from the Chittagong Division.

Though we no more possess our own Hindu ships, yet our Hindu merchants now go to the different parts of the world in British or foreign vessels. Perhaps it was so in the most ancient times also. It does not appear that Hindu navigation and maritime activity on the western waters were much. The Phœnician, Arabian and the Greek vessels frequented India on trade. Most probably Hindus used to go to the West in those foreign vessels.

To the east of India however, Hindu conquest, commerce and colonisation were always very great and almost without a rival. Hindu traditions and foreigners' accounts equally show this.

The Sutra-author Baudhàyana who flourished not later than the sixth century B. C., says that *sea-voyage* is good for North India but bad for South India.

In the most ancient times, Bengal rose to the height of glory. Bengal is an old civilised country. When the Aryans were in the Panjub, then even Bengal was powerful and civilised. The Aryans, jealous of those Dravidian Bengalis, abused them as "irreligious noseless birds."

Before Buddha, Bengalis went to Ceylon with 700 followers and conquered it. Again in the ninth century A. D. Bengalis attained great political success in India. But the real glory of Bengal lies in arts, commerce, agriculture and colonisation. The glories of Ancient Bengal may be found in Burma, Cambodia, Anam, Malaya Peninsula, Siam, Java, Tibbet, Mongolia, and even China.

HINDU VOYAGE.

Rig-veda I. 56. 2. "As merchants desirous of wealth surround the sea, so do the priests surround Indra."

Rig-Veda. I 116. 3 and 5: mentions the first foreign invasion of India. Sáyana adds the following note to the text:—"Rájarshi Tugra was a favorite with the two Asvin Brothers. Being much harassed by the enemies of a foreign land, he sent his prince Bhujyu with a strong army to conquer them. The ship went to the middle of the sea and was driven by winds and wrecked. Then Bhujyu sent a message to Asvins for help. Asvins rescued him with the soldiers in their own ships and brought him home to his father safely in 3 days and nights."

Vasista, for a pleasure-trip, once went out on a voyage: R. V. VII. 88. 3 and 4. "When I and Varuna both boarded the ship, she was far out on the sea, made good progress; then the vessel tossed about and we were pleased with the tossings. The great Varuna made Vasista board the ship on an auspicious day. Vasista also prayed to that mighty mass of waters. Thus passed away day and night." Thus we see that our Vedic seers also would make sea-voyage, for pleasure, experience and wisdom.

Manu in his Code VIII, 157 and 406, refers to sea-voyage. But he excludes a Brahman sea-goer, from being invited to a Sráddha ceremony. The law-givers Gautama, Sankha and Likhita give a rule neither for nor against a voyage. Parásara (15th. century B. C.)

however, sanctions a *sea-voyage* in his Code, XII. 62 and 63.

Yájnavalkya (14th. century B. C.) refers to it in his Code, II. 39.

The Vishnu Purana, BK II. discusses the earth surrounded by the seas; discusses the ocean-tides. Chap. 3. describes the Hoonas and the Persians.

The Váyu Purana, Chap. 41. describes the earth with its continents. Chap. 45. mentions Balhika (Bulkh), Gándhára (Candahar), Yavana (perh. a country on the right bank of the Indus). Saka (Seistan), Ramata ? Barbara (a northern country beyond the confines of India Proper), Palhava—perh. a part of Persia, Kaseruka ? These are all Northern countries. Next, it mentions Brahmottara (Burma), Malada (Malaya Peninsula) and other Eastern countries. Chap. 49. also mentions some lands inhabited by Mlechchhas.

The Garura Purana, Part I. Chap. 68. discusses corals and pearls. Chap. 69. discusses the pearls born of oysters; describes the pearls of the Palk strait and of the Persian Gulf. Chap. 72. mentions the precious blue stones found on the sea-coast of Ceylon. Chap. 77 and 79. describe various precious stones of Yavana, China and other lands. Chap. 80 mentions the *Bidruma* (a stone) of Romaka (Rome).

The Varáha Purana, Chap. 171 &c: Gokarna, a merchant of Muttra, landed on an island on the other side of the ocean, after a four months' voyage. His return home after a very long time.

The Márkandeya Purana, Chap. 57, 58 mention Kamboja, Barbara, China, Lanka, Ceylon, Syamaka (Siam) and other lands.

The Padma Purana, Swarga Part. Chap. III. mentions Yavana, Kamboja, Huna, Párasika and other races.

The Bengalis are a mixed people of Mongols *i. e.* Tibeto-Burmans, Dravidians and the Aryans. The Dravidians were a very smart people ;—brave, seafaring and active.

The Dravidian Chiefs of Bengal often arrested the Sacrificial Horses of the proud Aryan Kings of the Indian Mid-land. The Aryans spitefully called them ill names. Their great port was Tamálika, now Tamluk (lit. port of the Dravidians). For the word Tamil is a corruption of *Dravira.* Dravida = Dravir = Davil = Damil = final *Tamil.*

The two prominent ports of North India were *Broach* in the west and *Tamluk* in the east. Tamluk was famous in the times of Buddha, in the days of Asoka. Vessels set sail from here to Ceylon, Eastern Archipelago, Islands of the Pacific, China, Japan &c. Later on, we hear of the following ports :—Madura, Kalinga nagar, Tamluk, and Gangánagar. The Aryan Port on the Ganges near the mouth was known as Gangánagar. Formerly, the Ganges reached the sea by five mouths. The Hugli is perhaps the westernmost branch. The main stream of the Ganges is now known as the Padmà. But formerly the Ganges flowed eastward to the Bay of Bengal only a few miles east of modern Dacca. The stream near Dacca is still called the *Buri Gangá i. e.*

the Old Ganges. Owing to earthquakes and consequent upheaval of the soil, the Ganges and the Brahmaputra have left their old beds and now send their waters through new channels viz—the Padma and the Jamuna. I think the Port Gangánagar has gradually developed into the modern city of Dacca.

Formerly Dacca was not a town, but a country. See the Sanskrit Dictionary entitled *The Bhuri Prayoga.* It then comprised a considerable part of the modern Dacca and Mymensingh Districts. The earliest name was *Dawáka* or *Daváka.* As for the Annual Fair, mentioned by all foreigners, that was held at the Port Gangà nagar, we think it was at first removed to an island afterwards called Suvarnagram, now *Sonargao.* Thence it shifted southward till at last it is held for the last 50 years on an Island near Munsiganj, Dt. Dacca.

Tamluk continued to be the port. The Buddhist work, *Dasa-Bhūmisvara* mentions it. In 414 A. D. Fa-Hian returned home in a Hindu ship that sailed from here. *The Dasakumara Charita* written in the 6th. century A. D. by Dandi mentions it. In 1276 A. D. some Buddhist monks of Tamluk went to Penang and reformed Buddhism there. About 1495, Rama chandra Kavi-Bhárati went to Ceylon from there.

From research we find that colonies and kingdoms were founded in Burma, Cambodia, Annam &c from Magadh. The inscriptions found in the French terretories of Cambodia and Annam state that there were Brahmanic Kingdoms and Sivism there in the 4th. and the 5th. centuries A. D. In the Annandale Report of

Burma for 1913, it is stated that there is clear evidence of the existence of a Hindu Kingdom in Pagan. Dr. Annandale says that the Brahmans once held great sway over the Málayan Peninsula.

Here the Brahmins were called "Prá". The Prás have left ample evidence of their influence. It is not definitely known whence these colonists hnd gone there. All say, "from Magadh". As Bengalis were a sea-faring people, it is likely that some of those colonies were founded by them also

Dr. Sir W. W. Hunter says the following in his *Orissa*, P. 314-15 :—"The ruin of Tamluk as a seat of maritime commerce, affords an explanation of how the Bengalis ceased to be a sea-goiog people. In the Buddhist era, they sent warlike fleets to the east and to the west and colonised the islands of the Archipelago. Even Manu, in his inland centre of Brahminic culture to the far North-West, while forbidding such voyages, betrays the fact of their existence. He makes a difference in the hire of river-boats and sea-going ships and admits that the advice of merchants experienced in making voyages on the sea and in observing different countries may be of use in fixing the rate of interest. But such voyages...........became alike hateful to the Brahmans and impracticable to a deltaic people whose harbours were left high and dry by the land-making rivers and the receding sea. Religious prejudices (?) combined with the changes of nature to make the Bengalis unenterprising upon the ocean."

HINDU CIVILISATION IN CENTRAL ASIA.

Religion, wisdom and civilisation of India spread to the different parts of Asia: Tibbet, Central Asia, China, Mongolia, Japan, Burma, Siam, Cambodia, Java, Sumatra &c.—contain the ruins and relics of Hindu civilisation. In Central Asia, many towns, villages, temples, monasteries are under the sands of Gobi. We are indebted to Dr. Steine and others for their exploration and discovery of many images, pictures and books. Dr. Sylvain Levi has written a paper on the Hindu civilisation in Central Asia. He especially notes the ancient Kuchà Kingdom and Capital. Central Asia is a meeting-place of Hindus, Parsis, Turks, Tibbetans, Buddhists, Jews and Christians. The Kuchà Kingdom was in the heart of the Chinese Turkistan. At first it was peopled by the Aryans speaking an Aryan tongue. In the first few centuries of the Christian era, they adopted Buddhism and its civilisation. Sanskrit was taught in all the temples and monasteries. Before long, the Sanskrit works were translated into the Cuchian tongue. Gradually, original Kuchà literature was developed and its Grammar taught. Many works on Hindu astronomy and medicine were rendered; some portions of them are now at Petrograd; while others are preserved in the Japanese Capital. The Buddhist Hináyana School was general. The Mahāyana School also was known. Tantric Buddhism also prevailed. The Kuchā literature consists of stories and plays. Dr. Levi compares them to our *Yatra*.

Dr. Levi says that though recently published, yet the Kuchiyan literature was ancient and large. Besides, Government and private documents, Account-books, Passes &c.—have been found.

King Bharata of the Vairaja dynasty had conquered 8 islands of the Indian Ocean.

Bhagavat Bk. V. Chap. 19 and Vayu Puran.

Thirteen islands of the ocean were conquered by Puru-ravà of the Lunar Dynasty. [Mahàbh. and else where.] Haihaya Arjuna had conquered eighteen islands of the sea. [Agni Puran; Sabdamàla; Mahàbh. and other Puranas].

Java was colonised in 78 AD. Sumatra was colonised in 75 B. C. First Buddhists from Gujrat and Sindh reached Ceylon; thence they went to Sumatra in the 4th. Century A. D. Hindu supremacy in West Sumatra lasted till the fifteenth century A. D. Then Islam made progress there. The remains of the capital are still extant in the West Sumatra. The Hindu Kingdom called *Máyápahita* of the island of Java, was most powerful till the 15th. century A. D. The Great temple of Buddha (*Boro Bodor*) is said to be a great thing in the world's architecture. A Hindu ship is illustrated in that temple (7th. century A D ?). Hindus still live in the island of Bali. Some of the islands of the Pacific Ocean contain extensive remains of Aryan civilisation. (Gregory's Geography).

Indo-Chinese Relations.

We cannot say when and how *China* got its present name. Many suppose and rather reasonably, that its Tsin or Tsan Dynasty (249-206 B. C.) gave the name. But the name *China* appears much earlier. The Tsin people ruled in the west of China from the tenth century B. C. From them, the name may have spread to the country gradually. The Indo-Aryans called it *Bhadrāswa Varsha*.. This name is retained in almost all the Puranas. The name *China* first appears in the *Manu Sanhitá*, X. 43-44; Mahābh, *Anusàsana Book*, Chap. 33, Sloka 21 and Chap. 36, Sl. 18. Manu mentions them as denationalised Kshatriyas. In plain words, a small band of Hindu warriors went to the North, conquered a land, mixed with the Mongols and formed the Tsin people. According to Manu and other later works, China is a northern country. In the Mahabharata, the Chinese are spoken of as allies of Bhagadatta of Assam. These Chinese even fought in the battle of Kurukshetra against the Pándavas. The same Epic gives a list of presents sent by the Chinese to Yudhisthira. After the exile of Rama, Priest Vasista is said to have lived in China for some years (15th century B. C.) Doubtless, China was one of the earliest seats of civilisation. Her various articles, arts and ideas found their way to the Western world through the mediation of India. India held intercourse with China both by land and sea.

Thus, our own informations regarding the Indo-Chinese intercourse are meagre and stray; but the

Chinese accounts of the same are full, valuable and accurate. The Chinese authors give a regular account of the Indo-Chinese trade from B. C. 100 to 1700 A. D. The Chinese Buddhist Travellers of India (not less than some 50) have thrown interesting side-light on the Indian History. Several important political informations we have had from the Chinese source alone.

From very ancient times, Indian merchants carried on trade with China under a very peculiar form known as the *Embassy System*. These expeditions were purely commercial and not political in any way. Merchants from the different provinces of India sailed for China with various Indian goods, birds, beast &c, &c, reached the Chinese court, made rich presents and got His Majesty's permisson to trade in China. Out of vain glory, the Lord of the Celestial Empire would look upon the presents as *tributes* from Indian Kings and the merchants or their officers as ambassadors. The following Indian articles &c were imported into China :—Various kinds of animals, horses, beautiful birds, artistic products in metals, diamonds, cotton stuffs, precious stones, gold, iron, lead, perfumes, incense, sugar-cane, sugar-candy, fruits, various ornaments of gold and ornaments set with precious stones, ruby-coloured talc &c.

In the Pre-Christian Period, Indian wisdom was no doubt carried into China by the Indian merchants. But that produced no great impression. In the first few centuries of the Christian era. India gave to China a quite new thing : That is Buddhism. Before 400 A. D., Buddhism was generally accepted by the Chinese.

Besides the former articles, India now imported into China the following new things :—The branches of the Bodhi Tree at Gaya, Buddhist images and relics, religious books written on palm leaves &c.

On Fa-Hian's return from India to China (414 A. D.), the commercial intercourse between the two countries became more rapid. Dr. J. Edkins, in his *Chinese Budahism* (PP. 92-94) says :—"Many embassies came from the countries lying between India and China during the time of *Sung-Wen-ti*. Their chief object was to congratulate the ruling emperor on the spread of Buddhism in his dominions and to pave the way for more frequent intercourse on the ground of identity of religion. The letter of an Indian monarch, preserved in the history of this dynasty, expresses his admiration of Emperor *Wen-ti* in glowing language. He adds that though separated by a wide sea, it was his wish to have embassies passing and repassing between the two countries". Ceylon also sent an embassy and a letter to *Wen ti*

The Chinese historian *Mo-touan-lin* of the 13th century A. D. has noted the above facts in his great Encyclopædia.

In the sixth century A. D., the Indo-Chinese mari time intercourse was very frequent and brisk on account of the general spread of Buddhism in China. In the early years of this century, three thousand Indian monks and ten thousand Indian families are said to have settled in a single Chinese province.

The Chinese histories state that from the 1st to the 6th century A. D., India carried on trade by sea with

Syria, the Roman Empire and Parthia, in all kinds of precious things, coral, amber, gold, pearls, turmeric and storax. [Vide Translation by Dr. F. Hirth, Ph. D. in his *China* and the Roman Orient. P. 47.]

In the 7th century A. D., the Indo-Chinese intercourse was a little disturbed. Matouanlin states that *Yangti*, the first emperor of the Sui dynasty (605 A. D.) sent Fei-tou to summon the Tibetans, Indians and other people to do him homage as vassals. Many princes responded to this, but the Indian kings alone refused to enter into such a subsidiary alliance. The emperor was highly enraged at this.

With the accession, however, of the *Tang* dynasty in 626 A. D., the troubles were over and the Indo-Chinese intercourse revived.

In 641 A. D., Harsha Vardhana Siladitya, hearing of the glories of China and its the then emperor *Tai-tsoung*, from the Chinese Indian traveller Yuan Chwang, sent some ambassadors and a letter to the Chinese Emperor.

In reply, the Chinese Emperor sent an officer under *Li-i* whom Sitáditya received at the head of his ministers and again offered as present some mica-laminæ, some perfumes and a tree called *Bodhi-druma* (the Tree of Intelligence)...Pauthier, op. Cit. P. 52.

The mission sent by the Chinese Emperor in return for this embassy of Harshavardhana reached Magadh in 648 A. D., when the latter had died, and his throne been usurped by his minister *Arjunáswa*. The usurper gave the mission a hostile reception and plundered its

property. *Wang-hiuen-tse,* who was in charge of the mission fled to Tibet and came down with a Tibetan army, re-inforced by an army of 7,000 horsemen from Nepal and inflicted a disastrous defeat on Arjuna. Kumara Varmá, King of Eastern India also helped this Chinese expedition of *Wang-hiuen-tse.* [M. Sylvain Levi. J. A. 1900. P. 297; also L. A. Waddell's "Tibetan Invasion of India in 647 A. D. and its Results" in *the Imperial and Asiatic Quarterly Review*, Jan. 1911, PP. 37-65.

In the same century, different parts of India sent out commercial expeditions to China in A. D. 667, 668, 672, 690-92. [Matouanlin; Pauthier. P. 53; Sylvain Levi. J. A. 1900. P. 297; Julien. P. III].

During these centuries, Indian religion, learning, wisdom, art, industries, preachers, scholars, settlers etc. went to China and spread their influence.

Indo-Chinese Relations. 700—1000 A. D.

Commercial and Religious.

The commercial intercourse between India and China was very brisk for half a century from 701 to 750 A. D. North India now sent out *few* commercial expeditions. A few went from West India. Some went from Southern India; while the largest number were from the Kingdom of Central India i.e. Magadh. *Matouan-lin* in his Encyclopædia says :—"During the period (713—742 A. D.), there arrived three times several ambassadors from Central India and one time

an ambassador from Southern India. They offered a bird of five colours which could speak." At this period, the Tibetans by land and the Arabs by sea, interfered with the Indian trade with China. The Indians asked military aid from the Chinese Emperor against those enemies. But His Majesty did not mind their proposal seriously. He gave the so-called Indian ambassador the honorific title of *Commander-in-Chief* and some presents. The Tibetans at this time were very powerful and no mean rivals to the Chinese. They often obstructed the passage of caravans through their kingdom. The Arabs were a far greater enemy to the Indian trade. Though not so powerful yet, they had already begun to fight with the Indians for supremacy over the eastern sea, so long enjoyed by India in the sea-borne trade.

The following two centuries (750 to 950 A. D.) witnessed China in great troubles.

Civil dissentions and foreign invasions made China herself pitiable. In 763 A. D., the Tibetans attacked China and the Emperor fled, leaving his capital helpless. The invaders easily captured and sacked it ; and so hard pressed were the Chinese at this period that about 787 A. D., the Emperor Tetsung, at the counsel of his ministers, applied to the Princes of India and other foreign kings to join in a league against the Tibetans.

Col. H. Yule's *Cathay and the Way thither* P. LXXI. Such anarchy prevailed in China till 964 A. D. when the powerful **Sung** Dynasty came to the throne. As the Chinese Government could not give sufficient

protection to the foreign merchants visiting the ports of the country, the Indian trade with China suffered much during this period. Capt. F. Brinkley in his *China—Its History, Arts and Literature* Vol. X. P. 142, says —"Towards the end of the ninth century, when the empire lapsed into a state of anarchy preceding the fall of the Tang rulers, the various factories established by foreign traders had to be closed with the exception of Canton :—and throughout the greater part of the 10th. century, merchants from oversea encountered many obstacles owing to the unsettled state of the coast."

The absence of commercial embassies from India was due, according to the Chinese authors, to China having lost possession of the country of *Holong* which was perhaps a place on the route from the Annam coast through Yunnan by which *"embassies"* formerly passed to the Chinese Capital.

The Indo-Chinese inter-course was no doubt much disturbed during the two centuries. Yet it is not probable that it came to a stock-still altogether. The German Scholar Prof. C. Lassen holds that up to the beginning of the 10th. century A. D, the Indo-Chinese trade was very brisk He says, "Under the reign of the mighty dynasty of *Tang* (620—907 A. D.), a very lively trade was carried on between China, India and the Western countries, in which the Arabs also took part". —(Indian Archæology. Vol. IV. P. 884.)

The century from 950 to 1050 A. D., opens a new epoch. The very powerful **Sung** dynasty is established in China ; peace is restored. Indian trade is revived.

The Chinese history of this period frequently refers to the arrival of Buddhist priests from India with manuscripts and relics &c. The History of the Sung Dynasty speaks of the arrival at the Chinese Court of the Indian *Sramana Samanta* of Western India with a large party of companions belonging to sixteen families or classes. The *Pian-i-tian* and Ma-touanlin also allude to similar facts. About 976 A.D. *Manju-Sri,* a distinguished Indian Buddhist priest, the son of a King of Eastern India, highly revered by the Emperor and the people of China, went away from the court displeased at the conduct of the Chinese monks.

From 996 A. D. to 1036, many Indian Buddhist priests came to the Chinese court with various articles, especially Buddhist books for the emperor.

Thus we see that during the latter half of the tenth century, our Indo-Chinese inter-course was again very lively. Many Indian *embassies* went out to China carrying birds, horses, images, relics, Buddhist Sanskrit manuscripts on palm leaves, Buddhist priests &c. On the other hand, large number of Chinese pilgrims and students came out to India for their education in the Buddhist scriptures and for the collection and collation of Buddhist manuscripts.

In the following eleventh century A. D., Indian *embassies* went to China mainly from the country of the *Cholas* who, about this time, held paramount sway over almost the whole of Southern India and possessed a powerful navy with which they conquered the islands about India and established their supremacy over the

Indian seas. These Cholas were a branch of the great Tamil race (Dravidians) of South India which had from very ancient times, carried on a very active trade by sea with the East and the West. The Cholas with their capital at Kánchipuram,—now Cóvjevaram, had formed a very mighty kingdom extending from Orissa over the greater part of the Deccan and the South, including even Ceylon.

Of the Chola commercial expeditions io China, Dr. H. Hirth Ph. D., gives the following account; "In the *Sung-shih* (History of the Sung Dynasty) the names of two kings are mentioned who sent embassies with tribute from this country *(Chu-lien)* to China, viz, in A. D. 1033 *Shi-li-lo-cho-in-to-lo-ceo-lo* which may stand for Sri Rajendra Chola; and again in A. D. 1077, *Ti-wa-ko-lo* which may stand for Deva Kola or Deva Kara. The last-named King made a good bargain with his colleague on the dragon throne, since the embassy, consisting of 72 men were given 81, 800 strings of copper cash *i. e.* about as many dollars, in return for the articles of tribute comprising glassware, camphor, brocades, rhinceeros horns, ivory, incense, rosewater, put chuk, asafœtida, borax, cloves etc. This so-called embassy was probably like most of the missions to the coast of China, nothing better than a trading expedition on joint account, the 72 ambassadors being the shareholders or their Super-cargoes."

J. R. A. S. 1896, PP. 490-493.

The Chola King of the Chinese historians is our *Rajendra Choladeva I.* surnamed Gangai Konda who

reigned from 1018 to 1035 A. D. *Ti-wa-ka-lo* is evidently Deva-kola *i. e.* Kulottanga Chola deva who ruled from 1070 A. D. to 11.8 A. D. The earliest Chola embassy to China was in 1015 A. D. when Rajaraja the Great was the reigning Chola King. (Mr. V. A. Smith's E. H. I. 2nd ed. PP. 419-422). The Cholas, great mariners from very ancient times, gave their name to the Eastern Coast, still known as the Chora mandalam or Coromandel Coast. Their power reached its zenith under the aforesaid Kings. They were practically lord over all tracts south of the Vindhyas. The inscriptions of the three great Chola Kings show their victories on the sea obtained by their powerful navy. The strips on the Bay of Bengal, the islands about India including Ceylon, once owned the supermacy of the Cholas. The inscriptions on the walls of the magnificent temple at Tanjore built by the great Ràjaràja show his conquests of *"Ira-mandalam* (Ceylon) and of twelve thousand islands of the sea." [*South Indian Inscriptions* by Dr. E. Hultzsch Ph. D. Vol. II. P. 72. No. 6.] This large number of unspecified islands mean perhaps the Laccadives and Maldivs. [Smith's Early Hist. of India P. 420.] Before this, his fleet had destroyed the ships at Salai *i.e.* the fleets of the Cheras.

The powerful navy of his son Rajendra Chola deva conquered the whole Ira-mandalam (Ceylon) on the transparent sea, many ancient islands whose old and great guard was the sea which resounds with conchs." (South Indian Inscriptions Vol. IV, P. 6. No. 3.) And also "his fleet crossing the Bay of Bengal attacked and

captured Kadaram or Kidaram, the ancient capital of the kingdom of Prome or Pegu; and also the sea-ports of Takkolam and Matama or Martaban on the same coast. The annexation of the Nicober (Nakkavaram, our ancient Nágabara) and Andaman islands followed on the conquest of Pegu." (V. A. Smith's E. H. I. 2nd. Ed. P. 420).

About his victories in Burma, the inscriptions tell us that Rajendra Choladeva "sent many ships in the midst of the rolling sea and having caught *Samgráma-Vijayottunga Varman*, the king of Kadaram, along with his vehicles *viz.* his rutting elephants, which were as impetuous as the sea in fighting—took the large heap of treasures which that king had rightfully accumulated. He conquered *Mayiruddingam* surrounded by the deep sea as a moat; *Talaittakkolam*, praised by great men versed in the sciences; *Madamalingam* firm in great and fierce battles; *Hamuri-desam* whose fierce strength was subdued by a vehement attack: *Manakka Varam* whose flower-gardens resembled the girdle of the nymph of the southern region; and *Kadaram* of fierce strength protected by the neighbouring sea etc. etc."

South Ind. Insc. by Dr. E. A. Hultzsch. Vol. II. Pt. ii. P. 108 ff.

Two granite pillars, still extant, were set up by the Cholas at Pegu to commemorate their victories. Mr. Taw Sein Kwo, Superintendent of Archæological Survey, Burma, remarks as follows in his Report of March, 1907. P. 19:—"A little to the north-east of Shwehmawdow Pagoda, is a small hill, fabled to have

been the resting-place of two *hansa* birds when the region about Pegu was under the sea. At the foot of the hill, are two octagonal pillars of fine granite. The length of one is about 11 feet and that of the other is about 5. They bear no inscriptions, but a tradition is current that they were erected by the *Kala* or Indians, who subsequently claimed the country as their own by virtue of pre-occupation and they were driven out by a Talaing Prince. The local tradition is confirmed in a way, by the history of the Chola dynasty of Southern India. It is related that between 1025 and 1027 A. D., a prince of that line, Rajendra Chola 1, by name, crossed the sea and overran *Kidaram* (Skr. *Katah*) which may be identified with the ancient Talaing Kingdom of Ramanna Desa, now called Pegu. (Q. Is *Ramanna* a corruption of *Ramanaka*, one of the attached islands of Asia ?) In order to commemorate his conquest of a foreign land, he erected these Pillars of Victory in accordance with a well-known Indian custom."

On the extensive maritime trade of the Cholas, Mr. V. A. Smith also says the following :—

"Ancient Tamil literature and the Greek and Roman authors prove that in the first two centuries of the Christian era, the ports on the Corômandel or Chola coast enjoyed the benefits of active commerce with both West aud East. The Chola fleets did not confine themselves to coasting voyages, but boldly crossed the Bay of Bengal to the mouths of the Ganges and the Irrawaddy and the Indian Ocean to the islands of the Malay Archipelago. All kinds of goods imported into

Kerala or Malabar from Egypt found a ready market in the Chola territory; while on the other hand, the western ports drew a large part of the supplies of merchandise from the bazaars of the eastern coast, which produced great quantities of cotton goods. The principal Chola port was Kaviripaddinam (Skr. Káveri Pattana) situated at the northern mouth of the Kávery (Cauvery) river. This once wealthy city, in which the king maintained a magnificent palace and foreign merchants found residence agreeable and profitable, has vanished and its site lies buried under deep sand-drifts."

The Early History of India. PP. 415—416.

Mr. Smith makes the Malaya Archipelago the easternmost point where the Chola maritime activity stops. But Chinese histories clearly show that their vessels carried their burdens to the Chinese coast as well.

Mr. Kanaka Sabhai Pillay shows, on the authority of an ancient Tamil work entitled *"Perumpada-arrup-padai,* that about the Coromandel Coast, there were high light-houses built of brick and mortar which exhibited blazing lights at night to guide ships to the ports." [*The Tamils, 1800 Years Ago.* P. 27].

As the statements given above sufficiently prove our Indo-Chinese relations, we need not proceed further.

Our eastern intercourse and maritime enterprise will appear from another source. About the beginning of the Christian era, the Andhras, a powerful people of South India, had established their supremacy over numerous

places on the sea. This is proved by the figures of ships on their coins. Mr. V. A. Smith in his *Early History of India*, 2nd Ed. P. 201, notes—"Some pieces bearing the figure of a ship probably should be referred to this reign (of *Yajna Sri*) and suggest the inference that Yajna Sri's power was not confined to land."

The Indian ships, during the Andhra Period were also very large in size. Dr. Sewell says in the "*Imperial Gazetteer of India*, New Ed. Vol. II. P. 324—"Pliny (Vol. VI.) states that the Indian vessels trading with Ceylon were so large as to be able to carry 3,000 amphoræ. On the east coast, the coins of the Andhra dynasty (roughly 200 B. C. to A. D. 250) confirm this, many of them bearing the device of a two-masted ship, evidently of large size."

"The Hindus of remote ages possessed great naval power by which communication must have been maintained with the coast of Arabia, Persia as well as the Australian Archipelago. The cosmo-graphy of the Puranas, some of the texts of Manu offer abundant evidence of an intercourse between the countries from the Oxus to the Ganges. The Hindu names of towns at the estuaries of the Gambia and Senegal appear in the Tomba kunda, Skr. Támra kunda and other kundas.

Mr. Marsden and Sir. W. Jones discovered that the Malayan language disseminated throughout the archipelago and extending from Madagascar to Eastern Islands—a space of 200° longitude, is indebted to Sanskrit for a considerable number of its words and

close communication existed long long before the conversion of Islam. He thinks the point of communication was from Gujrat."

(Asiatic Researches. Vol. IV. P. 226, 2nd Edition.) After-researches proved that those countries were colonised by the Surjyas whose mythology and heroic history are depicted in the edifices and maintained in their writings. Ceylon was the first Hindu Colony. Ràma possessed great naval means inherited from Sagara (the Sea-king) 20 generations upwards."

Tod's Rájasthan. Vol. II. PP. 180—185.

Hindu merchants and Buddhist preachers had visited Japan also. The Japanese do not call their land *Japan* which seems to have originated from Hindu *Javángaka*, one of the 18 islands conquered by the mighty emperor Arjuna of the Lunar Haihaya race. (15th century B. C.) In the Rámáyana, Kishkindhyá Book, canto 40, Válmiki also speaks of an island named *Java*, composed of seven islands. Whatever be its origin, certain it is that India had intercourse with Japan. Hundreds of Bengalis went there to preach Buddhism. The sign-boards of the Temples in Japan are still written in "*Trihuti-Bengali Characters.*" The *Ainus* of Japan are an Aryan colony. Mr. Gregory in his Geography has given a wood-cut representation of them. Now, the question is, "Whence were they ?"

Some of the Islands of the Pacific Ocean contain extensive remains of Aryan civilisation.

INDO-AMERICAN INTERCOURSE.

"An epitome of the world and favoured by Nature with some of her choicest blessings, India was looked upon as a very paradise on earth by the people of Europe. Poets sang of the riches of India and merchants and travellers carried away tales of a true "Land of Cockaigne" ever flowing with milk and honey. It was a country rich in pearls and diamonds, where the very rivers ran gold and where nature, decked in all her splendour presented an enchanting sight. Indian wisdom too, like the Indian riches, passed into a proverb among the ancients, bringing over men like Pythagoras and others to drink at this fountain of human knowledge."

For several centuries, our Indo-European trade was much disturbed by the opposition of the Saracens. However, when the Crusades were over and peace concluded, Europe became very eager to revive the trade with the east. But the routes were still uncertain and attended with great difficulties and dangers. Formerly, Venice and Genoa were the masters of the eastern trade. Talks of India were almost at every centre of the ports.

Many reasons led the little State of Portugal to make maritime explorations. Prince Henry the Navigator was a great patron of all explorations. India was a dream-land even in Portugal. Henry died before India could be found. King John of Portugal was equally ardent in encouraging explorations. At this

time, Columbus, a native of Genoa in Italy, applied to King John to help him to discover India which he thought lay beyond the Atlantic. King John turned him away as a visionary. Columbus next applied to Spain. King Ferdinand and his Queen Isabella, then joint-sovereigns of Spain, entertained his application and fitted out a fleet for him. Now Portugal and Spain both strove hard to find out India. Columbus sought India, but found a New World instead. Amerigo Vespucci, however, reached the main continent and published its first account, thereby giving the name of *America*. About the same time, *Vasco da Gama*, a member of the Royal household of Portugal discovered the sea-route to India, doubling the Cape of Good Hope (1498 A. D.) These discoveries soon brought about a revolution in the progress of mankind.

The year 1500 A. D. is a turning-point in the History of the World. The first distribution of the Aryan races had happened long long ago, from Central Asia. The second distribution of the Aryan races happened in 1500 A. D. This time, the centre of distribution was chiefly Europe. Before Columbus, America had been visited by the Phœnicians, the Icelanders and the Norwegian sailors. But all knowledge of it was generally lost. America, being some 3,000 miles distant from Europe, its discovery was, no doubt, a great wonder to the people of Europe. Though so far, yet the earliest bold navigators of Europe had explored America.

The Southern half of North America and the Northern half of South America had been the best civilised parts. But the American civilisation was of a quite different type.

Hindu intercourse with America is still perhaps a startling point to many. But what I have said in this chapter and elsewhere, suggests the inference that bold Hindu mariners had early circumnavigated the earth, visiting foreign lands in every continent. The *Pushkara Dwipa* (continent of fine Lakes) and *Kusa Dwipa* (continent of Grass, Llanos, Prairies) probably name the two Americas, North and South.

The following proofs may be cited in this connection :—

(i) The Puranists say that *the sun never set on the dominions of Priyavrata*, a mighty monarch of the Vairaja Dynasty of Bithoor (29th century B. C.). The succession of *days and nights* had convinced our remote ancestors of the *roundness* of the earth.

(ii) Gokarna, the merchant of Muttra, had landed on an island on the other side of the ocean after a four months' voyage (Varàha Purañ̃a).

(iii) From the earliest times, Hindus have sailed to China, Japan, and the islets of the Pacific Ocean (mentioned as "the 12000 Islands" on the inscription of Ràjàràja the Great). America was not far from there.

(iv) Hindu knowledge of the roundness of the earth, her vastness, her seven continents and seven oceans,

49 big islands, ocean-currents, submarine volcanoes abounding in the Pacific etc, leaves no room to doubt the Hindu knowledge of and intercourse with, America. We must not, however, suppose from these that the Hindus and the Americans are one people. Some suppose that there were Hindu colonies in Mexico, Peru and Bolivia. If such did ever exist there, they were small and soon absorbed in the native population.

The Hindu word *Pàtàla* (antipodes) is sometimes applied to America. But it more often signifies *a lower region*. Thus the Lower Indus and the Lower Ganges have been called *Pàtàla* from the early classical days. Some blind patriotic Hindu writers have filled America with Hindu colonists, mistaking the word Pàtàla for America.

Some Hindu writers, nay even Mr. Pococke, fill the ancient world with Hindus. Sir. W. Jones, also shared a belief of that nature. But scholars, after careful examination of the subject, have given the right verdict that Hindus have no *racial unity* with any other nation of the world except the Parsis. Of course, small and numberless Hindu colonies had penetrated into foreign lands in early times but they have mostly been long absorbed. This foreign colonisation of the Hindus appears also from a statement of Krishna to Yudhisthira (14th century B C.):—"The famous dynasties and other subordinate Kshatriyas of the world declare themselves, with noble pride, as the descendants of the Lunar and the Solar dynasties. These two have given rise to 100 lines. The dynasties of Yayàti and the

Bhojas are highly meritorious and are very wide-spread; now they have filled all the quarters of the globe." *Makàbhá. Court Book. Chap. 14.*

The following points will show *Hindu influence* on the American civilisation :—

When the Europeans first founded colonies in America, they saw Hindu customs, and manners current there. India's connection with America had broken long long before its modern discovery. Baron Humboldt notices.

"Hindu connection of America is still found in many things." "The ancestors of the Peruvians were once in connection with the Indians"—Pococke.

On the early American imitation of Hindu architecture, Mr. Hardy says—"The ancient buildings of Chicane in Central America—resemble the staples of Indian temples." Mr. Skier says—"The Buddhist temples of South India and the Indian Archipelago were imitated in many buildings of Central America in design and materials."

Old temples, forts, bridges and tanks show an imitation of the Hindu style in every respect." Dr. Jarfew.

Gods and goddesses were made after Indian idols and duly worshipped. Prescott's *Conquest of Mexico*" and Helps' "*Spanish Occupation of America*"—give many examples of Hindu influence there.

In Mexico, a human god with an elephant's head was worshipped. "It presents some remarkable and apparently not accidental resemblance with the Hindu Ganesh." (*Dr. Humboldt.*)

Recently a stone image (possibly of Krishna or Buddha) has been dug out. The American scholars think that it was carried there by the Aryans of Central Asia.

"It is very remarkable that Peruvians whose Inkas boasted of the same *Solar* descent styled their greatest festival "*Rám Sitoa*"; whence we may suppose that South America was peopled by the same race who imported into the furthest parts of Asia—the rites and fabulous history of *Râma*."

(*Sir W. Jones*)

BOOK II.

CHAPTER I.

§ Rise of New Dynasties and Kingdoms.

Of the numerous clans or tribes that came into being after the said Regeneration, the Daityas and the Dānavas were the eldest. At first they were pious. So they soon rose to power and conquered lands; many of them performed Horse-Sacrifice. All of them could move in the air in their æroplanes. All were gallant fighters, invincible, truthful, followers of the Vedic religion and well-read. Even in their most palmy days, they knew no pride, were free givers and merciful. But in time their nature entirely changed for the worse. They grew quite wild in every respect. Irreligion, anger, malice filled them. In the meantime, the Devas were rising to eminence. Then a Civil War ensued for the possession of *swarga i. e.* the best lands of the North. (Mahabha. Peace Book).

A most sanguinary war raged for 32 years. The Devas eventually conquered the Daityas and occupied the coveted lands. At that time, a large number of Vedic Brahmins conquered lands in India and fought against the Devas; for they were ousted from their nothern homes by the Devas. The 88000 Brahmanas now made a common cause with the Daityas and

repeatedly attacked the Devas. But they were mostly defeated and killed by the latter. (Mahabh. Peace Book. Chap. 23.)

This was the first of a series of sharp conflicts between the priests and the warriors, for supremacy. The Brahmans lost their northern homes.

---

§ Coming of Fresh Aryan Colonies in India.

The *Deva-Asura War*, lasting 32 years, is described in all the Vedas. The *Devas, Manushyas* and *Pitris* (of Mongolia) were on the one side; *Asuras, Rākshasas* and *Pisāchas* were on the other, (Black Yajur. P. 121-22). The *Devas* were small in number, the Daityas were many (P. 133). In the battles, the Devas, being defeated, submitted to the Daityas and became their subjects (Do. P. 144). The Daityas conquered 3 countries of the Devas and colonised them (*Padma P. Creation Book,* Chap. 30. Sl. 12). The Daityas and the Dānavas then lived happily in *Swarga i. e.* Central Asia.

The victors, then jealous and afraid of the conquered Devas, resolved to oust them from Central Asia. So they began to harass and persecute them in all possible ways—(i) The *Panis,* the mercantile branch of the Asuras stole the cows of Angiras and hid them in caves. Indra went there, opened the doors of the caves and delivered the cows and gave them to the owners

(ii) Atri was seized, and confined in a machine-house (*Yantra griha*) of 100 doors, in order to be burnt alive. Indra saved him (R. V. I. 51. 3). (iii) Atri was again saved from a similar fate by the two Asvin brothers. (R. V. I. 116. 8.) (iv) The same two Asvin brothers saved Manu, Sayu, Atri, Trita, Rebha, Bandana, Kanva and others (R. V. I. 112. 16 ; I. 150. 17. &c). The Devas now deemed it expedient to quit their homes. Brahmà had already withdrawn to his new colony in N. Siberia whither many seers, sages, Sàdhyas, the Rudras and others followed him. Some went eastward to Burma. A large band marched *southward* under Vishnu, Indra and others. R. V. I. 9. 6. ; I. 17. 8. ; I. 21. 6. ; I. 90. 3 ; V. 81. 3 ; VI. 49. 13 ; VII. 91. 1.) Thus Manu, son to Vivasvàn, came to India, safely led by his uncle Vishnu (R. V. VII. 46. 13.) The *Yajur Veda* (*Krishna*) is certainly wrong to say that Manu came to India for *Sacrificial* purposes. The *Rig-Veda* plainly states that the tyranny of the Daityas forced Manu to come to *Prithivi i. e.* kingdom of Prithu, through Afghanistan. The *Satapatha Brahmana* has magnified this descent of Manu from the northern mountains on the Indian plains into the legend of the *Deluge*. How absurd is the connection of Manu with this tale of the Deluge will appear from chronology. All traditions place Manu later than Hiranyáksha and Hiranya-Kasipu by a generation or two. These two tyrants are connected with the 3rd. and the 4th. incarnations. How could then Manu, later in birth, be connected with the first incarnation ?

With heavy hearts and tearful eyes, our *Pilgrim Fathers* left their dearest northen homes. They chanted the following *Sámas*, as they marched on southward :—

(1) "Indra, Pushan, Tárkshya, Arishtanemi and V.ihaspati, be propitious to us." (R. V. I, 89. 6.)

(2) "Lo! the wind blows fair; Oh how gently the rivers run! The trees also, be favourable to us on the way; so that we may not suffer from hunger." (R. V. I. 90. 6.)

(3) "Our nights and dawns on the way be sweet. India where we are going, be genial to us and the *Swarga* we are leaving, be also sweet to us. Big trees on our way be sweet; the sun-rays be sweet and let our cows give us ample milk. The Sun, Varuna, Aryyamá, Indra and Vishnu, please do us good." (R. V. I. 90. 7—9.)

(4) "Let the sun, the Great Eye of the world rise for our benefit: the four quarters, the firm mountains and the rivers—do us good." (R. V. VII. 35. 8.)

Then Manu and others, ignorant of the route said:—

(i) "O Agni, take us through a good route, so that going there, we may have peace and prosperity. O Agni, deliver us from this terrible danger safely, Let us have vast lands and large towns in the country where we are going to, so that our children may live happily there. (R. V. I. 189. 1. 2.) Agnideva, President of Tibbet, came down to India as guide to these Indian colonists. (Siva was the next President of Tibbet)

Indra was their leader (R. V. VI. 21. 12; 47. 7-8; 47-20 &c. Indra and Pushan led them; but unluckily, they lost their way and came to a land of robbers (VI. 54. 1). Then asking experienced men, they again found a good and safe way and resumed their southward march all on horse-back. These Aryans led the horses by the nose and not by bridles put on their mouths (R, V. V, 61. 2-4) At last Manu came to India through Afghanistan. (R. V. IX. 65. 16) They arrived on the Sutlej (III. 33. 3). Then afraid of the waves, Manu said, "O Agnideva, please get us a large boat having strong rudder and strong oars in which our heroes—the followers of Indra, our carriages and our tents may be ferried safely (I. 140. 12). They safely crossed the river Indus. The route from Mongolia to India is well depicted in the *White Yajur* Veda, VIII, 25 and 60) thus:—"Vishnu, the chief leader, conducted them first to the south-west corner of Tibbet, near the source of the Ganges where he made a halt for some time. Thence he came down to a part of Afghanistan where 11 of the Chiefs settled; Varuna became their king. (R. V.) Here in *Suvâstu* (Swat Valley) they made another halt. Thence Vishnu brought the remaining 11 Chiefs to India (R. V. I. 139. 11.) Even after the coming of Manu, many other Aryans, persecuted by the Daityas came out to India in different bands (R. V. I. 159. 4.) The *Vâyu Purana*, Last Book, Chap. 39, Sl. 28 states that *Bhutas*, *Pisachas*, *Nagas*, *Devas* &c. came to India from the north. The *Bhutas* settled in *Bhutasthan*, now *Bhotan*; the *Pisâchas*

settled in Pándya, Kekaya, Bálhika, Salya, Nepal and Kuntala; the *Nagas* settled in the Nàgà Hills and in N. E. India; the *Devas* colonised *Aryyávarta*. Some learned men think that Asia was peopled by races going out of Central Asia. (Macmillan).

Before Manu came to India, there had been only a few Aryan kingdoms in N. India. But there were numerous Daitya kingdoms. There was one large and very powerful Daitya kingdom along the Indus in the Punjab under *Bali*, often mentioned as an *emperor*. To enter India Proper, the northern immigrants had to fight Bali first. But they were not strong enough to attack Bali. So Vishnu thought of a manœver. On the Sutlej or Beas, they lived for sometime and gathered sufficient strength there. Then one day, Vishnu, a dwarf in size, went to Bali and humbly asked of him a little land to live in. This king Bali granted him. Vishnu thus obtained a footing in Bali's kingdom. This poor beginning gradually turned into a pretty fair colony filled in by those new settlers. After several years, Vishnu strengthened his army, fought Bali., defeated him and forced him to flee. Hindu tradition followed him to *Pátála i. e.* Bengal where he conquered a new land. Some Hindus affirm that Bali went to South America where he conquered a new land called after him Bali-Bhumi, now *Bolivia*. But tradition preserved in the Mahábhárata and the Puranas gives the following :—
"The large State of Bali, grandson to Pralháda lay on the Upper Indus. Bali was very powerful but tyrannical. Many Aryan settlers, sages and seers lived in the State.

Bali is described as the earliest Indian *Emperor,* though of the Daitya Branch of the Aryans. When Vishnu was preparing for a conflict, the Aryan settlers requested him to rid the land of his tyranny. Certainly they promised him help. Bali was *duped, defeated* and *driven out* from his realm. This *deceitful victory* of dwarf Vishnu is magnified as the divine work of our fifth incarnation. Bali fled to Bengal with his faithful followers. Hére he acquired some lands and built a small capital on the Ganges. His Queen Sudeshnâ was childless. One day when the queen with her maids went to bathe in the Ganges, she saw a bright and beaming young sage in a raft near the ghaut. This young blind sage was floated down the Ganges on a wooden raft with some provisions, by his rebellious wife and son. Bali, knowing his sad story, took him to his palace and requested him humbly to raise up issue in his queen. The blind sage Dirghatamá, much pleased with the careful treatment of Bali and his queen, kindly agreed to the proposal. By him, the queen bore five distinguished sons one after another—all very pious, powerful and learned. These sons are said to have conquered most lands of Far East India. Their kingdoms were called *Anga* (East Behar), *Banga* (West Bengal), *Kalinga* (Sea board tract from Orissa to the Godávari) *Sumha* (Midnápur and the adjoining tracts) and *Pundra* (North Bengal). Their dynasties were probably short-lived and weak, being supplanted by Dravidians and other Arvan scions. (Harivansa. *Harivansa Book.* Chap. 32, Verses 32-42.)

The first Aryan colony in India was on the Indus (R. V. VIII. 24. 27). Vishnu knew it well that without hard fighting, he could not obtain lands for his colonists in India.

Vishnu and Indra thus conquered *Sapta-sindhu i. e.* the land of the 7 branches of the Indus, *Brahmā-varta, Brahmarshi desa,* the Province of Oudh and other tracts of North India. "Having killed many dark-skinn ed natives of India, Indra and Vishnu gave the lands to their white-skinned kith and kin.' (R. V. I. 100. 18.)

(*b*) "That Indra, slayer of *Vritra* and victor of *samvarapura* killed and drove the dark-skinned robbers of India and set up Manu and others in India and Afghanistan. A sage praised Indra thus :—"Indra killed *Pipru, Mrigaya, Susuvansa* the Generals; subdued *Rijisva,* son to *Vidatha,* pierced the stone-built cities of *Samvara* and killed 50,000 dark-skinned soldiers—all noseless robbers (R. V. IV. 16. 13 and V. 29. 10.) Indra was up and doing, as it were, for Manu. Having defeated the enemies, he made *Arsasāna,* the robber chief eat humble pie (R. V. II. 20. 6), also (R. V. I. 130. 8). Thus Indra brought the natives under the control of the Aryans (R. V. V. 34. 6). After these wars, Indra and Vishnu performed two *sacrifices* on the plain of *Kurukshetra* (now Carnal). These Indo-Aryans now called themselves *Aryya i. e. Excellent Lords* and the dark conquered natives as *Sudras.* Needless to say that the *Sudras* were often oppressed, while the *Whitemen* favoured. One sage asked all to be impartial. (Ath. Veda. IV. P. 540.) For distinction,

the Aryans now began to wear a thread or chain over their shoulders.

Having settled Manu and others in India, Indra and Vishnu again left for the North, raised a fresh army and regained *Svarga* (White Yajur. II. P. 33 and 51 and 99). The cries of victory of the Devas, filled the skies (Do P. 261). The Asuras were expelled from the 21 Deva settlements in Central Asia (Do. P. 148).

The Indians for several generations, remembered their northern homes and relations (R. V. I. 159 4; I. 139. 11.; III. 54. 9; VIII. 27. 10; VIII. 72, 7-8; I. 164. 9; V. 41. 19; Charaka also in his *Sanhita*. Chapter I. 5-9 alludes to the Northern Home. India, was now called *Mother country*, and Central Asia, *Fatherland* (Ath. Veda. II. P. 726; R. V. I. 164. 33; X. 138. 6; I. 89. 4; VI. 70. 6; V. 43. 2; IV. 1. 10; VI. 5. 5.)

We have described the *Devas* as men, *Swarga* as Central Asia and so forth. General Hindu readers, wedded to the theological notions of those, will certainly laugh at our historical delineation. The following, taken from our own writings, will convince them of the truth:—(1) The *learned* Aryans of the North were called *Devas* (Satapatha Brahmana). They were *Kulins* in the true sense of the word. (2) Eminent Indian kings used to go to heaven (*i. e.* North) and Devas also would come to India on occasions. Indra often asked the aid of brave Indian kings to kill his enemies. (3) The merchants of India used to send traders and merchandise to Indra in heaven through the several passes called *Deva-yánas*

(Ath. Veva II. P. 424). These Passes were often impassable for water and snow; so the merchants applied to Indra to make the communication with the North easier and safer.

By 2800 B. C., innumerable kingdoms, both large and small, and owned by the different sections of both Aryans and the Non-Aryans started into being in North India. The Rig-Veda has recognised even a few powerful Sudra kings (R. V. IV. 30). Of the states, the so-called *Solar* and the *Lunar* kingdoms were generally most powerful. Our history for the next 2,000 years (2800 B. C. to 800 B. C.) will mainly give the events &c of the *Solar* and the *Lunar* dynasties of North India. No dynasties ruled so long; no dynasties ever remained pure and bright so long; and no dynasties ever threw out 100 branches in the country and abroad.

CHAPTER II.

§ The Solar and The Lunar Dynasties.

Marichi, the eldest of the *"Seven Seers"* begot *Kasyapa,* so called from his favourite drink *kasya.* Kasyapa is said to have conquered the land, now called *Kashmir* (*i. e.* Kasyapa-meru) from an Asura king, Jalodbhava by name. He married a daughter of Daksha, king of Kanakhala, the capital of a small State near Hurdwar, and raised in her 12 sons, called *Adityas*

from their mother Aditi. Of them, Indra, Varuna, Viva svàn and Vishnu became the most distinguished. We have already said that Brahmá, Indra, Vasista, Janaka were patronymics. Owing to the political disturbance, the 1st Brahmá left his Central Asiatic abode and founded a new colony in N. Siberia, the new capital being *Siddhapuri* (now, *Sidrov*). Indra became the Raja of the Deva branch of the Aryans ; his queen was *Sachi*, the daughter of Pulomá, the king of the Dánava branch of the Aryans. He had 3 sons and one daughter. Princess Jayanti was married to *Rishabha deva* (of the Vairaja dynasty), the founder of Jainism. Vishnu was a dwarf. Though youngest, yet he was the ablest and the most qualified of the 12 brothers. Lakshmi *chose* him for her lord. Vivasván was not a hero, but a poet, astronomer and a great medical expert. He had 3 wives and several children, of whom Manu, Yama and the two Asvin brothers, were the most noted. Yama got a small State to the north of the lake *Mansarowar*. The Asvin brothers were great physicians. Manu's mother *Suvarchasà* was one of the 16 *Satis* (chaste wives) of ancient India. We have seen how Manu, through the grace of his uncles Indra and Vishnu had got a very large kingdom in N. India.

We call the dynasties *Solar* and *Lunar*, because they have passed current as such. Historically, we should call them *Vaivasvata* and *Sauma*. The Sanskrit Epics and several Purans give the king-lists of the two dynasties. But it is strange that no two works entirely agree. In my list I have put in names recognised in

the Vedas or other reliable works. I trust it will at least, give an approximation to truth. Chronology, however, is almost wanting. 58 rulers from Manu to Rama ruled some 1350 years, on an average of about 23 years per reign. Absolutely nothing is known about the length of each individual reign. Conjecture alone can lend her charm to satisfy our curiosity a little. Our Solar king-list runs as follows :—

1. Manu. 2. Ikshváku. 3. Bikukshi. 4. Paranjaya. 5. Anenā. 6. Prithu. 7. Visvagaswa. 8. Ardra. 9. Yuvanáswa. I. 10. Srávasta. 11. Vrihadaswa. 12. Kuvaláswa. 13 Driráswa. 14. Haryyaswa. 15 Nikumbháswá. 16. Sanhatáswa (alias, Krisasva). 17. Prasenajit. 18. Yuvanáswa. (No 2) 19. Mándháta. 20. Purukutsa. 21. Trasaddasyu. 22 Prisl adaswa. 23. Tridhanwā. 24. Tryaruna. 25. Satyavrata. (*Trisanku*). 26 Haris.chandra. 27. Rohitāswa. 28. Champa. 29. Sudeva. 30. Vijayanandana. 31. Bharuka. 32. Vrika. 33. Vāhuka. 34. Sagara. 35. Ansumán. 36. Dilipa I. 37. Bhagiratha. 38. Srutasena. 39. Nābhāga. 40. Amvarisha. 41. Sindhu-dwipa. 42. Ayutāswa. 43. Rituparna. 44. Sarvakāma. 45 Sudása. 46. Kalmāshapada. 47. Asmaka. 48 Mulaka. 49. Anaranya. 50. Satyarata. 51. Viswa-saha. 52 Duliduha. 53. Ilavila. 54. Dilipa II. 55. Raghu. 56. Ajapāla. 57. Dasaratha. 58. Rámachandra.

1. **Manu** (R. V. X. 63. 1 AND ELSEWHERE).

Perh. 2800-2790 B.C.

We have already shewn that Manu did not come down to India for penitence or after the so-called Deluge. Like Baber, he was forced to leave Central Asia. At the supplication of Manu and others, Indra and Vishnu, aided by others led the Northern Colonists towards the South, conquered vast tracts in Afghanistan and N. India, established 11 in the west and 11 in India. To the lot of Manu, fell a pretty large kingdom. Manu knew no fighting; like his father, he was a great lover of learning, religion and peace. He began to rule about 2800 B. C. He selected an excellent site for his capital, built it on the Sarayu and called it *Ayodhyà* the "Invincible City." It was well guarded with a moat, wall and weapons. "It had 8 parts, 9 gates, and an iron treasury and all the pomp and pride of heaven. (Ath Veda. II. 31. P. 742.) The *Satapatha-Brahmana* (I. 4. 1) states that the river *Sadânirà* (Gandaki) formed the eastern boundary of Manu's realm of 'ample size.' Probably at the instruction of Indra and Vishnu, Manu performed an *Imperial Sacrifice* on the river Sarayu.

In the Mahâbharata and elsewere, Manu is called the law-giver. Possibly this is true. Manu is the first king of Oudh and the law-giver Manu is one of the earliest of the 20 Hindu law-givers. Manu united in him the crown and the cowl. He had to organise his first state, composed of different races living near a hostile population.

So, it is highly probable that he had drafted the Dharma-Sastras (code), now lost and not yet recovered. "The Dharma-Sàstra of Manu was held in high honour in the Sutra Period, as the metrical Code of Manu is held in honour in the present-day." (R. C. Dutt.)

THE CODE OF MANU: FOREIGN OPINIONS.

(1) A work of legislators.

(2) A manual compiled in the Sutra Period to enable young learners to learn their duties as students, householders and citizens &c. (*M. Muller*).

DATE.

(1) Hindu—millions of years and the work of 7 Manus ?

(2) Sir W. Jones—1200 B. C.

(3) Elphinstone—900 B. C.

(4) E. B. Cowell—300 B. C. in the present form.

(5) Dr. Buhler—2 nd. (c) B. C. " " " "

My view—28th. Century B. C.

Very high antiquity of Manu.

Proofs :—

(1) Hindu traditions know only, two Manus: the first founded the Vairaja Dynasty of Bithoor (30th Century B. C.) and the 2nd is the 1st Solar King of Oudh. 2800 B. C. No list of sages and seers or kings given in the Vedic works or the Epics, gives a sage named Manu. The Mahàbhàrata, the lexicographer Amara Singha and others make the Solar King Manu the well known law-giver.

(2) Each of the law-givers must be and was really, such that society might accept his laws with due deference for his birth, learning, penance, good conduct, varied experience, keen insight and a thorough study of human nature, country, climate and age. The Solar Manu alone was one such

(3) Manu gives laws for the *protection of widows* : and knows nothing of *Satism.* A law giver of 1200 B. C. or later, must have noticed this.

(4) The Rig-Veda and Manu's Code (Chap. VIII, 22 mention several powerful Sudra Kingdoms overwhelmed with atheists. By 1200 B. C., atheism had almost died out in India.

(5) The differences of religion and manners from those of present times.

(6) Frequent quotations in old anothers 2 prose quotations from Manu are found in the Code of Gautama author of Hindu Logic and priest to the Janakas of North Behar. (15th. C. B. C.).

(7) His town-ships still exist.

(8) The great mass of the work does faithfully represent the spirit and character of the most ancient Hindu world.

(9) Manu's laws retained some of the Aryan laws and customs of the North ; some of the Dravidian laws and some ideal laws for gradual perfection of society.

(10) The Code shows that Mauu had brought sufficient light of the Renaissance. The Caste system had already began at Prithudaka, now Pehoa, in Bithoor.

He fully approved of it and introduced it into his Code for immediate gain and to bring society to better order.

(11) He strongly enforced the Vedic religion, because the *atheists* were very powerful and numerous then.

(12) Of the 20 great Hindu Law-givers, 6 belonged to the Deva class of the North: Atri was the second of the "*Seven Seers*." Vishnu was uncle to Manu. Angiras was the third of the "*Seven Seers*." Usanas or Sukra was a poet, priest to the Daityas, astronomer, and a writer of *Niti-Sastra* (worldly wisdom). Yama was a hero, physician and step-brother to Manu. Vrihaspati was the spiritual guide to the Devas and the Rishis. He quoted some of their laws in his Code.

(13) His theory of creation from *primal waters* was borrowed from the Rigveda.

(14) He repeatedly urged all to imitate the lofty morals and the pure manners and customs of the Brahmanas of Bithoor. By 1200 B. C., Bithoor fell from its pristine glory.

(15). Manu knew nothing of the Deccan. Even his *Aryavarta* was small. By 1200 B. C. or later *Aryavarta* comprised the whole of North India and the Aryans pushed up to Ceylon and founded small states in the Deccan. Agastya, Parasurama, Ràma, Sarabhanga and others spread Hindu civilisation to the south. Doubtless, the present Code contains much that is original.

A code is never the work of a single age. All the Indian writings, except the Vedas, are later growths and not originals. "Manu's code contains some of the earliest and rudest laws, with improvements of the most enlightened times"—

Elphinstone's *History of India*. 9th Ed. P. 13.

Like the early British rulers of India, Manu also had adopted the policy of "*conservation and reform*". He retained the indegenous laws of the Dravidians, and introduced the good laws of the Aryans of the North and of the model State of Bithoor, with which perhaps, he had combined his own ideas of a perfect commonwealth. He framed laws for the organisation of his owa State, for the guidance of his successors and other rulers and for general use. His code has formed the back-bone of the Hindu nation. His code had so elevated the early Hindu character that it was praised and admired by all foreigners exceedingly.

Like Baber, Manu was not a soldier of fortune. Not being a fighter himself, he certainly relied upon several able and reliable ministers selected from the warrior caste. His counsellers and judges were mostly taken from the Brahmans. The army was placed under a Commander-in-Chief. Possibly, he had a Prime Minister to conduct the general administration. His War-Minister was also his ambassador.

His large Kingdom was partitioned into *military divisions*, each having a body of troops commanded by an approved officer. The internal administration was

carried on by a chain of civil officers composed of lords of one village or town, 10, 100, 1000 villages or towns. All these officers were appointed by the crown. Each was to report all offences, disturbances to his immediate superior. The lord of one *grama* (village) was paid the provisions and other articles to which the king was entitled. The lord of two villages would get 10 ploughs of land; the lord of 100 villages was to have the land of a small village; that of a 1000 villages, the revenues of a large town. These officers had superintendents or inspectors over them. They had to check the abuses of the district officers. Revenue was paid in grain or other agricultural produce. As to the *owner* of the land, Manu says in his Code, Chap. VIII, 39 and 243, that "the king is the lord paramount of the soil." The Hon'ble M. S. Elphinstone thinks that the king owned a part and the village communities held the rest in common.

Elphinstone. History of India. 9th Ed. P. 67.

Manu had established courts of justice at the capital and at the important places of the provinces. The sources of State-income were the land-revenue, taxation, State mines, half of all precious minerals found in the earth, estates for want of heirs, unclaimed properties, 20. p. c. on the profit on all sales, court-fees, forests etc.

The rules on Foreign Policy and War clearly show that India even at that early date was divided into unequal and independent States.

The army was probably maintained by grant of lands or assignments.

Manu, like the Patriarchs of all the nations of old, appears to be connected with the tale of a wonderful Deluge. The Satapatha Brahmana first gives the tale. But the Vedas know it not. We donot think it true in any way.

By his chief queen Sraddhá-devi, Manu had 10 children, of whom Princess Ilá was the eldest. He had 50 other sons by his other wives. They quarrelled and ruined themselves Manu's was probably a short rule. Before his death, he had partitioned his State among his 6 children. 3 of his sons took to religion and refused royalty. One son took to commerce, the remaining six inherited the property. We see here that the idea of the indivisibility of the Raj did not yet originate. Even the daughter got a fair share. By partition, Princess Ilá, the eldest child, got the Doab *i. e.* the land between the rivers Ganges and the Jumna. Ikshâku, the eldest son got the kingdom of Kosala lying between the rivers Ganges and the Gandaki. This was called Madhyadesa *i.e.* Mid-land of North India. His second son Narishyat got a tract in the north near the Himalayas. It is said that his children were afterwards known as Saka Kshatriyas, *i. e.* Scythians. The 3rd son *Koshtu* got the *Vârshaka kshetra*, prob. a part of Carnal. The kingdom of Nàbhàga cannot be identified now. Saryyàti (R. V.) got a state in Gujrat. His son Anrita conquered Cathiawar and built the capital Kusasthali—afterwards known as Dwàrakà.

The Rig-Veda, I. 116. 3 and 5, records the first Foreign Invasion of India about 2800 B. C. or a little

later. Sâyana gives the story thus—. The royal sage Tugra was a great favourite with the two Asvin brothers. Being much harassed by the enemies of a different land, he sent his son Bhujyu with a strong army to conquer them. The ship went to the middle of the sea and was driven away by high winds and wrecked. Then Bhujyu sent a prayer to Asvins for rescue. Asvins rescued him with the soldiers and brought him home safely to his father in three days and nights." The enemies were either the Assyrians or the Egyptians ; in all probability, the former. For, we know that Indra had concluded a treaty with Vritra, the great Assyrian monarch. (Mahabh. Effort Book, Chap. 11-13 Indra treacherously broke the terms, afterwards attacked Vritra and killed him and his brother Vala (Bel). The Assyrians roused by the murder of their kings, perhaps invaded India repeatedly. As to the slaughter of Vritra by Indra, *Vide* R. V. I. 80. 2 ; III. 33 7 ; I. 90 1 ; IX. 63. 24. In the Zend Avesta, Indra is called Verathraghna. The Indo-Assyrian relations of those times will partially appear from the following :—

"If now we compare the Indian narrative with the records of the Cuniform Inscriptione, there can scarcely remain a doubt that the Vala of the Rig-Veda, was the Belus or Bel of the Inscriptions ; that the lofty capital of Vala, in the Rig-Veda, was the lofty citadel of Bel in the Inscription ; that the Asuras, Panis of the Veda, were identical with Phinides of classical history or mythology ; that the river crossed by Saramâ was the Euphrates. We find that the Aryans who emigrated

to India were once familiar with the lofty citadel of Bel and must have then lived not very far from the Euphrates." Dr. K. M. Banerji's "Aryan Witness" P. 62.

Rise of the Lunar Dynasty.

About 2790 or 88 B.C. Princess Ilà began to rule in her capital at *Pratisthâna*, near modern Allahabad. She was the first Indian lady to sit on a throne. It is said that in male dress and under the male name of *Sudyumna* she ably managed her state for several years.

She did not marry yet. She would sit on the throne in the open court and conduct all state affairs with the aid of her ministers. She was fair in form, pure in character and fond of hunting excursions. One fine spring, mounted on her favourite Sindh horse and followed by a large retinue, she went out a-hunting to the north of the Himalayas. One day, for rest, she had entered a fair hermitage called the *Kumara Bana* and met Budha there, Charmed by his exceptional beauty, she asked him to marry her. Budha, living there on penitential purposes, agreed however. The marriage was performed *a là Gandharva*. Ilà brought down Budha to her capital and thenceforward both ruled as joint-sovereigns. The great sage Atri was the second of the *Saptarshi* brothers. He begot Soma honored in the Rig-Veda with the title of *Raja*. He was very powerful. His state was in Mongolia, Rig-Vedic *Mangar*. His land yielded abundant crops. Having subdued all the chiefs of Central Asia and N. W. India, he performed an Imperial Sacrifice under the presidentship of his

father Atri. This afterwards led to the *Devásura War*. The foulest deed that brought an eternal stain on Soma, was his stealing Táràdevi, wife of Vrihaspati, priest to the Devas. Vrihaspati fought with Soma for his wife, but was defeated. At last, with the aid of Indra and others, Vrihaspati recovered her. Tàrà bore a son by Soma. And this son was Budha who married Ilā. He was called Budha *i. e. wise*, for he was noted for wisdom from his youth up. He was very handsome in person. He studied various sciences, especially medicine. It is said that he first introduced the *Hasti Sāstra i. e.* a "Treatise on Elephant." Soma also means the *moon*. The Puranists have therefore called his line *lunar*. Though historically wrong, yet the idea is not altogether void of poetry. The moon derives her light from the sun. Ilà also derived her life and light from the sun (Vivasvàn).

The king-list of the Lunar Dynasty is shewn thus :—
1. Ilà. 2. Budha & Ilá. 3. Puru-ravà 4. Ayu. 5. Nahusha. 6. Yayàti. 7. Puru. 8. Janamejaya. 9. Prāchinvàn. 10. Pravira. 11. Manasyu. 12. Chārupada. 13. Sudyu. 14. Bahugava. 15. Sanyàti. 16. Ahanyáti. 17. Raudràsva. 18, Riteyu. 19. Rantinàra. 20. Sumati. 21. Aiti. 22. Dushmyanta. 23. Bharata. 24. Bitatha. 25. Manyu. 26. Vrihat-Kshetra. 27. Hasti. 28. Ajamira. 29. Riksha (1). 30. Samvarana. 31. Kuru. 32. Janhu 33. Suratha. 34. Biduratha. 35 Sàrva-bhauma. 36. Jayatsena. 37. Ràdhika. 38. Ajutáyu. 39. Akrodhana. 40. Devàtithi. 41. Riksha. (2) 42. Dilipa. 43. Pratipa. 44. Sàntanu. 45. Vichitra-Viryya. 46. Bhishma.

(Regent). 47. Pàndu. 48. Dhritaràshtra (Regent) and Bhishma (Protector). 49. Yudhisthira and Duryyodhana. 50. Duryyodhana. Then came the Pāndu dynasty with Yudhisthira as the first ruler (1388-1373 B. C.)

Of the so-called Solar and the Lunar dynasties, the former was the most predominant from Manu to Rama. The latter boasts of several prominent figures. Besides, 8 different dynasties, all noted in history, sprang up from it.

---

2. Iksha´ku.

Perh. 2790-2750 B. C.

After a short rule of 10 or 12 years, Manu passed into religious retirement. His eldest son Ikshāku succeeded him about 2790 B. C. He is recognised in the Rig-Veda and his dynasty is called the *Aikshāka.* He was tall, of golden complexion, sweet in temper and strong in brain, body and mind. He received his lessons from the noted sages and his father. He is called the first regular king of Oudh. He ruled wisely and well. He was very great and pious and performed many *Sacrifices.* He had 10 sons and one daughter. 5 of his sons took to religion ; one son turned a merchant. One son viz, Sakuni went to the North and founded his line there. Bikukshi was the crown-prince. Though his reign was probably long, yet we hear of no fresh conquests except

that he assisted 2 of his sons in founding new kingdoms. Certainly he strove hard for the thorough organisation of his first State. Prince Nimi founded a small state afterwards called Mithilá or Videha (North Behar). Prince Visàla is said to have built *Visálapuri,* afterwards *Vaisáli* and now *Besár*. Prince Dandaka built a kingdom south of the Vindhyas, perhaps between modern Nagpur and Nasik. He took to his kingdom many Aryan settlers from the North, whom he gave lands and wealth. This was, no doubt the first Aryan state in the Deccan. Prince Dandaka employed a sage named Sukra as his priest. Everything fared well for some years. Then, one day, Dandaka went to his priest's house, but Sukra was not *in*. Dandaka saw the priest's daughter who had not yet attained her age of puberty. Charmed by her beauty, he seized her; but she asked him to wait till the return of her father and then marry her with his consent. But unlucky Dandaka paid no heed to her words, forcibly raped her and then returned to his capital Madhumanta. Very great was the wrath of Sukra when he learnt all these. He cursed Dandaka to perish with his people soon. It is said that a terrible volcanic eruption soon followed and rendered the fertile valley into an arid waste, by the ceaseless downpour of burning ashes for days together. (Ram. VII. 92-94 cantos). This awful calamity reminds us of the dreadful catastrophe connected with the origin of the Dead Sea. The neighbouring country where the sages had already repaired, leaving the sinful kingdom of Dandaka became afterwards known as *Janasthāna*. Thus ended the first

Aryan state of the South, afterwards called the Dandaka Forest. Some identify it with the later *Dhanakataka.*

The Old Testament and several Hindu works speak of a *Universal Deluge.* Other Hindu works make it an *Untimely Deluge* of a minor kind. We have disbelieved the tale of the Universal Deluge. But several contemporary events attract our attention. The ruin of Prince Dandaka's realm by volcanic eruption; the rising of the sea-bed and forming the coast-strips now known as Bombay, Konkon and Malabar; the sinking of the Indo-African Continent, our ancient *Plaksha Dwipa* and a high rising of the Arabian Sea known to the Hindus as an untimely Deluge." Probably all these were the effects of a violent volcanic eruption!

The crown-prince Bikukshi also gave the king some trouble. One day, to perform a Sráddha ceremony, the king ordered Prince Bikukshi to procure meat. The Prince hunted many animals. Hungry and thirsty, he however ate a hare in the wood and brought the rest to Ikshaku. The royal priest discovered that the meat was rendered impure by the prince's eating a hare. So, it was rejected. This foul act of the Prince earned him the opprobrious title of *Sasáda* (Hare-eater). Ikshaku got so much annoyed at the Prince's act that he disinherited him. He died after a long and prosperous reign. (perh 2750 B. C.)

3. **Bikukshi** (VISHNU AND OTHER PURANS. MAHABH).

Perh. 2750-2730 B. C.

On the death of Ikshaku, the royal priest, the ministers and the leading people crowned Bikukshi king. He is called a *rájarshi i. e.* saintly king. He ruled his kingdom on righteous principles. In religious turn of mind, he was like his grandfather Manu. He begot 15 sons, the eldest of whom, Paranjaya (lit. Victor) was a great hero. The Prince was very carefully trained.

---

4. **Paranjaya** (MAHABH. AND PURANS).

Perh. 2730-2700 B. C.

On the retirement of Bikukshi, the crown-prince Paranjaya succeeded him to the throne. His queen Manonmãthini, daughter of Bharga Deva, was a beauty. He had several sons and two daughters. Princess Tárávati was married to Chandrasekhara, prince of Karavirapura on the river Drishadvati in Bithoor. Prince Chandrasekhara, was the great-grandson of Daksha of Kanakhala near Hurdwar. The other Princess is said to have been a queen of Yayati of the Lunar line. Paranjaya was ambitious and very fond of glory. His renown as a

great warrior had reached even the North. For, at this time, the Devas, defeated by the Asuras, applied to him for aid. It is said that he agreed but demanded that he would fight for them, if their king Indra should bear him to the field on his shoulder. Of course, the Devas could not yield to such a disgrace. However, at their entreaty, he agreed to fight from on the hump of a big bull of the Devas, called Indra. Paranjáya led the combined army against the Asuras (Assyrians ?) whom he defeated signally. The victory earned him the title of *Kakustha* (*i. e.* Victor of the Bull). His Indian exploits are almost forgotten. For distinction, the Solar Line is often called the "Line of Kakutstha." Paranjaya was followed by two peaceful kings (Nos. 5 and 6) whose reigns were by no means eventful. They may have ruled till 2660 B. C.

[The Lunar Dynasty]—The first several kings of the Lunar dynasty, recognised in the Rig-Veda, deserve special notice here. By Ilá Budha had 4 sons viz. Pururavá, Utkala, Gaya and Vimala. The eldest Pururava came to the throne perhaps about 2758 B. C. The other three Princes are said to have founded their kingdoms in the Deccan. According to one account, Utkala acquired Orissa; Prince Gaya won the Gayà Province and built the capital named after him.

Pururava´.

(Perh. 2758—2748 B. C. (R, V. X. 95 18)

He was an accomplished king. He was brave, learned, liberal, and given to the performance of various sacrifices. In his time he was unrivalled in prowess and fame. It is said that he had established his supremacy over 13 islands of the ocean. His aid was often courted even by the Devas of the North. He defeated the Asuras for Indra who honored the valiant Indian monarch with half his seat. While there, Urvasi the fairest dancing girl of Indra's court was one day stolen by some robbers. Pururavá, however, rescued her by his valour. Now Urvasi became passionately enamoured of the young accomplished king. The Devas allowed her to marry Pururava, as the latter also agreed, In several hymns of the Rig-Veda, learned Urvasi has herself narrated her love (R. V. X. 95). He begot in her several sons of whom Prince Ayu was the eldest. The later life of Pururava was rather unhappy. Power begot his pride ; he fell out with the ministers and the sages and stole their wealth and jewels. Many tried to make him better, but in vain. Power and greed made him mad and blind. To the great relief of all, he soon fell ill and died. Prince Ayu succeeded him. He is recognised iu the Rig-Veda, He was warlike like his father. R. V. I. 53. 8-10, states that at his time 20 kings with 60,099 soldiers fought against a young

valiant monarch named Susruva who, however with the aid of Indra, defeated them and particularly subdued Kutsa, Atithigva and Ayu. We find no other notice of Ayu. By his queen Prabhá he had 5 sons of whom Nahusha was the eldest. The 3rd prince Raji was the most powerful. He is described as the very *Lion of the Lunar dynasty*. With his aid, Indra (the Second ?) retrieved the fallen glories of the Devas. He therefore called Raji a father.

Nahusha (R. V.)

Perh. 2730 B. C.—2700 B. C.

Nahusha succeeded his father on the throne. He was very clever, heroic and just. For the first several years he ruled his people wisely and well. Having defeated many kings, he performed an Imperial Sacrifice and gave away much wealth and lands to the Brahmans, sages and seers. So strong was his government that the *Dasyus* (Non Aryan kings) could not make the least disturbance in the land. Later on, Nahusha grew very wicked and unpopular, He forced the sages to pay him tribute for the extensive estates they owned. His audacious presumption reached its climax when he forced even the seers to bear his palanquin. Fortune raised him to the most exalted place before his fall. Indraship at that time fell vacant. The Devas and the seers

elected Nahusha *Indra.* In this new sphere. he proved himself worthy but his insolence did not lessen at all. He insulted the Devas and seers ; nay one day, he even asked Indráni to be his wife. In the meantime, the missing Indra suddenly made his appearance. Nahusha was then disgrcefully driven out from the Deva throne (Mahabh. Effort-Book). Probably he did not live long after this. Of his six sons, the eldest Yati refused royalty, and turned an anchorite. So the second son Yayáti was placed on the throne. It is said that he had brought the dramatic performance to India from the North.

Yayāti (R. V. X. 63. 1.)

Perh. B. C. 2700 to 2650.

Yayáti has been called the "Jewel of the Lunar dynasty." He was very powerful, popular and good. He organised a very strong army. We are told he had subdued almost all the kings of India in 7 days. His accomplishments were highly admired even by the Devas who asked him to perform various socrifices. Like his father, he also performed an Imperial Sacrifice. But unlike him, he was at first very modest. considerate and merciful. He had two chief queens, Devayani and Sarmisthá whose marriage forms an interesting little episode. Sarmistha was the daughter to king Vrishaparvan and Devayáni was daughter to Sukra priest to Vrisahaparvan.

One day, these two girls were bathing together in a tank. Devayani rose out of the water first and through mistake, wore the cloth of Sarmisthā This act so much annoyed and wounded the vanity of the princess that she hurled her into a blind well. Poor Devayani wept and groaned there alone in that lonely wild. Luckily Yayàti came to that part of the wood, while coming back from hunting, in quest of water. Out of compassion he raised her from the well and afterwards married her at her own request. The cruel act of Sarmistha much enraged Sukra who told Vrishparvan everything. The king, to punish Sarmistha, ordered her to go as a maid-servant with Devayàni, when the latter was married to Yayati. After some time, Sarmistha also was married by Yayati. Later on, Yayati honored her much. Devayani was a Brahman girl. Princesses were sometimes married to sages, but the sages seldom gave their daughters in marriage to kings. Such marriages were no doubt, allowed in society, though not so admired.

Here we cannot but note one point in particular : Our remote ancestors, I mean the Aryans of those times, were not thoroughly civilised. We have already said that Soma stole his priest's wife, nay even fought to retain her. Prince Dandaka raped his priest's daughter. Prince Nimi insulted his priest because he had come late to perform his sacrifice. Here Sarmistha cast their priest's daughter into a well ! Vena and Nahusha were mad tyrants. We shall see later on that such slights resulted in a long and deplorable war between the

Brahmans and the Warriors. Yayati was an overlord; late in life, he grew very insolent and overbearing. He often insulted the Brahmans, seers and others.

By the two queens he had 5 sons and several daughters. Yayati also married a daughter of the Solar king Paranjaya. Perhaps she was childless. (Brahma Purana). Devayani presented him Yadu and Turvasu and Sarmistha, Druhyu, Anu and Puru, Yadu was the eldest and Puru the youngest, prince. All but Puru, were very disobedient to their father. Impatient of his long reign, perhaps not less than 50 years, the eldest prince Yadu revolted against his father. Princes Druhyu, Anu and Turvasu followed Yadu who proclaimed himself emperor and began to rule from a new capital on the Ganges. He summoned the vassal kings to pay him homage and even insulted and punished many who refused to do so. He even thought of imprisoning his old father. But Yayàti promptly put down the rebellion and pardoned the Princes. He now thought of retirement. But before going, he set aside the 4 elder princes from the throne and declared the youngest and obedient son Puru as heir. On the coronation day, the leading Brahmans, sages and others came and asked Yayati why he was going to enthrone Puru to the exclusion of the 4 elder princes. Yayati spoke of their insubordination and they were satisfied. He gave Puru the large kingdom and 4 minor kingdoms to the 4 other sons, under Puru. Thus, Puru got the Doab and other parts of the empire. Turvasu got the south-eastern part. Druthyu got the western part. Yadu got a small kingdom in the

Deccan; Anu was placed in the North. They were all under Puru. Having made these arrangements, Yayati repaired to the Bhrindatunga Hill where he lived with his queens for some years yet. (Mahabh. Book I. Chap. 89; also Dhritarashtra's counsels to Duryyodhana before the War, &c.)

The good counsels of Yayati to his son Puru, at the time of coronation are well worth quoting here.—

"All the lands that lie between the Ganges and the Jumna are thine. My son, the peaceful is superior to the angry; the patient to the impatient, man to lower animals and the learned to the unlettered. Never take revenge; don't tyrannize over others; don't speak harshly to others; don't subdue your enemies by low means. Never displease others by your tongue-bolts. Bear up patiently all malice, all abuse &c. Be merciful, friendly, charitable and affable to all. Honor the respectable. Always give, but never beg."

Five distinguished dynasties sprang up from the five heroic sons of Yayàti, all of whom are honored in the Rig-Veda for their valour and munificent donations to the seers. Puru's was the main line, Yadu's was the Yàdava line afterwards famous in the Deccan and western India. Krishna was born of it. Druhyu's was the famous Bhoja clan of Central India and Malwa. The children of Turvasu, living in the west, in the land of Raja Varuna, became known as *Yawanas.* They probably marched westward, reached Egypt and finally settled in Greece. The Greeks also claim to be the sons of Ourunos. Their language, mythology, custom

&c. clearly show their affinity with the Indians. Hindu tradition abandons Anu and notes that he went to the west and became the king of a *Mlechcha Desa*. Puru was a good ruler and perhaps reigned till 2600 B. C.

About this time, a mighty and generous king named Sudàsa ruled in N. W. India. His father was Atithigva (alias Pijavana or Divodasa) and grandfather, Devabana (R. V. I. 51. 6; I. 112. 14; I. 130. 7). They were Non-Aryan kings, though we do not know their line. It is said that with Indra's help, Sudasa succeeded in conquering many countries. *The Aitareya Brahmana* states that Raja Sudasa conquered the whole of India. The Rig-Veda calls him the greatest hero of the age. His glories evoked the jealousy of other mighty kings. Under the leadership of Anu and Druhyu, an army of 6,666 men took the field against Sudasa; but he signally defeated them (R. V. VII. 18). At one time, Sudasa defeated 10 independent kings who had come against him with a large combined army. The action is known as "The Battle of the Ten Tribes." Raja Sudasa killed over 60,000 soldiers in it. (R. V. VII. 18.)

Sudasa was a very great patron of learning, religion and good works. His patronage to Vasista, Visvamitra and their children are thankfully mentioned in the Rig-Veda. (These sages should not be confounded with the later sages of like names) On one occasion, Sudasa gave to Tritsu (title, *Vasista*) 200 cows, 2 cars, 4 horses and many gold ornaments. Other poets and learned men also always received many benefits at his hands. Vasista has amply praised Sudasa in

R. V. VII. 22-23. To encourage learning and religious deeds, his purse was always open. He was ever kind to the poor and very hospitable to guests and strangers.

The Rig-Veda makes repeated mention of many worthy kings and emperors of the period. Of them, some are busy with conquests, some with grand sacrifices, some are becoming *rajarshis* by pious deeds and life; some are becoming famous by good administration. Such scrambling for ovarlordship continued for centuries.

---

7. **Visvagaswa** (Mahabh).

2660 to 2620 B. C.

The sixth Solar king Prithu, a good ruler, was succeeded by his son Visvagaswa, said to have been very powerful, heroic, magnanimous and endowed with all other princely qualities. His cavalry, the finest in the land never came back defeated from any quarter. His conquests, sacrifices and gifts were numerous. (Mahabh. Anukramanika). He was succeeded by his son Ardra, (perh. in 2620 B.C.) a mere blank name. Probably he was very mild, and peaceful. The 9th king Yuvanáswa the First, is also mentioned in the Mahabh. Anukramanika as very brave, generous and accomplished. He married his princess Káveri to Janhu, born of the line of Amávasu, 2nd son of Pururava. He reigned perh.

till 2590 B. C. His son and successor, Srāvasta built the city of *Srávasti* (perh. in 2580 B. C.) in N. Oudh, which afterwards became so famous in both Hindu and Buddhist connection (6th C. B. C.). The ruins of Srāvasti are still extant in Gaur—(now, Gonda district). Srávasta was succeeded by his son Vrihadaswa perh. in 2560 B. C. A very strong cavalry formed the best part of his army. It is said that he was an "invincible Raja." He was very mighty, quick and pious. He reigned long, perh. till 2525 B. C. Desirous of retirement he installed Prince Kuvalásva on the throne. At that time the great sage Utanka appeared and requested him to stay and rid the land of the oppressions of the mighty Dávava king Dhundu. Vrihadasva begged to be excused and ordered Kuvalasva to check Dhundu. The Daityas were cousins to the Deva Aryans. Yet there was great political enmity between the two Houses. One line of the Daityas had attained great power and eminence in the Indian Desert. Dhundu was the present king of the Desert. He was a very great hero and his army also very large and strong. Usually he hated the Brahmans, the sages and other Aryan kings.

In bravery and other princely qualities, Kuvalasva far surpassed his father. He had many sons all of whom were learned, powerful and terrible. He was good, pious and heroic. His power of endurance was extra ordinary. He was very quick in moving his army. After necessary preparation he declared war upon Dhundu and invaded his Desert kingdom. He led the

main part of the army, his sons acting as assistants. A terrible fight ensued and raged long. Loss of lives on both sides, was very great. After a good deal of strenuous exertions, Dhundu was killed by a fire-weapon. Victory earned Kuvalasva great fame and the glorious title of *Dhundu-mára*. (Date perh. 2524 or 23 B. C.) Kuvalaswa ruled till 2500 B. C. (Mahabh.)

CHAPTER II.

State of the Country. B. C. 3000-2500.

THE VEDIC AGE.

The date of the Vedic Age is not yet certain. Formerly it was supposed to be from 2780 B. C. to 1820 B. C. But the most recent theory on the point is that it extended from 4500 B. C. to 2500 B. C. In India, we are practically concerned with its duration from 3000 B. C. to 2500 B. C. During these five centuries, the Aryan settlers, colonists, adventurers and "Pilgrim Fathers" had got an almost secure footing in North India up to as far east as Mithila or North Behar, and probably a little beyond the Vindhyas. Whatever be the boasts of our ancestors, it is almost certain that their small states were like so many islands in the sea of Dravidians, Turks and other Non-Aryans. And these Dravidians were no mean rivals. If the Aryans were "lordly lions," the Dravidians were "terrible tigers." It

is also likely that the Aryans learned much from the Dravidians. Hostilities over, the Non-Aryans submitted themselves to a higher civilisation and a nobler religion and were slowly coming under the influence and power of the Indo-Aryans. They formed the mass of the new community.

Below is given a sketch of the state of the country during the five centuries touching on several points of our early national life in India.

I. Political Condition—At first there was great political unrest. The Aryans had constant dread and dangers from the unfriendly natives and also from the foreign invaders, such as Osiris and Isis of Egypt and the Assyrians. To the friendly natives, the Aryans were merciful and granted them Aryan *francise*.

Even then the Indo-Aryans quarrelled among themselves and with the other powers of the land. Of course there are moments when quarrels arise on just grounds. But a wise people evades quarrels to seek higher benefits in common interests. We Hindus never know *unity*. The Muhammadan rulers taught us no better lessons. It is the English who, for the first time, are teaching us all to think alike, feel alike, love our country alike and look for our common interests, forgetting mutual jealousies—forgetting caste, creed and colour!!

II. Religion :—During the Period, the Indo-Aryans appear to have been very bold and free in their religious thoughts. There were at least 4 different religions prevalent among them viz, the Vedic Religion, Brahmanism, Materialism or Atheism and Jainism.

(a) The Vedic Religion and Brahmanism.—The early Rishis or Psalmists sought *Satyam*—Truth, *Sivam*—The Sublime and *Sundaram*—the Beautiful. Religion dwelt more in their hearts, less in tongue and nil in rites. They had great trusts in their gods and in themselves. This was, no doubt, a great source of their inspiration, and prosperity in life. These great "*Seers*" were generally averse to animal slaughter even in the sacrifice. They prayed for the prosperity and progress of the country and people; prayed for good out-turn of agriculture (R. V. IV and X).

With the Deva-Aryans, the simple and good religion of the Rishis became very grand.. *Sacrifice* was an addition. The Devas sanctioned the slaughter of horse, cow, buffalo in connection with various sacrifices. These religious differences led to a rupture between the Rishis and the Devas. We have seen that the Rishis were ousted from the North. Acquiring lands in India, the Rishis even waged a war against the Devas but were mostly killed. The descendants of the Devas founded kingdoms in India. In the new Indian homes, in the provinces of Upper India, Punjab and Mid-land, the Vedic religion, both *Arsha* (of the Rishis) and *Daiva* (of the Devas) came down and prevailed. The Devas employed a class of learned men skilled in rites and rituals who became known as the Vedic Priests, whose descendants still exist in India.

Our Rishis should not be confounded with these Vedic Priests who soon became very influential. The Rishis aimed at moral beatitude—highly reasoned

existence, while the Vedic Priests aimed at excellent performance of Vedic rites that were calculated to give eternal bliss Backed by the kings, the Vedic Priests grew very important and powerful, while the Rishis lived aloof, worshipping in their own ways. Good kings honoured them with gifts, free lands, reverence, safety &c. Yet there were wicked and powerful kings who dishonoured them, forced them to pay for their estates, whipped and kicked them even. The Vedic religion declined not under the Rishis but under the Priests, as we shall see later on.

Religion prevailed in society. Most of the people were pious, truthful and moderate. From the simple and sincere Nature-worship rose thought-idolatry; thence heno-theism, then monotheism. There were perfect toleration and Catholic ideas.

Of the different doctrines of the Period, the Vedic religion was the oldest. But it assumed two different forms *viz, Arsha* and Daiva, professed by the Rishis and the Devas. The former was *philosophical*, while the latter, *popular*.

The Rig-Veda bears the clear traces of polytheism, heno-theism, and monotheism,

The Vedic religion was simple and patriarchal. The Aryans in India were a conquering race, full of self-assertion, vigour, strong love of action and a capacity for active enjoyments. They knew no *discontent with present life* which tormented the later Hindus so much. They never left the world in disgust, but ever lived in homes and hearth, amidst pleasures and mirth,

now worshipping, now fighting and now ploughing. Even the Rishis were not a distinct class but good householders like us, owning estates, fighting battles, tending cattle, teaching pupils, and instructing people and the kings, framing laws, writing books and discovering new truths. The first Indo-Aryans were still far removed from the "contemplative and passive Hindus" of later times.

They had no rigid *caste*, no priest, no temple, no idols, no offerings, no idea of an incarnation, no triad, no hero-worship. They worshipped the beneficent, cheerful and beautiful gods of nature such as Indra, Agni, Varuna, Násatya &c, It was a religion of sacrifice consisting in the libation of Soma-juice mixed with milk. They prayed for health, wealth, prosperity, good offspring, good cattle and the ruin of their enemies.

The worship of Indra was peculiar to India but never known in the North nor to the other Aryan nations of the world. While Dyaus., Gk. Zeus, Lat. Jupiter, A. S. Tiu, German Zio. Mitra, Agni, Varuna and some others were the common gods of the Northern Aryans.

The Rig-Vedic hymns knew no wicked divinities, no mean and harmful practices and "give evidence of an exalted and comprehensive morality and grave duties.,'

Ordinarily, each householder was himself the priest, the warrior and the cultivator. Kings and rich men employed priests for grand sacrifices ; again when a whole village would perform some common worship, priests were engaged and paid.

The religion of the Rig Veda has been called a *progressive religion*. For it travels from the simple childlike worship and admiration of the ruddy dawn, to the deep and sublime attempt to grasp the mysteries of creation and its great creator.

The Rig-Vedic Aryans were conscious of *sins* and believed that God, sincerely prayed to, might take away all sins. The notions of a future life are no doubt indicated, but the doctrine of a future life, the transmigration of soul, cycle of rebirths, torments of numberless hells &c. are not yet distinct. Atonement for sins, the Sráddha ceremony for the dead were well-known.

(2) Rise of Materialism or Atheism.—Some tribes of the Northern Aryans appear to have been quite antagonistic to the Vedic religion. They were *atheists* and did not believe in gods, soul, religious rites, next world &c With them, the attainment of materialistic happiness was the *Summum Bonum* of life. They believed in the eternity of matter. "Eat, drink and be merry; for nothing remains after death"—was their cry. Though they had no practical religion, yet, probably they had good morals which they admitted as the essential laws of matter.

Of the Daitya Aryans, Hiranya-Kasipu and Aswagriva, two powerful monarchs were staunch atheists. The former is notorious for the persecution of his eldest prince Pralhàda who was devoted to the Vedic religion. Aswagriva, a sworn enemy of the Vedic faith, tried to efface all Vedic trace from the world. It is said that he once stole the Veda and often harassed

the performance of sacrifice. From that time, memorization of the Vedic hymns became a necessity. Later on, Vrihaspati, priest to the Devas, turned Atheism to a political purpose. It is said that he had attacked *Gáyatri* (the holiest Rig-Vedic hymn personified) on the head and fractured it: the meaning is plain. He first formulated these atheistical views into something like a philosophy. (Vish. Puran, Matsya Puran, Lunar Dy. Chapter.

These Atheists grew numerous and powerful. In India, they were not allowed to live in the Aryan States; so they generally lived in the Sudra Kingdoms. On the other hand, Brahmins were not allowed to live in the Sudra States "overwhelmed with atheists." These atheists were powerful in the court of Janaka of North Behar The spread of Sànkhya philosophy soon weakened the force of their arguments. The sect, however continued long. We hear of six other human Buddhas before Sàkya Muni. But we do not know when and where they lived and taught and what success they had gained.

(3) Rise of Jainism. Like Brahmanism, Jainism also is a very ancient religion of India. [See Jain Harivansa or Aristanemi Purana.] The Vedas do not know this new creed, but the Mahàbhárata, Agni and other Purans mention it "Owing to the diversity of religions such as Aryan, Jain and Mlechcha &c., people become doubtful." Mahàbharat. Peace Book. Ch. 258.

A *Jina* is a spiritual conqueror. His religion is Jainism. Rishabha Deva was a king of the Vairaja

dynasty in Bithoor (29th century B. C.). He had married Jayanti, daughter of Indra, the Raja of the Deva-Aryans. He ruled for some time, then suddenly grew disgusted with the world, left the Raj to his eldest Prince Bharata and practised severe penance for some time. He became *Siddha i. e.* successful. Then he came back from the mountains and declared himself as *Jina*, spiritual conqueror. His tenets were :—(i) Salvation is possible without the idea of a God. (ii) Eternity of *Matter* : creation is eternal and self-sown. (iii) Moral self-culture. (iv) Perfect preservation of all life. It is said that he himself had initiated King Vena of the same Vairaja dynasty. Probably, he was much influenced by the Sánkhya creed of Kapila.

His disciples became known as *Yatis*. The Vedas allowed the slaughter of animals only for sacrificial purposes, but Jainism allowed no sacrifice, no harm of any living thing. The Jainas lived on hils or in forests far away from human dwellings, almost in a state of nature. They would eat only those ripe fruits that fell from trees of themselves, would make fire with dry logs. It is evident that the religion was not at first meant for the mass. Probably in other respects, the founder agreed with the Rishis. Another distinctive feature of Jainism is that "nothing can be predicted with certainty." Hence Jainism has been sometimes called *Syàt-báda*.

Jainism is still a living religion, being professed by over five millions of the Indians. They have ever held an intermediate position between the Hindus and the

Buddhists. They agree with the Caste System. This exists in full force in the South and West of India; it is dormant in the north-east. Besides, they have numerous divisions of their own avoiding inter-marriage and other intercourse.

No doubt, they deny the scriptural character of the Vedas, yet they allow them great authority in all points agreeing with their religion. They have great objections to bloody sacrifices and loss of life which burnt offerings cause. They admit the whole of the Hindu gods, worship some of them, but consider them inferior to their *saints* (Arhats). Jains have some opinions peculiar to them, *e.g.* worship of the Tirthankàras, 24 for the past, 24 for the present and 24 in future. Rishabha Deva or Adinátha is the first Jina of the present. Pársvanàtha (8th century B. C.) and Vardhamána Mahàvira (6th century B. C. are the 23rd and the 24th Tirthankaras or Reformers. They give no preference to the greater gods of the Hindus. They have 64 Indras and 22 Devis.

They have no veneration for relics, no monastic establishments; their priests are called *Yatis*.

They are of all castes. They wear very large loose white mantles; their heads are bare, hair and beard clipped; they carry a black rod and a brush for sweeping away animals: They live on alms and never bathe.

They agree with the Buddhists in denying the existence or at least the activity and providence of God; in believing in the eternity of matter; in the worship of deified saints; in their scrupulous care of animal

life ; in their having no hereditary priesthood ; in disclaiming the divine authority of the Vedas and in having no sacrifice and no respect for *fire* ; in considering a state of impassive abstraction as supreme felicity, and in all the doctrines which they hold in common with the Hindus.

We have seen that our early Rishis had protested against the grand sacrifices, especially the slaughter of animals in them, introduced by the Devas : The result was that a bitter strife ensued between the Rishis and the Devas, in which the Rishis were driven out of the North. *"Má hinsyáh Sarva-bhutáni"* is a lesson of the Rig-Veda, meaning 'Do not harm anything'. The bloody sacrifice came to India with the new settlers and gradually tended towards so much barbarity that even Human Sacrifice was deemed highly meritorious and actually performed. The Rishis spoke against it ; Kapila disapproved it and Rishabha Deva preached against it. Though the Agni Purana has branded Rishabha Deva as a *Páshanda* (wicked heretic), yet we find the names of Kapila, Rishabha Deva and Buddha on the list of the 22 Avataras. (Bhágavat).

LITERATURE.

(a) The Rig-Veda :—"Originally the Rig-Veda had over a lakh of hymns"—says It-Ching the Chinese Indian traveller (671 699 A. D.) Acc. to the *Charana-Vyuha*—a work of Vyasa on the Vedas, it had originally 10,580 hymns. Now there remain only 1,017 hymns. The rest

have fallen into disuse. Of the 21 branches, only 5 viz—the Sákala Váskala, Asvaláyna, Sánkháyana and Manduka were chief. Now only the Sàkala branch is extant containing 1,017 hymns. These Vedic lyrics mostly sing the prajse of various gods. Therefore it is rightly called a Book of Psalms. It is the most important and the oldest of the Vedas. Prof. Max Muller says in this "Origin and Growth of Religion"—

"One thing is certain ; there is nothiug more ancient and primitive not only in India but in the whole Aryan world than the hymns of the Rig-Veda."

There are, however, reasons to believe that some portions of Book X of the Rig-Veda were a much later addition. It treats of many new things viz, cosmogony, philosophy, wedding, burial rites, spells, incantations &c. Its relation to the other Vedas is closely akin. The other Vedas borrowed largely from it. The fixity of the Rig-Vedic text dates from a period not later than 1,000 B. C. (A. A. Macdonell.)

The first arrangement and classification of the Vedas was by Atharvan (perhaps 2900 B. C. or later). And the second, by Vyasa almost about 1400 B. C., some years before the Mahàbharata War (1389 B. C.) And this date of the fixity of the Vedic text cannot be much earlier—as the praise of Dasaratha, Rama and Sàntanu are recorded. Rama ruled about 1450 or 1460 B C

(b) Language, Accent and Metres :—"The language in which the Vedas were composed, is an older form of classical Sanskrit. The text of the 4 Vedas and of 2 Brahmanas—has been preserved in an accented form.

The Vedic accent was a musical one depending on the pitch of the voice like that in ancient Greek. It later gave place to a stress accent. The Rig-Vedic hymns consist of stanzas ranging in number from 3 to 58 but usually in 10 or 12. Various metres are used. The metre Gáyatri embraces nearly $^1/_4$ and Trishtubh, $\frac{2}{5}$ of all the stanzas. The literary, as well as metrical skill with which the hymns of the Rig-Veda are composed, is considerable."

A. A. Macdonell : I. G. I. Vol. II. P. 210.

(c) Its Authors :—Hindus in general believe without proof that God revealed the Vedas to some chosen Rishis. As "*divine revelation*" does not possibly come within the domain of history, we need not discuss the point here at all. We are indebted for these lyrical hymns to many enlightened seers and ladies.

The 8 Rishis from whom—we—the Brahmins of India claim descent—composed many good hymns. "6 of the 10 Books (II to VII) are homogeneous in arrangement, while each of them is the work of a different family of seers. The 1st. 8th and the 10th Books agree in being made up of a number of groups, based on identity of authorship". I. G. I. Vol. II. P. 209.

One point deserves special notice here : so great was the appreciation of merits in those times that hymns composed by other persons than the highborn seers were cordially welcome by the seers : For instance, one Vedic writer says, (R. V. IX. 112) "My father is a physician, my mother grinds corn in a mill ; but see I compose a Vedic hymn !" Again, (R. V. X.) Kavasa

Ailusa was a Non-Aryan convert (our Sudra) but he became a *rishi* and composed Vedic hymns. The female Vedic writers are briefly noted below :—

(1) Vák Devi—daughter of rishi Ambhrina—composed the 8 riks of 125 Sukta, Book X., Rig-Veda These 8 riks are known as *Devi-Sukta*." In the ancient Vedic times, the custom of reading the *Devi-Sukta* on some special occasions, was in vogue. In modern times the *Chandi* (recounting of the Deeds of Durgá) by Márkandeya, has supplanted the *Devi-Sukta*, only as an echo of the latter. In the said 8 hymns, Våk Devi has fully expressed her ideas of monotheism and chastity. It was really she and not Sankaráchárya (B. 788 A. D.), who had first expounded the monotheistic view of God.

(2) Biswavárá of the Atri clan, was the composer of 6 hymns. R. V., Book V. 2nd Anuvak, 28 Sukta. These display the extremely tender ideas, beauty and sweet affections of female hearts.

(3) Aditi, wife of the great sage Kasyapa and daughter of king Daksha and mother of the 12 Aditya brothers of the Deva Aryans, composed 5 hymns of R. V. Book X. 153 Sukta ; also the 5th, 6th and the 7th hymns of R. V., Book IV. 18 Sukta.

(4) Apálá of the Atri clan composed, like Biswavara the 8 hymns of R. V. VIII, 91 Sukta.

(5) Yami wrote the 1st, 3rd, 5th, 7th and 11th hymns of R. V. 10 Sukta and also the 5 hymns of 154th sukta.

(6) Urvasi herself described her love and marriage with Puru-rabá—a Lunar king in 7 hymns of the 95th Sukta, Book X., Rig-Veda.

(7) Lopāmudrā—princess of Vidarbha and wife of the great sage Agastya composed the first two hymns of the 179th Sukta—of Book I. Rig-Veda.

(8) Romasá—queen of Bháva-Yavya and mother of king Svanaya. composed the 7th hymn of 126th sukta, Book I. Rig-Veda.

(Hemendra N. Sinha in Sanjibani. Feb. 10-11-1911.)

(e) Its religion—The religious character of the Vedic literature is very prominent. From beginning to end, the Vedic literature bears an exclusively religious stamp. The primary doctrine of the Vedas is the unity of God. "There is in truth" say repeated texts, "but one Deity—the Supreme Spirit—the Lord of the Universe, Whose work is the universe." Thus, the Indo-Aryans no more worshipped Nature nor her Powers personified, but the great God of Nature. The natural agencies were mere "aids."

The Vedas no doubt mention Brahmá, Vishnu and Siva—the three chief manifestations of the Divinity and most other gods, but no hero-worship. The triad enjoy no pre-eminence nor special adoration. There is no mention of incarnation. There seem to have been no images and no visible types of the objects of worship. The practical part of religion consisted of ritual and moral. An Aryan's second birth through his investiture with the sacred thread, makes him a *dwija* (twice-born). *Gāyatri*, the most holy verse of the Vedas is enjoined to be repeated either, as devotion or expiation and which, joined to universal benevolence, may raise him to beatitude without the aid of any other

religious exercise. Mr. Colebrooke explains the Gáyatri thus—"Let us meditate the adorable light of the Divine Ruler ; may it guide our intellects."

Gods are worshipped by burnt offerings of melted butter and libations of the Soma juice. Slaughter of animals, only for sacrificial purposes, is allowed. Offerings of perfumes and flowers are not alluded to. Idols are mentioned and desired to be respected ; but their general adoration is disapproved. The daily religious duties of an Aryan is said to be (i) studying the Vedas ; (ii) making oblations to the manes and fire in honor of the Deities, (iii) giving rice to living creatures, (iv) and receiving guests with honor.

(H. P. Sastri ; H. H. W. Vol. II. P. 529 ; I. G. I. Vol. 2. PP. 207 &c.)

(j) The Vedas—A Repository of Learning.—The Rig Vedic hymns not only deal with the religious speculations, but also with the various branches of secular lore. They contain orthography, codes of law and ritual, grammar, philosophy, prosody, astronomy, philology, medicine, music, science of war, anatomy, geometry, arithmetic &c. The entire Hindu learning is simply a gradual refinement of the most ancient Vedic lore. The Vedic literature first gives the specimens of poetry and prose. There are numberless poems of considerable merit and beauty. As regards *thoughts and ideas,* Prof. A. A. Macdonell observes, "It (R. V.) represents an earlier stage of thought than is to be met with in any other literature." (I. G. I. Vol. II. P. 210.) The Vedic fables and parables gave rise to many didactic works of the

kind. Some 12 hymns contain dialogues referring to past events. The learned Professor rightly holds that these formed the sources of drama and epic poetry of later times. There are more than 30 non-religious hymns in the Rig-Veda. Of these, some 12 are magical, consisting of spells directed against disease &c. : here is the probable origin of the future Tantras. Law and ritual furnished models of all future codes or institutes. "Manu's code was derived from the Vedas to which it refers in every page."

(g) Date and Period :—"The chronology of the Vedic period is purely conjectural." (Prof. A. A. Macdonell.) Indeed it is difficult to ascertain the exact date. Some scholars place the Vedic period between 2780 B. C. and 1820 B. C. But the most recent theory on the subject is that the period of Vedic Civilisation extended from about 4500 B. C. to 2500 B. C.—full two thousand years. Prof. H. P. Sastri says that the collection of hymns now extant, was dated 3500 B. C. This is compilation. The composition of the various hymns, therefore, must be of much higher antiquity.

The Vedic poets kept an era of their own called the *Gavám Ayana* (Cow's Era). Reckoning the years in terms of intercalary days occuring once in every Yuga or cycle of 4 years, they counted on the whole, 460 intercalary days or "*cows*" as they termed it, in the course of 1840 years. This gives the length of the Vedic period. The mention of the kings Dasaratha, Ramachandra, Sàntanu and the rivers Ganges and the Jumna and other incidents of the period, brings down

the Vedic period almost to the middle of the 15th century B. C. Vyasa arranged and classified the hymns for the second time about 1400 B. C. 1400+1840=3240 B. C. Hence we may be pretty sure that the early Vedic hymns were composed in old Sanskrit before 3300 B. C. Then new hymns went on being composed from 3300 to 1400 B. C. at the latest, in Middle Sanskrit. We may divide the entire Vedic period into 3 distinct parts :—

(1) From 4500 B. C. to 3300 B. C. Hymns composed in Old Sanskrit in the cold Northern Home, Simple prayer for long life, good rain, good progeny &c. &c; the idea of one Supreme Being was not yet distinct.

(2) 3300 B. C.—1400 B. C. First collection of the Rig-Vedic hymns by Brahmà. First classification of the Vedas as *Trayi* by Atharva: worship of fire and sacrifice introduced ; rise of priesthood : performance of grand sacrifices ; henotheism ;—monotheism : discovery of *Brahma* : rise of Brahmanism. 2nd classification of the 4 Vedas by Vyasa : Atharva Veda recognised. Hymns composed in Middle Sanskrit. New colonies and settlements in India : Non-Aryan opposition : Aryan prayer for the destruction of the foes. Vedic text fixed for ever (1400 B. C.)

(3) 1400 B. C. to 700 B. C. No new hymns composed. Politics more prevalent than religion. Vedic Sanskrit dies : Prakrit gradually more powerful ; Panini (perhaps 800 B. C.) : End of Ancient

Dynasties: End of Vedic Influence; lifeless Vedic rites; cruelties.

(1) The Kàndas or Modes of worship.—It is already stated that moral excellence leads to eternal bliss. How can the moral excellence be attained? The Rig-Veda proposes 3 means viz (i) Action *i. e.* performance of sacrifice.

(ii) Wisdom. (iii) Faith.

(2) Order of Creation :—(i) Gods. (ii) Inferior deities—representatives of elements as Indra, Agni, Varuna, Prithivi. (iii) Heavenly Bodies—such as the Sun, Moon, Jupiter &c. (iv) Abstruse ideas, as gods of justice, piety &c. (v) Good and evil genii.

Nearly all the higher gods of the Rig-Veda are personifications of natural phenomena, such as the sun, dawn, fire, wind, rain &c. &c. These gods are almost exclusively beneficent beings who grant long life and prosperity. The oldest god was *Dyausa pitri,* Greek Zeus *Pater,* Lat. *Jupiter*. Next was Varuna, Greek *Uranos*, the great upholder of physical and moral order. The hymns addressed to him are more ethical and devout in tone than any others. They form the most exalted portion of the Veda, having sublimity of thought and diction. He is now a mere god of water. Next rank the solar deities, 5 in numder :—(1) Mitra (friend) signifies the sun's beneficent agency. Later on, he is invoked with Varuna—as Mitrávaruna. (2) Surya—the Sun—is described as the eye of the gods beholding the deeds of man and as riding in a car drawn by 7 steeds (*i. e.* 7 rays of the sun).

(3) Savitri—the "*Stimulator* represents the quickening power of the sun. To him is addressed the *Gáyatri,* the most famous stanza of the Rig-Veda :—

"May we attain that excellent glory of Savitri the god, that he may stimulate our thoughts." (Prof. A. A. Macdonell).

(4) Vishnu typifies the course of the sun through the 3 divisions of the Universe.

(5) Aditya refers to the 12 different suns of the year.

Agni is the personification of the sacrificial fire. Goddesses hold a subordinate position. Ushà (Dawn) is the most charming and graceful creation of the Rishis. She is celebrated in some 20 hymns which are the most poetical in the Rig-Veda.

(3) Life, Death and Social Elements.—In the Rig-Veda there are references to death and future life. Body is frail but the soul is imperishable. The soul is separable from the body not only after death, but even during unconsciousness. Notions of reward and punishment after death, are clearly shown. Of secular hymns, there are some 20. They deal with social customs, the liberality of patrons, ethical questions, riddles and cosmogonic speculations ; the most noteworthy being the long wedding hymn (X. 85). 5 hymns deal with funeral rites : *burial* is occasionally practised but *cremation* is the usual manner of the disposing of the dead. Widow-burning is of very high antiquity ; at first confined only to the military chiefs ; in mediæval India, this cruel custom spread to all classes.

A remarkable poem of much beauty shews the high antiquity of *gambling*. Three of the secular poems are of a didactic character; 6 or 7 hymns treat of the question of the origin of the world. The "Song of Creation" (X. 129) a poem of great literary merit, is noteworthy for its "theory of Evolution."

(A. A. Macdonell's Paper in I. G. I. Vol. II. PP. 210-220.)

The remarks of Principal E. B. Cowell on the Rig-Veda, appended to Elphinstone's History of India, 9th edition, PP. 271-275, are entitled to our respect. So, we quote them here :—

"The Rig-Vedic hymns alone are the earliest authority for the social and religious institutions of the Hindus. The Rig-Veda contains 1017 hymns with 11 spurious ones. These hymns are far remote from our modern sentiment and sympathy. They represent an early stage of the worship of the great powers of Nature personified and as such, possess deep interest for the history of human thought before Homer and Hesiod. Its religion is ultimate monotheism through polytheism. There are occassional moral ideas and spiritual hopes and desires, but the general strain is possibly earthly —(i) prayer for the end of sickness and foes, and (ii) good off-spring and cattle &c.

The poetry of the Rig-Veda is deficient in simplicity and natural pathos or sublimity. Its language and style are singularly artificial : many hymns are not intelligible; obscure constructions, startling ellipses are abundant. There are occasional fine out-bursts of poetry. Cf. the

Hymns to Dawn. There are few grand similes and metaphors. Later Sanskrit poetry gives intense love and appreciation of all the varieties of natural scenery, delicate delineation of human character. But these are wanting in the Rig-Veda.

The Rig-Veda possesses an undying interest as the oldest monument of Gentile thought and we can undoubtedly trace there the first outlines of speculations of conceptions which afterwards branched out in widely different directions in the ancient world."

The Value of the Rig-Veda—It gives the picture of the earliest form of civilisation. It throws a flood of light on the origin and growth of the myths and religions of the Aryan nations of the world.

To the historian of man, it explains how the mind of man in its infancy worships what is bright and beaming in nature, what is powerful and striking. These bri_hter and pleasanter aspects of Nature made the deepest impression and evoked songs of gratitude praise and worship. Further, it shows us how the mind is led from Nature up to Nature's God—*Brahman*—the Supreme Being.

To the historian of the Aryans, its value is still greater. For, it is their oldest work. It gives a picture of the oldest civilisation of the Aryans. It sheds light on much that is dark and dim in the religions and myths of the Aryan peoples all over the world.

To the Hindus, the Rig-Veda is of considerable value. It explains the whole system of the later Hinduism; it shows the germs of all the later mythology;

it enlightens the history of the Hindu mind from its earliest stage to the latest times. It further shows the gradual changes of historical and social matters.

The Lessons of the Rig-Veda.—The Rig-Veda teaches us many useful and great lessons. We give some of them below :—

1. Never harm anything. 2. Always protect thyself : for, existence is the first law of Nature. 3. Never sleep in the day-time. 4. Monotheism :—this appears from the latest hymns of the Rig-Veda. The idea was certainly borrowed from the discovery of *Brahman* by Nàráyana in the 30th century B. C. 5. Unity of Matter. 6. Unity of Force. 7. Theory of Evolution. 8. Theory of Sound :—Sound is eternal. Sound is God. Everything is from Sound. The idea is reflected in the Greek *Logos* and the Christian Bible, probably borrowed from the Neo-Platonic school of Alexandria.

9. Theory of the Elements :—The Rishis say that all objects originate from the combination of five elements and die from their dissolution. Forms only vary but substance ever remains the same. The elements are—*earth, water, heat, gas,* and *ether,* These English words do not give the exact meanings of the originals. By electrolysis, modern scientists prove the common water (a gross thing) as a compound of Hydrogen and Oxygen (H_2O). But the elementary water is a root-liquid so subtle, so fine that its existence is almost inconceivable. And so of the other elements.

10. High Morals.—Truth, hospitality to strangers, self-control, benevolence &c. are well inculcated.

11. Optimistic View of Life :—The Rig-Veda knows no pessimism, no discontent with the present life, no self-torture, no wicked divinities, no harmful practices etc.

12. Plain Living and High Thinking.

13. Aim at Reasoned Existence.

Hindu *law books* were called *Dharma-Sastras* in the Vedic and the Epic Ages ; *Dharma-Sutras* in the Rationalistic Age and *Sanhitas* in the Puranik Age. The last name means 'a compilation of old and new materials.' To a careful reader, the present metrical Code of Manu presents the latent traces of five different things, viz, the Aryan laws of the North, the laws of Bithoor, the Dravidian laws, his own ideas and the later additions and alterations. We may carefully hunt out from Manu's Code the laws that relate to the most ancient times. The Rig-Veda, the code of Manu and the historical chapters of the Puranas, have a great bearing on the state of the country in the Vedic Age. Again, Hindus are the most conservative people in the world. "With but slight changes, they are still the same people as they were, thousands of years back." So, we may rely on Manu in writing this chapter.

IV. The System of Administration :—A constitutional limited monarchy seems to have been the earliest form of government in India. A king is, no doubt given irresistible power, glory and divinity, but he is subject to control arising from the name of the divinity, influence of the leading people and fear of mutiny, revolt etc. As for instance, the wicked king Vena of

the Vairaja dynasty was killed, Trisanku of the Solar line was dethroned and banished. The great monarch Rama Chandra was compelled to banish his beloved wife Sita by the clamours of his people. In the *"Little Toy Cart"* (1st century A. D.) the king is dethroned for tyranny by a cowherd.

(a) The Duties of the king.—He is to act in his own realm with justice, chastise foreign foes with rigour, behave without duplicity to his friends and with lenity to the Brahmans from whom he is respectfully to learn lessons of modesty and composure, justice, policy, metaphysics, theology etc. From the people, he must learn agriculture, commerce and other particulars.

He must be a man of excellent character He shall constantly take care of his subjects, keep off all thieves, protect all beings, punish those who stray from the path of duty. He should not injure trees that bear flowers and fruits, unless it be to extend cultivation. He must guard against the falsification of measures and weights of things necessary for households. He should not take for his own use, property belonging to his subject.

(b) The Habits &c. of the king.—He must rise early; perform sacrifice; hold court in a decent and splendid hall; dismiss his subjects with kind looks and words. His council is to be held in a secret place without listeners. Then he should take manly exercises and bath; dine in his private apartments. This time and mid-night are to be alloted to the regulation of his family, appointments and other business of a personal nature. Next come relaxation, review of troops,

religious duties at sunset: receiving the reports of his emissaries: supper, music. Next he shall retire to rest.

NOTE:—"This picture is quite rational and pleasing."

Elphinstone.

(c) Capital.—The king is directed to build his capital in a fertile part, difficult of access and unfit to support invading armies. His fortress is to be well garrisoned and provisioned: his palace is to be in the centre, defensible, well-furnished and brilliant; surrounded with water and trees. His queen must be noted for birth and beauty. Let him employ a chaplain to perform the rites of the royal house. In front of the palace there shall be a hall called the *Invitation Hall*. Near the town and to the south, there shall be an *Assembly House* with doors on the north and the south to command look, both in and out. Fires shall burn constantly and oblations offered in these fires. The state-guests, at least those who are learned in the sacred lore, should be put up in the hall.

Rooms, a couch, meat and drink, should be given to them according to their good qualities. A table with dice should also be provided. Assaults of arms, dancing singing and music are allowed in the houses of the king's servants.

The king must have strong guards to look after his person. Precautions should be taken about food, reception of emissaries. Search of even female attendants should be made. He must be always on his guard against plots of his enemies.

The king was the executive head. His ministers managed the departments generally. The treasury and the country were under the king himself. Police and army kept order. The king and his kinsmen were ever alive to all calls of distress and dangers from the unfriendly natives or other foes. The king had to attend court every day. He would not leave the palace except on chase, worship, war etc. Presents, sowing of divisions, negotiation and force of arms were the arts to be employed against enemies.

V. War, Arms &c.—We have already said that even at that early age, there were different Aryan kingdoms, Turanian States, Sudra States, Dravidian dominions and the Nisháda territories *i. e.* Tibeto-Burman States. These States were unequal, independent, powerful and civilised and gentle more or less. So, there was great need of a Foreign Department and each state had it, to be sure. This military department was conducted by the War-Minister or Ambassador. The Aryan policy of dealing with an enemy is noted above. The king is strictly enjoined and encouraged to fight hard, even alone. *Spies* were employed in foreign politics and in war. The rules of war are simple. The plan of a campaign is like that of the Greeks or early Romans. The army was composed of cavalry, infantry, elephants and chariots.

The King must show example of valour to his troops, encourage them with short but animated speeches. Prize property goes to the person who took it. General prize should be distributed amongst troops.

The laws of war are honourable and just. No unequal combat or slaughter was allowed. Other prohibitions are still more generous. The settlement of a conquered land is conducted on equally liberal principles: An assurance of immediate security was proclaimed. The religion and laws of the country were to be maintained and respected. If confident of trust, a prince of the old royal family is to be placed on the throne and to hold his kingdom as a dependence on the conqueror. Such were the war-laws of our remote ancestors who then lived not very far from the Assyrians whose monarchs boasted that they had covered the city-walls with the skins of the conquered flayed alive!! The Hindu army was generally maintained by grant of lands or assignments. The monarchy descended undivided to one son, probably to him whom his father regarded most worthy, primogeniture not obtaining always. The other princes were given large estates or minor kingdoms.

Bow, arrow, sword, shield, helmet, armour, target and fire-arms were used in the war. The Rig-Veda I. 140. 10; II. 39. 4; IV. 53. 2. etc refer to armours. R. V. II. 34. 3 refers to golden helmets. IV. 39. 4 refers to armour for the shoulders or arms, perhaps a shield. A javelin (*rishti*) is compared to the lightning in R. V. V. 52. 6; V. 54. 11. Also sword or battle-axe is so compared. Bows, arrows and quivers are mentioned in R. V. V. 57. 2. Three thousand *mailed* warriors are spoken of in VI. 27. 6. Feathered sharp pointed shining shafts are described in VI. 46. 11.

Sharp-edged swords are mentioned in VI. 47. 10. War-chariots and war-drums are mentioned in VI. 47. 26; VI. 47. 29. In the Rig-Veda, VI. 75, we have a spirited account of the arms and accoutrements of war. IV. 2. 8 refers to horses with golden caparisons. We have spirited accounts of the war-horse in VI. 46. 13-14 &c. The war-horses were so highly prized in the battle that we find their worship under the name of *Dadhikra* The Rig-Veda, IV. 38 gives us a spirited account of the respect paid to this noble helper.

The Rig-Veda I. 100. 18; I. 103. 3; I. 104. 3-4; I. 130. 8; I. 133, 2-5; I. 174. 7-8; I, 182. 4; II. 20. 6-7; IV. 38. 5-8; IV. 28. 4; IV. 30. 15; V. 70. 3; VI. 18. 3; VI. 25. 2; VI. 47. 20; V. 29. 10 &c; VIII. 96. 13-15; X. 22. 8 describes the Indo-Aryan wars with the natives.

The Rig-Veda, X, 173, refers to the coronation of kings which gradually developed into pompous ceremonies. The Rig-Veda, VI. 47, contains an address to the war-drum on the eve of battle. R. V. X. 49. 7 gives the triumph of Indra over the natives.

VI. Administration of Justice—Justice is administered by the king in person, helped by counsellers or assessors. He is expected to take more active parts in criminal than in civil cases. In distant courts, king's representative fills his place. The king is allowed 5% on all debts admitted by the defendants and 10 p. c. on all denied and proved. This fee perhaps goes to the judges. The king is to observe the look, gestures, mode of speech of the parties and witnesses, local usages, peculiar laws

of classes, rules of families and customs of traders and also the precedents of former judges.

The king or his officers are not to encourage litigation, yet show no slackness to take up any suit duly constituted. A king must afford protection to the people from whom he receives revenue ; must not decide cases without consulting the persons learned in the law ; must not disturb any transaction once settled conformably to law. In trials, he is to stick to the established practice.

§ Criminal Law.

The criminal laws of the Age appear to have been rude and unfair, but not generally bloody, like those of Draco. Torture was never employed either against criminals or their witnesses. The cruel laws probably show the unimproved condition of very early times. Punishments though not so severe, were, however, quite disproportioned to the offence. Adultery was not only regarded as a crime and sin, but as an offence of a heinous nature. So it was quite discouraged. Capital punishment was for murder committed intentionally. Small thefts were punished by fines ; thefts of greater value, with cutting off the hand. If caught with the stolen goods, the punishment was capital. The receiver of stolen goods and those who harboured criminals, were punished severely. Robbery was punished with the amputation of the limb : for violent robbery, there was capital punishment. Death was the punishment for forging royal edicts etc. False evidence was regarded as a mortal sin ; nay, later on, it even involved the loss

of caste. So, it was utterly discouraged. The literature of no nation contained more earnest injunctions to speak the truth. *Truth,* Skr. Satya literally means the *very existence,* being derived from root *as,* 'to be'. *Fine* was the punishment for defamation, abusive language, ordinary assaults. If bone is broken by an assault, banishment is the punishment. The right of self-defence was allowed against an incendiary, a poisoner, a slayer, a robber, a forcible seizer of land, and a stealer of wife. Suitable fines were imposed for rash driving, defilement of highways. Ministers taking bribes had their property confiscated.

Fines extended to doctors for want of skill, breaking idols, frauds in goods etc. Goldsmith's fraud was met with being cut into pieces by a razor. The rules of Police were harsh and arbitrary. Gamesters, public dancers and singers, revilers of Scriptures, open heretics, persons not doing their prescribed duties, wine-vendors were to be instantly banished from the town. Crimes against agriculture and trade were justly punished with the greatest severity, as in India, these two are the chief means of human subsistence. Suicide was highly discouraged : laws prohibited even funeral rites for him.

The prerogative of mercy could be exercised by the king alone.

As for the cruelty &c of these laws, it may be observed that practice differed from the theory : the civilised and sensible Aryan judges of learning, age experience, pure descent, clever in reasoning and careful in duties—exercised the laws intelligently. They enforced

the laws with severity only in cases of refractory and very harmful criminals. Moreover, the laws aimed at establishing Aryan supremacy over the natives whose name was a legion. In civilised Great Britain, up to 1808 A. D., death was the punishment for stealing only 5s. That year, the number of such deaths ran over several thousand. So, the House of Commons submitted a Bill for the repeal of the Act, to the House of Lords. But the latter rejected the Bill. After repeated efforts, the Act was repealed in 1812. Is it reasonable to believe that the Indo-Aryans whose *war-laws*, were so *humane*, were barbarous and unfair in their criminal laws without a noble motive? And that motive is the good of society. 'Fields and gardens, unweeded, seldom thrive'. The great and silent moral force that lies behind such seemingly severe laws, has made the Hindus, the Greeks and the British people very great and good.

§ Civil Law.

The civil laws of the early Hindus were superior, rational and matured for so early an age. Trial was held in the open court. Oath against false evidence was administered in the strongest terms for witnesses and even parties. The law of evidence was like that of England. The white and Utilitarian lies were made light of. Appeals to ordeal were admitted. There were 18 different kinds of disputes. Principal titles of law imply an advanced stage of culture and civilisation. Money-lending was in vogue. Interest was allowed

from 2 to 5 p. c. Interest was half on pledge and nil if the pledge was serviceable to the creditor. There were rules regarding interest on money lent on bottomry for a seavoyage and on similar risk by land. Rishis occasionally lamented their state of indebtedness. R. V. IV. 24 9.

The boundaries of villages were marked by natural objects. Lands were leased as now. Provisions were made for undisturbed agriculture. Laws about the right of way were fair. Evidence in disputes regarding immoveable property consisted of documents, possession and witnesses. The property of minors, widows &c were administered by the king as long as necessary.

§ The Law of Inheritance.

To leave a male issue was regarded as a religious duty by the early Hindus. This had led to the strange customs of appointing childless widows and even unmarried daughters to raise up issue. A widow was allowed to bear a son by her brother-in-law or by a kinsman or even by a caste-fellow. Exogamy was allowed. Some of the sons were *heirs*, while others, only members of the family. The following were the different kinds of sons :—1. *Aurasha*, a legitimate son.

2. *Járaja*, a son begotten on the wife. 3. *Dattaka*, an adopted son. 4. *Kritrima*, a son made. 5. *Gudhaja*, a son born secretly, and 6. *Apaviddha*, a son abandoned. These might inherit the estate. While, *Kànina*, the son of an unmarried damsel, *Sahodha*, the son of a

pregnant bride, *Paunarbhava*,the son of a twice-married woman, *Putriká-putra,* the son of an appointed daughter, *Swayam-datta* a son self-given and *Krita,* a son bought, belong to the family. A brotherless maiden was given a male name, a practice still occuring in Kashmir. The second marriage of a woman was allowed in the case of insanity, impotency, loss of caste, death before consummation etc, of her husband. Her children *could inherit.* The father might distribute his wealth among his sons (R. V. I. 114.) No *will* is ever alluded to. In joint-families, after the father, the eldest brother was to feed and protect all. The following were excluded from inheritance :—eunuchs, out-castes, born deaf and dumb or blind, one losing a limb, madman, idiots. These must be maintained by the heirs. The sons of such excluded persons, however, are capable of inheriting.

Ordinarily, the sons would inherit the property of a person. In default of a son, the daughter's son was the *heir.* (R. V. III and VII).

There were also laws for the partition of property among brothers. The law of primo-geniture never obtained in India. The shares were not equal, the eldest son got a little more than the others.

VII. Agriculture.—The word *Aryya* (Aryan) originated in Central Asia and meant *"Cultivator"*, as distinguished from the *Turanian,* noted for their nomadic habits. These people were noted for their rapid journies or the fleetness of their horse. In India also, the old meaning of *Aryan* is found in R. V. I. 117.21. Cf also *Charshana* (I. 3. 7) and *Krishti* (I. 4. 6)=

cultivator. Here, the majority of the Indians were the *Nishádas* (Hunters) who lived on games alone. The Sanskrit Dictionary explains the word *Aryan* as *swami*=lord and *Vaisya*=cultivator. Needless to say that the first meaning of *lord, noble* or *excellent people* is derived from its true second meaning.

India is chiefly an agricultural country. And agriculture became the main industry of the Indo-Aryans. A hymn is addressed to the Lord of the Field. (R. V. IV. 57. 1—10.) Another hymn is dedicated to agriculture. (R. V. X. 101. 3=7.)

The north-west parts of India enjoy little rain, as they lie beyond the monsoon area. So, irrigation was employed in cultivation. In the Mid-Land, the summer harvest got plenty of rain and flood; but the winter crops required irrigation. The fields were fed from rivers, brooks, ponds, lakes and tanks through canals. (R. V. X. 68. 1; and X. 99. 4.) Waters were raised out of the wells by means of well-wheels, called *Ghati-chakra* or *Araghatta* and used for fields and drinking. (R. V. X. 25. 4; X. 93. 13.)

With the Indo-Aryans, agriculture was a simple art.

Their implements also were very simple: a plough (Skr. *phála*), a pair of oxen, buffaloes or horses: a hoe, a mattock, sickle etc. The grain was trodden by the cattle. The fields were generally unenclosed. Agriculture required some special skill and industry. The cultivators had to eradicate weeds from the fields. Manure was little used except for sugarcane and some other things. Some fields had to be fenced

with mud-walls or prickly plants. Birds were frightened away from the corn, by scare-crows, loud cries and throwing stones from slings. They understood the soil and season well ; guarded against the following evils,—excessive rain, drought, mice, locusts, parrots and armies. Agriculture and produce were ever held sacred among the Hindus.

In the Rig-Veda, allusions are made to *pasture*. Pushan was the god of the shepherds. In a hymn to Pushan, recollection and songs of migrations in Central Asia are preserved (I. 42. 1-10.)

One hymn refers to the practice of taking out cattle to the pasturage and bringing them back. (X 19. 4-6.)

There are allusions to robbers, cattle-lifters and thieves who infested the out-lying tracts of the country, around the villages and clearances, who lived by disturbing peaceful industry.

Barley, wheat, rye, pulses, sesamum, sugar-cane, grapes, various esculent roots and fruits were chiefly cultivated. *Vrihi* (rice) was not yet known.

The Europeans and the Indo-Irânians come of the same Aryan stock. Yet, behold their difference now : they shine, we pine ; they work, we dream. They plough the deep, play with the waves and extract all good things from the different parts of the earth ; while we shrink from the *Kālāpāni* (black waters of the sea) and nestle in narrow nooks to croak in spite. And why so ? Because Europe is by nature a very powerful continent ; while India, is probably on the whole, a bad land for the Aryans to live in. Our poets and dreamers have

described India as a veritable paradise on earth, flowing with milk and honey, shining with pearls and gold and ever blessed with good waters, good fruits and good grains. But more exact investigations reveal the fact that it is a country of countries, a land of strange extremes and extraordinaries. It has at least 6 distinct regions viz 1. Kashmir called a *Bhū-swarga* i.e. earthly paradise. 2. The rainless Desert. 3 The Mid-Land. 4. The Himālayas. 5. The over-humid Indo-Malayan Region and 6. the Deccan. A curious blending of the natural forces is found in the Indians who are apparently alike but really different. So, the country as a whole has never known unity. Geologically speaking, the Deccan is the oldest part of the country, North India being a much later up-heaval. India is however rich in soil, vegetable and mineral products, navigable rivers and long coast lines (seldom indented). These advantages have produced religion and philosophy, arts and industries, commerce and colonies ever admired by all. While, the natural defects have worked a world of woes to the people.

Our ancestors had entered India not through choice or love, but under painful necessity.

The prosperity of a country depends to a great extent on the judicious partition of lands amongst all classes of people. This idea gained in India from the earliest times. Lands were leased as at present.

Such is the climatic condition of India that occasional famines are inevitable. The earliest famine we have on record, had occured during the reign of King Prithu of

the Vairaja Dynasty. (29thc. B. C.) Though that good king combated hard, yet general distress and loss of lives were very great. From that time Prithu gave a great impetus to cultivation. His example was followed in the other Aryan States. The horrors of this famine may have been particularly in Manu's mind when he often alluded to the "times of distress".

VIII. Nationalism.—In the Vedic Age, a nation was formed by caste, creed, colour and akinness of blood. The descendants of one great person formed a clan. Then *nation* was not according to the country they lived in. Nationalism was *personal* and not *territorial*. This idea is still prevalent amongst all the Aryans of the world. A Brahman of India, wherever he be in the world, lives in his own way. So does an Englishman. This helps development and dispersion of the race. The first Aryan nationalism was hence originated in its clan. Many clans then formed a tribe and many tribes made a race or nation. The Indo Aryans called Aryávarta their own, but yet territorial nationalism was not distinct. In time, when the *aliens* gradually came under the Aryan pale, then, through co-hesion and co-ordination, a new nationality was formed. The Aryans had no *feudalism* They had it from the Scythians, Hoonas and other native people.

The early Indo Aryans of the Punjab had owned five lands (*Pancha Kshiti*) along the Indus (R. V. I. 7. 9; I. 176. 3; VI. 46. 7; etc). They were probably the *Pancha Krishti*, the "five cultivating tribes" of the

Rig-Veda, II. 2. 10; IV. 38. 10 and elsewhere. The "five tribes" (*Pancha-jana*) also appear from the Rig-Veda, VI. 11. 4; VI. 51. 11; VIII. 32. 22; IX. 65. 23 and elsewhere.

These five tribes of the Panjab and the other later tribes of the Aryans living in Aryávarta first formed the Indo-Aryan nation from which afterwards grew the great Hindu nation of India.

IX. Social Life.—

(i) The Caste System. The most distinctive feature of the Hindu society is its caste system. A stranger will be naturally inclined to ask, "How early did it originate? Was it ever hereditary and bound by the same rigid rules? and so forth. To answer these questions, we must discuss the point *ab ovo.* The Aryans of Central Asia knew no caste. The Indo-Aryans also in the first two centuries of their Indian life, knew it not. The only Rig-Vedic hymn that distinctly refers to the four castes is X. 90. 12 which is in fact a much later composition. "At first, there was no caste". (Mahabh. Peace Book.) Certain it is that the caste system as we have it now, or as appears from the code of Manu did not exist in the Vedic Age. The learned professor Max Muller says, "If then, with all the documents before us, we ask the question, does caste, as we find it in Manu and at the present day, form part of the most ancient religious teaching of the Vedas? We can answer with a decided 'No?" Chips from a German Workshop. Vol. II. P. 307. (1867).

"There are no castes as yet, the people are still one united whole, and bear but one name, that of *Visas*".— Weber, *Sanskrit Literature* (Trans.) P. 38.

There is, however, evidence to show that caste in its most pliant and natural form, did exist in the Vedic Age. The etymology of the 4 castes, gives the history of their origin.

In Central Asia, the word *Bráhmana* at first meant *'one expert in the religious rites'*. Cf. Mahabh. "Mangáh Brahmana-bhuyistháh" i.e. Mongolia had many Brahmanas. After the discovery of *Brahman* (the Supreme Being) by the Sage Náràyana (see *ante*) the Rishis and the Devas became *Brahmanas i.e.*, knowers of Brahman.

From the counsels of Nárada to Màndhátá in the Mahabharata, it appears that formerly all were *Brahmanas.* (Cf. Máhábh. Wood Book, Ajagara Parva Chap. and also Padma Purana, Heaven Part, Ch. 25-27).

The earliest distinction that the Indo-Aryans had made between themselves and the natives, was one of *varna* (colour). The Indo-Aryans called themselves *Svitnya,* white and the natives *Krishna-twach,* dark. (R. V. I. 100. 18.) Besides, there were possibly the *varna-sankaras i.e.,* mingled colours.

The Hon'ble M. Elphinstone rightly thinks that the caste system and other peculiarities rose from their situation without premeditation or design.

History of India, 9th Ed. P. 54-55.

Some modern thinkers hold that the Indo-Aryans had started it "to stop further mingling with the native blood" and to bring society to better order. Some call it a splendid organisation, citing its wonderful persistence as a proof, while others denounce it as pernicious.

All traditions point to its origin at Prithudaka (now, Pehoa, 14 miles to the west of Thaneswar), capital of Prithu of happy memory, on the sacred river Saraswati. (29th century or beginning of the 28th century B. C.) See Mahabh. Peace Book.

Brahmàvarta, modern Bithoor was the scene of the earliest adventurers and a home of the most distinguished sages. The model institutions, lofty morals, pure manners, various learning and wisdom of Bithoor were so praiseworthy and attractive that even the Devas of the North would often come down there to learn; nay with noble envy they even desired birth or life there. Out of high regard and admiration, Manu also in his code (28th century B. C.) had urged all to imitate the good morals and customs of the Brahmanas of Bithoor.

It is needless to say that Manu had organised his own kingdom of Kosala after Bithoor. Hence we hear of pure manners of Ancient Oudh and corrupt manners of the other Aryan States.

Thus we see, the Bráhmins *i. e.* all the worthy Aryans, especially of Bithoor were then looked upon with an eye of superiority and reverence. The *Kshatriya* and *Visas* grew out of the Bráhmanas. Válmiki gives a very nice example: "Fire was evolved out of waters,

Kshatra from the Brahmana, and iron from the rock : These are powerful everywhere except their origin." *Kshatra* or *Kshatriya* originally meant a saviour, a redresser of wrongs and is the same as the Knight errant of early Europe. In India, the early Aryan settlers were often oppressed by the Non-Aryan Dasyus or Dàsas So, those warlike Aryans who would come with their kinsmen and companions to save the oppressed and punish the wrongdoers, were applauded with the glorious title of *Kshatriya*. It was at first a personal distinction and meant no king.

The class 'Vaisya' originated from *Vis.* settlers. Skr. *Vispati*, Zend. *Vis-paiti* and Lith. *Wies-patis* "lord of the settlers." Trade, cattle-rearing, cultivation, money-lending &c., became their noble profession. Even princes took to commerce.

Before 2800 B. C., the Indo-Aryans lived in great political unrest. So, we find the same man as priest, warrior and cultivator. About 2800 B. C., Indra, Vishnu and other new Aryan leaders had rid Aryyávarta of all thorns and founded new states. Society now took a new turn. The same man was no more required to follow different pursuits in life. Experience made them wiser. They now adopted life-long professions accord-to their taste and aptitude.

Now, some followed religion and studies exclusive-ly : They became Brahmanas, Some liked and followed religion, studies and war. They became Kshatriyas. Some liked trade &c. and they became Vaisyas. The children of one and the same family might adopt one

or other of those professions according to his wish and aptitude. There were *professions* and not *castes* yet. There were inter-marriage and messing together.

The Brahmanas and the Kshatriyas were rather few. The Visas formed the mass of the Aryan community. A good number of the freedom-loving Dravidians marched eastward to Bengal and thence to Kalinga and founded powerful kingdoms there. Some few of those who had surrendered, were admitted by the Aryans as Rishis and warriors. A good number became Vaisyas and the rest ranked as *Sudras*. The worthless outcastes or fallen Aryans also were classed as Sudras. Thus the Sudras were not originally a *race* but a light-less class.

The first three orders were *dwija* 'twice-born', while the Sudras were regarded as *once born*. The first three orders were almost equally privileged. The Sudras were not allowed to study the Vedas or perform religious sacrifices. They were, however, at liberty to learn by listening to discourses, earn money by service trade or industrial pursuits. The old and worthies of them were honoured and even consulted on wisdom etc. We hear of even powerful Sudra Kingdoms.

Century after century, the professions based on taste and aptitude, gradually condensed into castes. It is not the Brahmans or the codes that have converted the professions into castes. Practice and experience wrought out the change. Modern Science says that *heredity*, *education* and *experience* go to make a man successful in his profession.

Often do we hear of the *despised Sudra*. Was his condition a really degraded one? We have seen that the peaceful, inoffensive and dull Dravidian converts were generally called the Sudras. The Rig Veda, Manu and the Puranas record instances of Sudra Kings. Certainly they were independent Dravidian rulers. It does not appear that the Sudras were a depressed class. Their merit was always appreciated. Generally they had service with the three superior classes. But they could live by handicrafts especially joinery, masonry, painting, writing etc. Principal E. B. Cowell adds the following important note :—"The position of a Sudra was infinitely preferable to that of a helot, the slave or the serf of the Greeks, the Romons and the feudal system. He was free; his services were optional and not agricultural, but domestic and personal and claimed adequate compensations. He could lay by wealth. He had the opportunity of rising to rank. He might study and even teach religious knowledge. "Even a Brahman could get pure knowledge from a Sudra." (Manu, II. 238.) He might perform religious acts. (Manu; X. 128). See Elphinstone's History of India. PP. 121-131; also Vishnu Puran. P. 292 and note. Mill (Wilson, Note). I. 194.

Yudhisthira invited even the Sudras: Wilson, J. R. A. S. Vol. VI. P. 138.)

Besides these 4 castes, there was a large class called the Nishàdas (Hunters). They are no more nomads, no more cruel hunters, but have long taken to peaceful and civilised course of life. Yet it is curious to note that after so many anti-caste movements and

religious revolutions, these Pre-Dravidian races still form the lowest scum of Hindu society, and number over 70 p. c. They are regarded as "*untouchables.*"

As days wore on, the caste-rules became rigid till at last it was declared hereditary at Benares about 1200 B. C. From the original 4 castes rose 6, then 36. Now castes are too unmerous to be mentioned. The diversity has been due to intermarriage, Hinduisation and professions. In several centuries, the system became established in the Indo-Gangetic Valley. It prevailed there long. The early Aryan tribes on the west of the Indus, the Aryan off-shoots in the East and South India did not fully accept the system. So, they were often denounced by the law-givers of the Middle Country. Out-side India, the Parsees and the Egyptians had adopted the 4 castes. Alexander and his generals found the caste system in Egypt. (330 B. C.) Plato may have had hint from the Hindus in making his "Division of Labour." The Chinese also have four divisions or groups of the people, though not exactly like our castes.

Prithudaka, Canouj, Benares, and Mithilá were the chief centres of Brahminical religion and culture. The Sàrasvata Brahmans were the best in the Vedic Age. Next rose Canouj. The Canouj Brahmans are still regarded as the best in India.

The position of the Brahmans, though often assailed, was very high, as they were counsellers of the kings, teachers of the people, writers of extra-ordinary merits and thinkers of very great truths.

What a grand example the Brahmins are to the world! Not only are the Brahmans a superior class of the Hindus, but they are also leaders of the nation. The Egyptians and the Assyrians are gone. The Aryans of Western Asia and Europe have fallen from their old faith and customs. The Aryans in India alone still remain unchanged. The Brahmans have preserved the nation and its traditions. Invasions from without and rise of atheistical religions could do the nation no great harm. India has suffered politically only through the barbarous rivalry of her Princes and not for any fault of the Brahmans.

The caste-system has not been a bar to out-siders coming within the Hindn pale. From a handful of Aryans has grown up the Hindu nation. From the Indo-Chinese frontier in the east, to Ladak in Kashmir, the slow process of Hinduisation still goes on. The Greeks, Parthians, Scythians, Turks, Huns, Kushans etc, who had settled in India, became gradually absorbed in the Hindu population. Several centuries before Christ, the sages of Abu (Rajputana) initiated new warriors known as the *Agni kula i. e.* Fire-clan, to fight out their enemies. These were the Chauhans and others. Akbar sought to Hinduise the Moguls, but did not succeed. He himself lived almost as a Hindu.

(ii) Food and Drink.—Wheat, barley, milk, honey, roots, fruits and animal flesh were their chief food. They knew no rice yet. The fried barley (Rig Vedic *dhána)* was used as food and offered to the gods. Various cakes were prepared from those grains, used as

food and offered to the gods. *Pakti* (prepared cakes), *purodàsa* (bread), *apupa* (pudding) and *Karambha* are al-o used. (R. V. III. 52. 1; IV. 24. 7.)

Animal food was largely used. We find frequent allusions to the sacrifice and cooking of cows, buffaloes and bulls. (R. V. I. 61. 12; II. 7. 5.; V. 29. 7-8; VI. 17. 11; VI. 16. 47.; VI. 28. 4; X. 27. 2; X. 28. 3.

The Rig-Veda X. 89. 14 mentions slaughter-houses where cows were killed. In the Rig-Veda, the cow is declared *aghnyá i. e.* not to be killed. Yet in practice, the use of beef was general. In X. 91. 41 there is an allusion to the sacrifice of bulls, horses and rams. The sacrifice of horse was extremely rare. The custom was brought from Central Asia; but in India, horse-flesh as a food, soon fell into disuse. Later on, Horse Sacrifice was performed on rare occasions by emperors.

The Rig-Veda (I. 162. 2—11, 13—18—20.) gives an account of the Horse-Sacrifice. The carving, roasting, boiling of the horse for worship and food gradually developed into the Imperial Horse Sacrifice !! In the Vedic Age, all rites and institutions were in their simple natural beginning.

Meat is prohibited in modern Sráddha ceremony. But then, all sorts of flesh, especially beef, were a great delicacy with the best Brahmans. Perhaps there was no association at their meals even then. There was no prohibi ion against eating with other classes or taking of food cooked by them. Even the food cooked by a cleanly Sudra was acceptable to the gods and the Seers.

The Indo-Aryans not only used the fermented Soma-juice but also liquors made from molasses, grapes etc. They were much addicted to drinking. Even they worshipped *Soma*. About one-fourth of Book IX, Rig-Veda is dedicated to the praise of *Soma*. The Indo-Aryans were more addicted than the Parsees whom they ridiculed as *A-sura i. e.* people without-wine.

Haoma (Soma) of course was known to the Iranians. The Zend Avesta has many allusions to this hateful custom of the Indians. The Indra Puja of the Indo-Aryans was mainly a Bacchanalian feast. This chiefly led to the Indo-Iranian separation. The process of preparing the Soma drink is described in the Rig-Veda, IX. 66. 2-13; IX. 108. 3; IX. 110. 8; IX 113. 9.

(iii). Dress, Ornaments, Manners &c.—In Central Asia, the Aryans certainly used very warm clothing made of wool and fur. In India, wool, fur, bark *i.e.* fibres of plants, cotton, silk-cotton, fine threads from insects, were used for making dress The females wore an under-garment called *nibi,* over which they wore a cloth. The use of bodice was general. Women even then wore a veil. The use of coloured cloths seems to have been general. We cannot say why the Rishis discouraged the use of blue and deep-red cloths, specially by women. Cloths had fine borders called *tusha*. Their ends were called *dasá*. Besides oridinary cotton cloths (*dhutis*), they had fine *sáris*. Though the upper part of the body was covered with half the cloth, yet *drápi* (a sewed cloak) and *tárnya* (a fine coat) were used. Warf was *tantu*, woof was *beman* and loom was

called *tasara*. The embroidered cloth of females was called *pesas* only used by women while dancing (Ṛ. V. I. 92. 4-5). The dancing of gentlewomen has long fallen into disuse. So, in Bengal, *nati* means a harlot. Modern *pesákar* (prostitute) may be the Vedic *pesaskari*, a woman who would use the poetry of the needle on cloth used in dance etc.

Wool (Skr. *urna*) was much used. An uncoloured woolen sheet was called *pándwa* ; that sewed was called *sámulaya* ; that with sewed margin was called *sich*.

The modern *shawl* is perhaps derived from the Vedic *sámulaya*. *Sámula* was a woolen shirt. The *avi*, wool of the sheep and *ajina*, wool of the goat made the chief warm clothing. *Ajina* afterwards meant a goat's skin, a deer skin, nay even a tiger's skin. The sheep of Gandhar were noted for their plenteous wool.

In the Aryan community, both males and females had *head-dress*, in some provinces at least (Aitareya and Satapatha Brahmana). Indráni also had a head-dress. (Ath. Veda. XV. 2. 13). The Yajur Veda states that kings, while performing sacrifices, used a head-dress. In performing religious rites, sewed, burnt, moth or rat-eaten, another's, old, tattred clothes were forbidden to be used.

There was different dress for different season. In winter, all used a shirt or coat called *nishára*. *Nichola* was a fancy female dress. Ironing (*Vakni saucha Vastra*) was known. An embroidered cloth was called *rukma-patta*. *Pándu Kamvala*; or *káru-patta* is our

English *Carpet ; Kanthá* was a kind of quilt then. *Kutha* was a rich hanging for the elephant. *Pata. mandapa* was tent or camp. *Masahari,* mosquito-curtain was not known. A medicated fume was used to drive away those pests. Tents were used by the kings while out on hunt. *Kânda-pata* (a tent) was used by the ladies. *Vitāna* (awning), very dear to the Aryans, was used in feasts, ceremonies etc.

The washerman was called *managa* and the dyer, *rajaka. Baptā* (from *baptri*), Eng. barber used *kshura* (razor) made of good iron.

The Rishis and their wives prayed for a plenty of hair on their heads. (Ath. Veda. VI. 136. 37)

They took special care for the luxuriant growth and dressing of the hair. Both males and females used to have long hair. The males of the Vasista family were especially noted for their long hair. The *Satapatha Brahmana,* V. 1. 2. 14 states that it is not fair for men to wear long hair, as that gives an air of softness and effiminacy.- *Sikhá* (a tuft of hair on the crown) was not possibly known. For the word first occurs in the *Satapatha Brahmana.*

Usually the hair of the females was well combed and put in braids behind. Only during the days of impurity caused by a relation's death, or the absence of their husbands, women were to have their hair loose and in flowing profusion.

Even some males used to have braids. *Kaparda* (a braid) wās worn by Vasista, Rudra and Pushan ; when long and loose. a braid was called *pulasti.* Almost all

had such *pulastis*. Unmarried girls had 4 minor braids put together in coils. Loose hair tied into a knot, was called *opasa* (R. V. and A. V).

The parting of the hair was called *siman* After nicely dressing the hair, the females put on flowers on the head. An ornament named *kurira* was used to hold the braid tight. The thorns of porcupine also were used for the same purpose.

A looking-glass called *prákása* was in common use. Prof. Macdonell has explained this Rig-Vedic *prákása* as a highly glazed metal used for a mirror'. We think, *kácha* (glass) was known, as Egypt early supplied it everywhere.

The Indo-Aryans used various kinds of shoes of thick soles made from the hides of various animals. Even the hide of boar was used to make shoes, (S. P. Bráhmana). Wooden shoes also were used. There is no allusion to the use of shoes by our ladies in the Vedic Age.

A leafèd umbrella called *chhatra* was in use. Ornaments appear to have been numerous in the Vedic Age. Their shapes cannot be imagined now. There were flowers for the head, ornaments for the braid. Some ornaments were used by males and females : as, ear-ring finger-rings etc. *Nyochani* is our modern nose-ring. *Maná*, what was it and where worn ? We have references to *anji* (?). *Srak* (neck-lace), *rukma*, a golden breast-plate, or perhaps our modern *hásuli* ; *Khádi* (bracelets and anklets.)—Rig-Veda V. 53. 4 ; V. 54. 11. *Khádi* has corrupted into our *kháru*. *Nishka* is described as an ornament in the Rig-Veda IV. 37. 4 ; V. 19.

3. and I. 126. 2 etc. The gold coins *nishka* were stringed together and worn as a necklace. In India, pieces of coins are still used as ornament on the neck. The Rig-Vedic *mani* is diamond. This could be bored, stringed and worn about the neck as a lace called *mani-griva*. *Vimuktā* is the Vedic name for the later *mukta* (pearl). Like the *mani*, its use also was among the rich. Various ornaments were made from *sankha* (conch-shell). *Srinká* was a beautiful neck-lace called *hāra*. A lace of pearls was called a *muktá-vali*. The rajas used to wear diamond ear-rings. Rich ladies had gold ear-rings set with diamond and beryl (vaidurya). Some of the gems and jewels were known and used. A bride-groom also used ornaments and perfumes. (Rig-Veda V. 60. 4.) Sandal wood, saffron, red-dye, musk etc. were used.

The manners of the Rig-Vedic Hindus were civilised if not so refined. The position of women was high and honourable. There were different forms of salutation and civility to persons of all classes and relations. There was great respect for parents and age, for learning and moral conduct, for wealth and rank.

Domestic Life.—The Indo-Aryans mostly lived in Joint-Families. (Rig-Veda I. 114.) The husband and wife were called *dampati i. e.* lords of the house. The position of women was very high and honourable. They assisted at the sacrifices at home, ordered the necessary things, prepared them with pestle and mortar, extracted the Soma-juice and strained it. Wives joined their lords and performed the sacrifices together, offered oblations together, hoped to go to heaven together. (Rig Veda I.

131. 3; V. 43. 15 &c; VIII. 31. 5-9. The cultured lady Rishis composed hymns and performed sacrifices like men. There was no seclusion for them. They were on an equal footing with men. There is mention of veiled wives and brides. Women exercised their influence on society. They had legitimate spheres of action. They were expert in house-keeping, weaving, training their children, cooking etc. They were devoted to their husbands, religion, learning and domestic duties (Rig-Veda I. 124. 4.) Chastity and thrift were regarded as the chief domestic virtues. We have occasional reference to women gone astray (II. 29. 1.) We hear of maidens who had no brothers to watch over their morals, of faithless wives. (IV. 55; X. 34. 4.) The wife of a ruined gambler became the object of other men's lust. (X. 34. 4.)

Hindu parents generally have ever been very affectionate. It appears that the women had some rites, ceremonies and vows peculiar to them. Cf. the worship of the goddess *Sasthi* etc. The majority of our women though ignorant of letters even, were yet best wives, wise mothers, obedient daughters, model sisters and clever mistresses. Girls were generally taught at home.

The marriage ceremony was an appropriate one. It was a holy union, a sacred bond—a taking a help-mate to perform the sacred duties of life. Early marriage was unknown except perhaps in the cases of good girls taken from the Non-Aryans and that also, to prevent premarital unchastity. Rig-Veda, X. 85. 21-27 and 40-47 allude to marriage after puberty.

The girls seem to have had some voice in the selection of their husbands, though such selections were often very unhappy. There is reference to *swayamvara* (self-choice of a husband) probably in the cases of most accomplished princesses. (X. 27. 12.) Parents generally controlled the marriages of children. Some lads took to religion and never married. Even some girls took the vow of celibacy, devoted them to religion, lived in the father's house, claimed and had a share in the property !! (II. 17. 7.) Princess Briṇdà, daughter to a king named Kedara, by his queen Trailokya mohini, lived in a wood near Muttra, ever unmarried but ever devoted to religion. She had guards and attendants with her. Her penance-grove afterwards became known as *Brindà-bana* held sacred even to this day. These tracts on the Jumna, as "meet nurse" for peaceful ascetics and the cattle, were known to the Rig-Vedic seers. (V. 52. 17.). The very hill *Go-vardhana* means a nurse of cattle.

Marriage was always desired with worthy bride-grooms. Ornaments, dress and wealth had to be given as dowry. (IX. 46. 2 ; X. 39. 14). A bride-groom also used ornaments and perfumes (V. 60. 4.) Marriage-fee, (modern *pana*) and rich dowry were in use. King Svanaya married his 10 daughters to Kakshivan and gave him much as dowry. (V. 125. 1.) In marriage, there were sports, amusements, song, dance, music and feast (III. 51. 7 and Kausitaki Brahmana). Fancy dresses of bride and bride-groom were in use. Bigamy and polygamy were rather general in kings and rich men. Of

course, domestic quarrels arose from that. (X. 145 ; X. 159.). Polyandry was exceptionally rare. The ten Pracheta brothers are said to have had a common wife. The instances of misogamist and fighting women were rare. There were some hymns and rites about conception and child-birth. (V. 78. 7-9, X. 162 ; X. 183 ; X. 184.)

The remarriage of widows was rather a prevalent custom. (X. 18. 8). The words *didhishu*, husband of a widow, *parapurvā*, a woman married a second time, *paunarbhava*, son of a woman by her second husband—also show this clearly. The second marriage of a woman was allowed when her husband left her for asceticism before consummation, or when he turned mad, idiot or banished for ever or fell from religion &c. or became impotent. Laws, no doubt, made such compassionate allowance ; but such marriages were inferior alternatives perhaps seldom resorted to by higher classes.

The higher classes could take *good wives* from inferior ranks and not *vice-versa*. Criminal intercourse with women of upper classes was severely punished. Their offspring was degraded far below the rank of either of its parents.

Marriage was allowed in *Sa-gotra i. e.* kinsmen, a thing so revolting to our modern notion. Usually, girls, younger in age, were married to men older in age ; occasionally, reverse was the case.

The perpetuity of the line being regarded as a norm of nature, women were allowed to raise up issue by their brother-in-law or by a kinsfolk. Occasionally on the failure of a male issue, a person could take a second wife or

more. A barren wife could be abandoned in the tenth year; one bearing daughters only, in the 12th and one whose children all die, in the 15th. Abandonment is not divorce. She is still maintained in the family with all the former honours. Turning a good wife out of the house for nothing, brings a great sin and stain on the family.

Considering the small number of the Indo-Aryans, the early legislators allowed exogamy *i. e.* marriage outside the clan. So, they recognised the following eight kinds of marriage :—

1. *Brāhma* marriage :—in it, the father pours out a libation of water and gives his daughter to a suitor, a student.

2. *Daiva* marriage :—in it, the father decks his daughter with ornaments and gives her to an officiating priest, when sacrifice is being performed.

3. *A'rsha* marriage :—in it, the father gives his daughter for a cow or bull.

4. *Prājāpatya* marriage: in it, the father gives away his daughter to the suitor, saying "Fulfil ye the law conjointly."

5. *Gandharva* marriage,—in it a lover takes a loving damsel. This custom was prevalent in the country of Gandhara.

6. *Kshātra* marriage.—in it, a bridegroom forcibly takes a damsel, destroying her relatives by strength of arms.

7. *Mānusha* or *Asura* marriage,—in it, a suitor buys a damsel from her father.

8. *Paisācha* marriage is simply a form of rape, when the suitor embraces a woman deprived of her consciousness.

Of these, the *Bráhma* marriage is the most approved form of Aryan marriage. In it, the wife brings a dowry to her husband. The bride enters a new family free and on an equality with the man. She brings him what she has. Thus, from the very beginning, she occupies a high and respected position in her husband's house.

The *eight* different kinds of marriage were allowed (i) to maintain the pristine purity of the Indo-Aryan blood; (ii) to provide Aryan husbands for Aryan women, fewer than the males and rendered still fewer by the hot Indian climate and also by the practice of exposing superfluous female children during migrations, mentioned in the Yajur Veda and in a Bráhmana work; (iii) to admit the Non-Aryans into the Aryan pale by free admission, by intermarriage and by the system of concubinage.

There are examples to show that princesses married sages and seers and the daughters of Rishis also married kings. For instance, Devahuti married the sage Kardama; Sukanyá daughter of Saryáti, a son of Manu, married Chyavana. Again, Devayáni daughter to Sukra, married the Lunar King Yayáti. Kritivi married Aunha. Sasvati, daughter to Angiras married the saintly king Asanga. It is needless to multiply examples.

The people of the Age were generally hale, hearty and happy; honest, simple and truthful. All things were much larger in size than they are now. There was gold in every family. People lived to a good old age. "*Satàyur-bai purushàh*"—(the age of man is hundred years) says Rig-Veda. This should set aside the popular belief that people in that Age lived 4,00 years. This length of 400 years is also correct according to another reckoning. Then a year had four seasons; 3 months made a season. Time was calculated according to seasons: The idea of a year, lunar or solar was gradually developed. 100×4=400. In the far remote patriarchal Age, a man lived 400 seasons which in ancient belief came to be called 400 years.

The Law of Inheritance, already discussed, appears from R. V. III. 31. 1—2. The Law of adoption from VII. 4. 7-8. Idea of the belief in future happiness is given in X. 14. 7-10. The Rig-Veda X. 18. 10-12 refers to burial. Cremation of the dead appears from X. 16. 1.

We next come to the rite of *Sati*. The word *Sati* means a chaste wife. Prof. Macdonell thinks it of very high antiquity, originating with the military chiefs at first and spreading to other classes afterwards. Another thinker explains it as a safeguard against wives taken from Non-Aryan sources, going back to their original practices, when widowed. The Rig-Veda knows it not. Its supposed reference in X. 18. 7 arises from wrong interpretation. Manu does not mention it.

Satism does not necessarily imply the concremation of a widow with her deceased lord. I think its origin

may be traced to the following fact :—King Daksha ruled at Kanakhala, near modern Hardwár (29th century B. C.). One of his daughters was married to Rudra. She was exceptionally devoted to her lord. On one occasion, Daksha was present in an assembly of the Deva-Aryans of the North. Here all but Rudra rose to him. Daksha keenly felt the insult from his own son-in-law. Some time after, Daksha began a sacrifice to which he invited all the Devas but Rudra. The daughter, being highly aggrieved, came down to her father's house to learn why her father had shunned her lord. In reply, Daksha blamed Rudra so much in her presence that she was cut to the quick and died soon from the effects. Now they all called her a true *Sati*. After cremation, her relics were preserved and afterwards distributed." Here occurs the first instance of a *Sati* in the very life-time of her lord. The next instance of the same 29th century B. C. was Archi, queen of Prithu of the Vairája dynasty of Bithoor (R. V. X. 14.8). A true sati may die when her lord is seriously ill or gone. They may be burnt together or separately. It should be borne in mind that death, however bold, makes no *Sati*. Death may happen from shock, despair or nervous weakness. A true *Sati* was marked for the life-long devotion to her lord. She might not die with her lord ; yet very great was her glory, honour and prospect of heavenly bliss. The instances of true satis, though rare, have been known in British rule also. In the Vedic Age, *Satism* was rare. It gradually developed into the later cruel custom nay, a barbarous

practice. In modern times, women led by blind glory, committed wilful suicides in the name of *Sati*, on the funeral pyres of their husbands. The generous British Government have done a great service to humanity and civilisation by suppressing the Sati rite.

The Sráddha or the funeral ceremony is an ancient custom. In it, the bereaved fed a small number of learned men versed in the Vedas, distinguished by learning and virtue and free from all evil marks. How unlike our modern practice! The *Vrishot-Sarga i. e.* 'dedication of the bull' in this ceremony is a Vedic rite. This was meant for excellent cattle-breeding.

Domestic Rites and Ceremonies.—

These are historically important as they give the manners and customs of our remote ancestors and also as they are still performed by us to a great extent. *Marriage.*—With the Hindus, marriage has never been a contract or a love-knot, but "taking a helpmate for the performance of religious duties for the good of this world and the next". In modern times, the bride's party has to find out a suitable youngman, but formerly, the bridegroom had to send messengers to the house of the girl's father reciting verse X. 85. 23 of the Rig-Veda. The actual ceremony consisted in the following "The bridegroom holds the bride by the hand and leads her three times round a fire, reciting some verses as "Come, let us marry. Let us beget off-spring. Loving, bright, with genial mind, may we live a hundred autumns."

Ceremonies during Pregnancy of Wife.—Garbhādhána was performed to secure conception. The

Pumsavana was performed to determine the male sex of the child. *Garbha-rakshana* secured the child in the womb from harms. The *Simantonnyana* consisted in the husband affectionately parting his wife's hair with certain rites.

Birth of Child.—*Játa-karman* is a birth ceremony. *Medhá jananam*, is the production of intelligence and *Ayushya*, rite for prolonging life. On this occasion, the parents give the child a secret name, known to them alone. On the 10th day when the mother gets up from child-bed, a name for general use is given.

First feeding of the child with solid food.—This is the well-known *Anna-prāsana* still observed. This rite is performed when the child is 6 months old. In olden times, a greater variety of food was allowed, such as goat's flesh, flesh of partridge, boiled rice with ghee, flesh &c. &c.

Tonsure of the child's head (Chuda-karana). In the first or third year, the child's head was shaved with certain mantras, leaving some hair on the crown.

Cutting of the Beard (Godàna-karma or Kesānta)—performed on the 16th or 18th year of the boy.

Initiation (Upa-nayana).—This important ceremony gave the true life to a "twice-born" boy. Here began his study of the Veda and performance of sacrifices. With the assumption of a sacred thread or a gold chain, his first lesson in the Veda begins (R. V. III. 62-10). As the boys no more sacrifice nor study the Veda, this rite has become quite meaningless now. The thread now shows the caste mark only. In Bengal,

Vaisyas who form the bulk of the high-caste Hindus, have long lost this thread even.

The Building of the House. A homeless student, after finishing his studies, had to build a house, followed by a ceremony and the utterance of the hymns of the Rig-Veda (VII. 54-55) to Vástospati, the lord of dwelling-houses, as well as to other gods.

Funeral Ceremony.—The relations of the dead carried his sacred fires and sacrificial vessels and aged men and women carried the dead body to the burning ground. The widow, first placed near the dead body, was afterwards helped to go away with verse X. 18. 8 of the Rig-Veda. After cremation, the bones were collected in an urn and buried in a pit.

The *Sráddha.*—Unlike modern practice, only Brahmans endowed with learning, moral character and correct conduct were invited. To them the oblations were given. The Brahmans represented the Manes. Gifts of perfumes, garlands, incense, lights and cloths were then offered to the Brahmans. With permission of the Brahmans, food prepared for Pinda-pitri-yajna was smeared with ghee and sacrificed in the fire or in the hands of the Brahmans, with other food. When the Brahmans were satiated, the sacrificer recited the verse I. 82. 2 of the Rig-Veda. "They have eaten, they have enjoyed themselves."

Párvan—This rite was observed on the new and full moon days and consisted in fasting as well as in offering cooked oblations to the gods.

Srávani.—This rite was observed on the full moon day in the month of Srâvana, to propitiate serpents. The rite has been replaced by modern Manasá Puja.

Aswayuji.—This rite was performed on the full moon day of the Asviná month (October), followed by a sacrifice to Sita, the goddess of the field furrow. Possibly this ancient rite of the worship of Sita and her consort Indra—the rain-god, has been replaced by our Lakshmi Puja on the full moon night of the autumnal harvest.

Agraháyani.—Adoration was offered to the New Year.

Ashtaká.—A relic of this ancient rite survives in our modern *Pausha Parvan* when rice is harvested, wheat and barley thrive and when cakes, flesh, vegetables &c.—are not only acceptable to the season gods but are also highly gratifying to men. We now take simple vegetables and cakes, but our remote ancestors relished beef in the *Pausha Ashtaká.*

Chaitri,—Was performed on the full moon day of Chaitra the last month of the year. The balls were offered to Rudra and the constellations were propitiated.

"The healthy joyousness which attended ancient Hindu ceremonies, has certainly lost nothing in the course of long long time."

X. Learning and Philosophy. Though the Rishis and the Vedic Priests had brought a good deal of learning to their Indian homes, yet certain it is that for a century or two, learners from the Indus Valley, Afghanistan, Kashmir, Panjab and the Indian Midland went to the North for higher education, instructions on the

performance of sacrifices, attending learned discussions and councils. We have seen that two Aryan females Pathyásvasti and Sarasvati went to the North, became learned and came back with titles. Afterwards the Rishis and the Priests gave higher education to their pupils in different branches of learning in India itself. Numberless residential institutions sprang up. The most glorious thing of Ancient India was its *compulsory higher education.* Every Aryan in India was socially bound to study the Vedas &c.—The defaulters were not only denounced and despised but were also classed as *Sudras.* The states and richmen gave munificent subventions to the professors. Princes were generally paying students. The poor students rendered personal service to their preceptors. Girls were generally taught at home. Women and Sudras learned by listening to Puranic lessons.

Philosophy :—Like other subjects, philosophy also attained considerable progress in the 29th C. B. C. Kapila and Patanjali were the 2 great philosophers of the age. Before we note Kapila and his work *sânkhya,* we better indicate his probable source of inspiration. The following should be read in connection with it :—

"Six or seven hymns of the Rig-Veda treat of the question of the origin of the world. * * * * Two of these cosmogonic hymns advance the theory that the waters produced the first germs of things. Two others again explain the origin of the world philosophically, as the evolution of the *existent* (sat) from *non-existent* (asat). One of the latter (X. 129), a poem of great

literary merit, is noteworthy for the daring speculations to which it gives utterance at so remote an age. The only piece of sustained speculation in the Rig-Veda, it is the starting point of the natural philosophy which assumed shape in later times as the evolutionary Sankhya system. It will always retain a general interest as the earliest specimen of Aryan philosophic thought. With the theory of the "*Song of Creation*" that after the non-existent had developed into the existent, first came water whence intelligence was evolved by heat, the cosmogonic accounts of the Brahmanas are in substantial agreement. Always requiring the agency of the creator Prajāpati, these treatises sometimes place him first, sometimes the waters. This fundamental contradiction due to mixing up the *theory of creation* with that of *evolution*, is removed later in the Sankhya-system. The cosmogonic hymns of the Rig-Veda are the precursors not only of the Indian philosophy, but also of the Puranas, one of the main objects of which is to describe the origin of the world.

(Macdonell, I. G. I. (1909). Vol. II. PP. 218-219.)

Kapila was the son of the great sage Kardama, one of the 21 great progenitors set by Brahmá to regenerate. His mother was princess Devahuti who had willingly shunned royal pleasures to live in a hermitage, prefering ascetic life. She was a very learned and wise woman. To her we owe several hymns of the Rig Veda. Kapila, worthy son of these worthy parents, published about 2800 B. C. or a little earlier, his famous and important philosophy, the *Sánkhya*. Kapila's wife was fair Srimati,

a model of faithful wives, but never blessed with a child. (Vish. P. Book II. Chap. I.)

The chief points of Kapila's philosophy are :—

(i) He calls his philosophy *Sànkhya i. e.* ascertainment of truth, which he explains in 22 concise sayings now lost.

(ii) He speaks of 25 *tattvas i. e.* philosophic truths, viz, Nature, Soul, Intellect (Ego or consciosuness), Mind, the five subtle elements, the five grosser elements, the 5 senses of perception, the five organs of action—&c.

(iii) His idea of God is transcendental : hence his philosophy is often called agnostic or atheistic. Probably he really means that God is something beyond our comprehension.

(iv) He gives the theory of Evolution. (v) He speaks of the 3 *gunas i. e.* properties of matter, such as goodness, passion and darkness. These *gunas* have made the creation diversified. (vi) He explains the process of creation through the combination of *prakriti* and *purusha* (primordial matter and spirit or soul.)

(vii) In philosophical reasoning, it holds very high position. Davies in his "*Hindu Philosophy*" observes :—

"The philosophy of Kapila is the first recorded system of philosophy in the world ; the earliest attempt on record to give an answer from reason alone to the mysterious questions which arise in every thoughtful mind about the origin of the world, the nature and relations of man and his future destiny."

(viii) Kapila finds faults with the Vedic sacrifice and the slaughter of animals. *Viveka* (pure wisdom) according to him, is the key to *Nirvāna* (salvation.)

(ix) He admits immortality of the soul, law of karma &c, 14 orders of beings, 8 above and 5 below *man*. Intellectual creation; eternity of matter.

(x) He says "*Tri-tapas* (3 miseries) plague all. They are, (1) bodily and mental; (2) natural and extrinsic (3) divine or supernatural.

The end of his philosophy is to end these miseries—to give humanity a relief from the suffering and pain, the common lot of all.

(xi) Its spread :—Kapila taught Asuri and Borhu his philosophy. But its wide spread was due to the exertions of Panchasikha, disciple of Asuri. The *Lokāyatas* (Materialists) prevailed in the court of Janadeva of Mithilá. Pancha-sikha preached there the doctrine of Sankhya, defeated the atheists and established the Sankhya tenets.

(Mahabh. Peace Book. Chap. 210.)

Pancha-sikha elaborated the text of Kapila's *Sankhya* in many parts, which long remained the sole book of Sankhya before all. After the great Buddhist flood was over, Isvara Krishna, not later than the 5th C. A. D., made a *kārika* of it in a new form which is still current.

(xii) Its popularity and influence—Kapila's philosophy became at once highly popular. The Vedas, the Institutes, the Purans, the Sanskrit Epics, the other philosophies, Buddhism and other systems are highly influenced by it.

On the Evolution theory of the Sankhya, Prof. A. A. Macdonell observes :—

"From the original substance, the world is described as developing through certain evolutionary stages. The diversity of material products is explained by the combination, in varying proportions of the three inherent *gunas* or constituents of that substance. At the end of a cosmic period, all things are dissolved into primordial matter. The alternations of *evolution*, existence and dissolution form a series of cycles, which has neither beginning nor end." (I. G. I. Vol. II. P. 216.)

(xiii) Kapila's influence in Europe :—Pythagoras was the first to introduce the truths of Kapila's philosophy into E. Europe (6th C. B. C.)

R. C. Dutt observes :—"It shews no ordinary philosophic acumen in Kapila to have declared that the *manas* (mental activity), *ahankára* (conciousness) and even *buddhi* (the intellect) were material in their origin. More than this, Kapila declares that the subtle elements and the gross elements proceed from *consciousness*. Kapila herein seems to anticipate the philosophy of Berkelay, Hume and Mill, that objects are but permanent possibilities of sensations and agrees with Kant that we have no knowledge of an external world except as by the action of our faculties, it is represented to the soul, and take as granted the objective reality of our sense perceptions.

(R. C. Dutt's Ancient India, Vol. 2. Book. III. Chapter, X. P. 141.)

"The latest German philosophy, the system of Schopenhauer (1819) and Von Hartmann (1869) is a reproduction of the philosophic system of Kapila in its materialistic part, presented in a more elaborate form, but on the same fundamental lines. In this respect, the human intellect has gone over the same ground * * * * * but on a more important question it has taken a step in retreat Kapila recognised fully the existence of a soul in man, forming indeed his proper nature—the absolute ego of Fichte—distinct from matter and immortal; but our latest philosophy, both here and in Germany, can see in man only a highly developed physical organization. "All external things,' says Kapila, 'were formed that the soul might know itself and be free' 'The study of psychology is vain." says Schopenhauer, "for there is no Psyche."

Davies's Hindu Philosophy. Preface.

Kapila's was a *pure* philosophy and no *religious* philosophy and as such, though admirable, yet it was not acceptable to the people. For, we have already shown from the words of Dr. Thibaut that with the Vedic Aryans, religion and philosophy were inseparably connected. Kapila gave no idea of a popular God. But the appreciative Aryan mind did not slight Kapila. Patanjali (not the grammarian) soon followed and supplied the defect of Kapila. He accepted the views of Kapila and added thereto a Supreme Being, who could be approached by *yoga*—'meditation.' His *Yoga-Sutra*, hardly a philosophy, contains 194 aphorisms in 4 parts. The first part in 51 short rules, called *Samádhi pada*

treats of 'meditation.' The 2nd of 55 rules, called *Sádhana pada* treats of exercises and practices necessary for the concentration of mind. The 3rd of 55 rules, called *Bibhuti pada* treats of the 'powers of Yoga.' The 4th of 33 aphorisms called *Kaivalya pada* treats of the abstraction of the soul from all worldly attachment by which "*beatitude*" is obtained. The Vedic seers sought God outside; Náráyana inside: Patanjali's inward search was complete.

(vii) The Veda, Kapila and Patanjali—on creation:

Modern science says that different forces of nature are but one. So, heat, light, electricity, magnetism &c. may be changed into one another, The Rig-Veda also gives a similar idea.

Gravity, gravitation, heat, light, electricity, magnetism and power of thinking are but expressions of one '*force*' called *Prána* in the Rig-Veda. *Prána* means 'Vibration', When the great End or Dissolution comes, these forces revert to their primordial state in very subtle form generally called *ádi prána* (Ether). In that state, it is almost inactive. Then again 'Emanation and Expansion' begins called *Srishti*, not covered by the Eng. word 'creation.' The Rig-Vedic expression—*ànidavātam* explains that truth.

"All that is in the world has come out through the *Vibration* of Akása (ether). Emanation and Expansion; preservation, contraction and dissolution. 30 Kalpas:—15 sukla (lighted), 15 dark. 14 Manus—in one white Kalpa. The Middle *i. e.*, 7th (as ours) is the most vigorous and prosperous; gradual contraction from the

8th Manu; dissolution (?) with the 14th. The 7th kalpa is the brightest.

From the *subtle* proceeds the *gross* gradually. The Forces revert to Prána, and gross forms to *Akása*. These two finally revert to *Mahad i. e.* an "all-pervading and attributeless Brahma or Force or Energy.

Mind is a very subtle gross thing behind this gross body. Mind is not soul : soul is German "Self." '*Soul*' is the true man of Man within,—immortal, unchangeable &c. Like the Veda and Kapila, Patanjali also speaks of the Evolution theory—

"By the gradually developing propery of Nature, one class is changed into a higher stage and the process continues for ever and ever." Hindus say that "all objects all *species* are but derived from one *genus*. They differ only in their gradual development.

Patanjali says, "Then like the farmer" *i. e.* as the farmer feeds his fields, so very great power feeds us from within. This *body* is the great obstacle. The more this body attains greater structural excellence, the more power does it express. *Tama* (darkness) yields to *raja* (passion) and *raja* changes into *satwa* (goodness). For superior life, for superior moral excellence, we Hindus are so careful in eating, drinking etc.

According to the secure Hindu traditions, I have placed Kapila in the 29th century B. C. His very high antiquity will appear from the following :—Chánakya, in his *Art of Government*, mentions the Sankhya, Yoga and the Lokáyata (Atheistic) Schools (300 B. C.).

Aswaghosha, in his *Life of Buddha* admitted the Sankhya origin of Buddhism. Buddha's Hindu preceptors were both Sankhya Scholars. This makes Kapila of the 7th or 8th century B. C. Dr. Rhys David is disposed to place Kapila some time between 1200 and 1000 B. C. The Janaka Dynasty of Mithila (North Behar) came to an end before 1200 B. C. Janadeva was one of its early rulers. Atheists prevailed in his court. Asuri, Borhu and Pancha-sikha spread the Sankhya system everywhere in India. The proud Brahmins of Brahmavarta were rather slow to recognise the merits of Kapila, but the Aryan kings, ever noted for their strong sound sense and appreciation, hailed Kapila's system of Reason with joy. Soon the doctrine was establishd in the court of Janadeva. The Mahaharata mentions Pancha-Sikha but no Asuri. A Jain commentator has quoted a couplet of Asuri. 3 or 4 sayings of Panchasikha are found in the *Yoga-Bhâshya*.

In the Bhágavata Purana, Kapila is the 5th of the 22 Avatars *i. e.* incarnations of the Deity. Many called him *ádi vidwan i. e.* the First Wiseman. He is called a *Paramarshi* in the Svetásvatara Upanishad. The six schools of Hindu philosophy fall into 3 groups: *vis*, Sankhya and Yoga (29th century B. C.); 2. Logic and Atomic Theory (15th century B. C.); 3. Prior Mimánsâ and Vedánta. (14th century B. C.). We know the dates of Gautama, Uluka, Vyasa and Jaimini almost definitely, being 15th and the 14th centuries B. C. All traditions place the first two much earlier. Manu accepted the views of Kapila. Rishabha Deva, founder of Jainism,

echoed the views of Kapila when he denied the existence, or at least, the activity and providence of God.

Geneology connects Kapila with the Vairaja dynasty through his mother's side (See ante).

The grammarian Patanjali of the 2nd century B. C. was a native of Gonarda in Eastern India. But the philosopher Patanjali of the 29th or 28th century B. C. was a native of Kashmir or Central Asia, as a legend tells us that "he fell from heaven into the palm." *Yoga*, "abstraction of mind" was well known then. Vivasvan, father to Manu, was well-exercised in *yoga*. He gave the knowledge of it to Manu and Manu to his son Ikshvāku. (Gita. II). Vyasa—the 'arranger' is said to have written a commentary on Patanjali's Yoga System.

Law-Books. During the period under review, Atri, Angiras, Usanas or Sukra, Vrihaspati, Vishnu, Yama, Daksha and Manu gave laws. The present works that go by their names, are quite unworthy of being connected with these revered Rishis of old. Yet, to preserve tradition, to help future discovery and to make reference clear, I retain the names of these early law-givers in the right place. Each of them is a versatile genius.

The laws were made to organise society most perfectly, to regulate the daily actions of all. Truth, morality and other virtues are strictly enjoined. Originally the law-books were composed in *prose*, but now they are mostly in verse.

The law-givers are said to have been numerous. But of them, 20 are held chief. Their very high antiquity can seldom be maintained from their present works

that are, like the Sânskrit Epics, later growths. Yet we must preserve their ancient chronology according to tradition.

Manu is the prince of the Indian law-givers. He is regarded as the oldest and the most authoritative. His Code is rendered into many languages of Europe. His original prose code is lost. His second edition, still in prose and made after the compilation of the Vedas, was called *Vriddha* or *Vrihat* Manu. Influenced by the different parts of the present metrical Code, different scholars have assigned different dates to its last compilation. Sir William Jones gives the date as 1250 B. C. Elphinstone and Cowell, 900 B. C. Prof. Wilson, 800 B. C. (some parts; complete in the present form, by 200 B. C.). Dr. Hunter 500 B. C. Dr. Buhler, 2nd century B. C. Some even 200 A. D.

According to tradition I have placed him in the 28th century B. C. I have already shewn points to prove his very high antiquity. For the further information of my readers I may say that Manu is quoted in other Codes. He is even mentioned by name in some. Gautama (1500 B. C.) had quoted him. Parásara (15th century B. C. father to Vyasa quotes him in I. 13—15. Yâjnavalkya (1350 B. C.) quotes him in I. 4—5. Vasista (14th century B. C.) has also quoted him. But the name of none appears in Manu. The views of Atri, Bhrigu, Gautama and Saunaka are found in Manu. Either these sages were more anciently than Manu (and we have reasons to believe so) or they are later insertions.

Manu does not mention the Ràmàyana and the Mahábhárata, but is often quoted in them. He does not mention the rite of *Sati*. Manu does not treat of the subject of philosophy except incidentally in his first chapter. Philosophy has occupied too great an attention of the later Hindus. Manu's Code, Chap. I. gives the belief of Manu and probably gives the state of opinion as it stood in his time. His account of creation—an allegorical idea—derives from *primal waters* (*ambha a-praketah*). He regards the creation as formed from the substance of the Creator. In some points, he agrees with Kapila. Monotheism prevails in Manu. (Chap. XII. 85).

Nature of God, the soul, creation and other subjects physical and metaphysical are very lightly dealt with in Manu. This shows that the present six schools of philosophy did not exist then.

It appears that the precepts of Manu on various duties and informations were long known orally. In the Sutra Period, a sage named Bhrigu first collected them and published them as *Mànava Dharma Sutra*. (M. S. Book I. last Sloka.) It was afterwards converted into the present Metrical Code. It has 12 Books and 2,704 Slokas and deal with all the questions of human interest.

"The effect of the religion of Manu on *morals*, is indeed, very good. Distinction between right and wrong is well shewn. False evidence is highly denounced. There are numerous injunctions to justice, truth and

virtue. He extols honest poverty and decries unfair opulence. Manu's Code is not defecient in generous maxims or in elevated sentiments. Brahminic morality leans towards innocence, tranquility and not to *active virtue.*" (Elphinstone, P. 48).

The Code of Paràsara (15th century B. C.) opens with a list of the most ancient law-givers whom we recognise from early traditions. They are :—Vasista—the Progenitor (29th. C. B. C.), Manu (28th. C. B. C.), Kasyapa (29th. C. B. C.), grandfather to Manu.

Garga was also an astronomer. Gautama (not the Logician) (both of 29th. C. B. C.) Usanas was son to Bhrigu and priest to the Daitya branch of the Aryans. The father and the son were both law-givers. Ushanas gave his laws to Saunaka and other sages. (29th. C. B. C.). Atri was second of the "7 Seers." He was priest to 5 distinguished families. Vishnu was uncle to Manu and a very learned man. He was heroic and had conducted the northern colonists to India. Samvarta—was a renowned priest and brother to Vrihaspati. Daksha was a Prajàpati (progenitor) and king of Kanakhala, near Hardwar. Angiras was the 3rd of the 7 Seers, a very learned man and priest. Prachetas—10 brothers, were noted for their learning and penance.

Below is given a list of the most ancient law-givers, astronomers and medical experts. The readers will see from it the state of learning and also, how the same persons excelled in different branches.

I. Law-givers.	*II. Astronomers.*	*III. Medical Experts.*
1. Atri.	1. Brahmá.	1. Brahmá.
2. Angiras.	2. Marichi.	2. Rudra.
3. Vasista.	3. Atri.	3. Vivasvan=Surya.
4. Kasyapa.	4. Angiras.	4. Daksha.
5. Daksha.	5. Pulastya.	5. The Two Asvin Bros.
6. Vishnu.	6. Vasista.	6. Yama, a son to Surya
7. Samvarta.	7. Kasyapa.	7. Indra
8. Garga.	8. Garga:	8. Dhanvantari.
9. Gautama.	9. Nàrada.	9. Budha.
10. Usanas.	10. Vrihaspati.	10. Chyavana.
11. Manu.	11. Vivasvan=Surya.	11. Atreya.
12. Hárita.	12. Soma.	12. Agnivesa.
13. Prachetas	13. Bhrigu.	13. Bhera or Bhela.
	14. Paràsara.	14. Jàtukarna.
	15. Manu.	15. Paràsara.
	16. Chyavana.	16. Kshirapani or Ksharapani
		17. Hàrita.
		18. Bharadvàja.

In a previous chapter, we have spoken of the astronomical observations made after 3,000 B. C. The lunar zodiac was fixed, the solstitial points marked and other phenomena carefully observed and noted. Those ancient works have not come down to us pure. They have been repeatedly recast. An astronomer named Varáhamihira wrote a revised edition of Brahma Siddhànta about 80 A. D. In the Pancha-Siddhàntiká of Varàhamihira of the 6th century A. D, the Brahma Siddhànta was superseded by the famous work of Brahmagupta, called the Brahma-Sphuta-Siddhanta. Marichi to Vasista were five of the 7 Seers." Their works are totally lost to us. Kasyapa, Garga, Nàrada, Vrihaspati, Soma, Bhrigu, Chyavana also

are known as astronomers, but their works and observations are not preserved. Vrihaspati, Soma, and Bhrigu probably discovered the planets Jupiter, Moon and Venus. Vivasvàn, son to Kasyapa and father to Manu, is noted for his work known as the *Surya Siddhánta*. Though recast times without number, yet it contains much that is original and old. Its present form is supposed to be of the 5th or the 6th century A D. Manu certainly inherited the knowledge of his father. In his Code he speaks of Vrihaspati (Jupiter) and other planets. 'The ancient work of Vasista was revised by Vishnu Chandra, says Brahmagupta. A modern work pretends to be Vasista-Siddhanta, but it is certainly quite different from the ancient one. The modern Nàradi Sanhita is a quite different work from the ancient Nàrada Siddhanta. Manu is quoted in the Garga Sanhità (1st. C. B. C.) as an authority on astrology. Varàhamihira also has quoted Manu. Kasyapa, father to Vivasvan, son to Marichi and conqueror of Kashmir, excelled in astronomy. As a high authority in astronomy, he was often quoted by the astronomers of the later ages. It is gratifying to note that 4 successive generations viz. Marichi, Kasyapa, Vivasvàn and Manu had devoted themselves to astronomical studies and investigations.

'Paràsara is considered to be the most ancient of Hindu astronomers' (Prof. Weber). His name is connected with the Vedic Calendar. This Paràsara was perh. of the 29th century B. C. We have another Paràsara of the 15th century B. C The modern work called the

Paràsara Tantra, is probably of the 2nd century B. C., though it contains much that is of old.

Medicine.—From the *Bhàva-Prakāsa*, a well-known medical work and a discourse in the Mahàbhàrata, it appears that various diseases prevailed in India among the early settlers. The hot and damp climate of India was indeed trying to the Indo-Aryans. It is said that Brahmà had written a very voluminous work on *medicine.* Rudra, a practical physician was called the "Lord of the Physicians. Brahmà taught his knowledge to Daksha, one of the 12 sons of the great sage Bhrigu and king of Kanakhala, and Vivasvan, father to Manu. Vivasvan wrote a work of his own, afterwards called the *Bhàskara Sanhità.* Manu had no taste for medicine, but his 3 half-brothers viz, the two Asvins and Yama studied medicine with Vivasvan and Daksha. Indra, the raja of of the Deva-Aryans, learnt the medical science from the two Asvins. From Indra, the science came down to India. The sage A'treya seeing the Indians afflicted with various diseases, resolved to study medicine and so went to Indra in heaven. Indra most carefully taught him the science. The sage, highly proficient, came back to India, wrote a treatise of his own and set up a medical school. Six of his disciples became most distinguished: They were Agnivesa, Bhera, Jàtukarna, Paràsara, Kshirapàni and Hàrita. To the great delight of the preceptor, these disciples also afterwards wrote excellent works on medicine.

Out of compassion felt for the prevalence of disease in India, the sages and seers thought of some means

of cure. So they held a council on the Himavat. The following were present: Bharadvāja, Angiras, Garga, Marichi, Bhrigu, Bhárgava (Sùkra), Pulastya, Agasti, Asita, Vasista, Parásara, Hārita, Gotama, Sánkhya, Maitreya, Chyavana, Jamadagni, Gárgya, Kàsyapa, Nàrada, Bàmadeva, Márkandeya, Kapisthala, Sàndilya, Kaundinya, Sàkuneya, Saunaka, Asvaláyana, Sànkriti, Visvámitra, Parīkshita, Devala, Gàlava, Dhaumya, Kàpya, Kàtyà-yana, Kànkàyana, Vaijavapa, Kusika, Vádaràyani, Hiranyàksha, Lokàkshi, Saralomà, Gobhila, Vaikhànasa, Vàlakhilla etc. After a general decision, they sent Bharadvāja to Indra to be taught the entire medical science. He studied, came back, cured many and spread the knowledge.

The names of Charaka and Susruta stand foremost in the Hindu medical literature. Both of them belonged to the Epic Age. They were not original authors but best compilers. The works of the 6 noted disciples of A'treya Punarvasu were so excellent that they attracted the notice and admiration not only of their preceptor and the Indian seers, but also of the Devas of the North. Charaka's original work had preserved much of them along with his own knowledge. The wants of Charaka were made up by the learned Drirhavala, a writer of Pancha-nada *i.e.* Panjab. The present work of Charaka was finally recast in the court of Kanishka.

Divodàsa, a king of Benares about 1500 B.C., became highly proficient in the medical science. So they called him a *Dhanvantari*. He excelled in surgery. Susruta, a son of the great sage Visvámitra, learnt the subject

from him. The knowledge of the preceptor and the disciple was recorded in the work known as *Susruta-Sanhita.* The present work was recast by the Buddhist Nágárjuna.

Gautama wrote a work called the *Kumára-Bhritya* *i. e.* Treatment of the Infants.

They discovered that the work of *Pliká* (spleen) and *Yakrit* (lever) in the body is to make blood. The Vedas spoke of 360 bones in the body, but Susruta proved 300 bones satisfactorily. As to the embryo in the womb, Saunaka, Krita-virya, Paràsara, Màrkandeya, Gautama (son to Subhuti) and others held that the different limbs of the body grow one after another. But Dhanvantari, physician to the Devas, gave the wisest view; for he said, "All the limbs of the body grow simultaneously."

The *Eight Divisions* of the medical science, coming down from Brahmá, show the progress of the subject from the earliest times.

Punar-vasu, son to Atri, and Dhanvantari were contemporaries. Besides the specialists, the Rishis also, in general, cultured medicine. The sage Medhàtithi cured king Asanga of his impotency and obtained much wealth from the raja. (R. V. VIII. 1. 30 to 33.]

The frequent use of numbers in the Rig-Veda clearly shows their knowledge of the 'science of numbers.' The *decimal notation* was known to them from the earliest times. There are reasons to believe that the Indo-Aryans knew the rudiments of geometry, mensuration and trigonometry. A scanty knowledge of *Anatomy* was

obtained from the dissection of the beasts for food or for sacrifice. Dyeing, goldsmith's work and preparation of medicines etc. show that the science of Chemistry was far in advance.

XI. Arts, Architecture &c.—The Rig-Vedic Hindus knew the use of various metals such as gold, silver, iron etc. There were goldsmiths, blacksmiths, potters, carpenters, sawers, barbers, sailors, washermen, dyers, physicians, weavers, priests etc.

These various professions show the civilised life, though not high refinement. The arts of life, though yet simple, were not rude. Gold, silver, gems, ornaments were in all families. The various grains, spices, perfumes and other productions show a highly cultivated country.

Many arts were carried to a high state of excellence. *Weaving* :—Women excelled in it. (R. V. II. 3. 6; II. 38. 4. &c.; VI. 9. 2.) Weaving and bleaching of sheep's wool appears from X. 26. 6.

Blest in their northern "land of promise," the early Aryans hated India as a "land of vice." But now they called India their *mother country* and Northern home in Central Asia their *father land*. The Aryans, a very brainy people came here to a land of rich soil, large navigable rivers, ample mineral wealth and various building materials. So, they early cultivated the various arts of civilised life. Cotton-weaving was their oldest industry in India. Cotton-cloth is the most remarkable of Indian manufactures: its beauty and delicacy, fineness of texture are not yet approached in any other

country. Silk-manufactures also were excellent and very ancient. Gold and silver brocade also were original manufactures of India. Cotton-fabrics were called in Greece *Sindon,* evidently fron India or *Sindh.*

Mechanical professions were generally hereditary from the earliest times. So, the various arts throve. "Simplicity of life and permanence of employment are here (in India) combined with a high degree of excellence in design and honesty of execution." "The brilliancy and permanency of many of their dyes are not yet equalled in Europe"—Elphinstone.

"In delicacy of texture, in purity and fastness of colour, in grace of design, Indian cloths still hold their own against the world."

Encycl. Brit. 9th Ed. Vol. XXI. P. 761.

Dr. Royle microscopically traced *Indigo* (lit. the blue dye of India.) in some of the mummy cloths of Ancient Egypt.

The various industries were—weaving, embroidery, carpet-making, jeweller's work, iron-work, copper-work, pottery, sculpture, painting, carving on stone, wood, ivory &c. The following abounded in India :—Gold, silver, iron, coal, rock-salt, copper, lead, antimony, salt-petre, mineral oil, lime-stone, precious stones, and pearl-fisheries etc.

Hindu taste for minute ornament fitted them to excel in goldsmith's work. Rig-Veda, VI. 3. 4 refers to goldsmith's melting metal. The descriptions of various gold ornaments, iron utensils and implements of agriculture and war abound in the Rig-Veda. II. 34. 3

refers to golden helmets. IV. 2. 8 describes horses with golden caparisons. In IV. 37. 4; V. 19. 3 and elsewhere, *nishka* (ornament) is described.

"In purity of ore and in antiquity of working, the iron-deposits of India perhaps rank first in the world." (Ibid. P. 764.)

Rig-Veda, V. 9. 5 refers to the work of an iron-smith. "Hindus enjoyed high reputation for jewels; but their taste is bad and setting rather rude. Their way of working at all trades is simple and their tools few and portable."—Elphinstone. Skin-Vessels for curds are mentioned in VI. 48. 18. Iron-vessels are mentioned in V. 30. 15. One Hindu writer states that paper was manufactured from cotton in India from the earliest times. (Dawn Magazine, Vol. XII, 1909. May and June.)

Carpentry was well-known. There are frequent allusions to the construction of carts and chariots. R. V. III. 53. 19; IV. 2. 14; IV. 16. 20. &c. Elephants, horses, and chariots were familiar as conveyances for men, as were cattle, camels and waggons for goods. (R. V. IV. 4. 1.)

The Rig-Veda, VII. 3. 7; VII. 15. 14; VII. 95. 1. etc. alludes to *iron towns* which some explain as strong forts. We have also allusions to a hundred stone-built towns in IV. 30. 20 and elsewhere. The Rig-Vedic Hindus used stone as a building material, for it was cheap, durable and strong against enemies. Such stone architecture prevailed in the Aryan colonies founded in the rocky region. In many Hindu towns, often

structures and walls were of rock. Architecture was doubtless carried to some degree of excellence. The Rig-Veda contains many allusions to mansions of thousand pillars. (II. 41. 5; V. 62. 6.) &c.

The Sanskrit words for a town or city shed some light on their condition. *Durga,* lit. a well-guarded place or fort not easy of access to the enemies. *Nagara* org. a hill-guarded place, a strong-hold; from *naga,* a hill. *Pura* or *Puri* org. meant a protected or guarded place, from root *pri* to guard.

The arts of *sculpture* and *painting* were still in infancy. There is no distinct allusion to any of these in the Rig-Veda. Considerable progress was made in *music.* Dancing was a very healthy pastime with both the sexes. Perfumes, incense and garlands were in use. Every village had washermen, dyers, and barbers. In R. V. I. 164. 44, the clearance of jungle by fire is described as the shaving of the earth.

Visvakarman, the Deva architect, had brought about a revolution in the field of arts. No wonder that the children of the Devas in India too would excel in various arts.

The Rig-Vedic Hindus knew earth-work. There were beautiful villages, towns, palaces, brick, stone and mud-built houses, leafed cottages, rest-houses, forts, roads and streets, fine steps for ascent on hills, fine cars drawn by ponies, boats, ships, other conveyances, fine cloths, turbans &c.

In Manu's Code, cities are seldom alluded to. This shows the very high antiquity of the law-giver. The

only great cities were probably the capitals. Gardens, bowers and terraces; construction of ponds, tanks, wells, artificial lakes &c., for irrigation and drinking, and orchards by wealthy men for the public benefit—are here perhaps first enjoined. (Chap. IV. 226.)

Cows, buffaloes, sheep, goat, dogs, cats, horse &c.—were domestic animals even in the Vedic Age. Some were used as beasts of burden. The mother and the cow have received universal veneration from the Indians from the earliest times.

The Rig-Vedic feasts were religious, harvesting, ceremonial, evening party &c. The festivities, of course helped political organisation, development of literature, culture of religion and development of arts and industries.

The learned Aryans spoke almost classical Sanskrit and composed hymns in it. The mass perhaps used a loose Sanskrit.

XII. Trade and Commerce :—The trade of the Rig-Vedic Hindus had two branches, *inland* and *foreign*. We have already noted many products and objects of luxury of Ancient India. Their plenty shows that there was open trade between the different parts of India and Central Asia and West Asia.

"The earliest Rig-Veda knew *ocean*"—Imp. Gaz. of India, New Ed. Vol. II. P. 220.

The Aryans used to go abroad, by land and sea, for commerce and conquest.

The words *sindhu*, *samudra* and *arnava* in the Rig-Veda, mean a sea. The words *nau* (ship), *nâvika* (sailor)

nāvi (navy or fleet), *san-yátrá* 'voyage to a foreign land, *pani* (trader) &c. belong to the earlier Sanskrit. The Rig-Veda mentions *satáritrá nau*, 'a sea-going vessel of hundred oars.'

The Rig-Veda knows no prohibition against voyages, while it has distinct allusions to voyages.

(i) "As merchants, desirous of wealth surround the sea, so do the priests surround Indra."

Rig-Veda I. 56. 2.

(ii) The ship-wreck of Prince Bhujyu and his deliverance by the two Asvins. R. V. I. 116. 3 and 5.

(iii) Varuna is said to know the paths of the birds through the sky and the paths of the ships over the sea. R. V. I. 25. 7.

(iv) People who desire to acquire wealth, pray to the sea before undertaking a voyage.—R. V. IV. 55. 6.

(v) For a pleasure-trip, Vasista once went out on a voyage with Varuna. VII. 88. 3—4.

(vi) Manu also refers to sea-voyage incidentally. (VIII. 156-157; VIII. 406.)

This shews that the Hindus navigated the ocean early. In my chapter XI, Book I, I have shewn that the Hindu maritime enterprise was not confined to the coasts alone.

An intercourse with the Mediterranean, doubtless, took place at a very early period, both by land and sea.

(vii) The early kings of the Vairaja dynasty are said to have had foreign dominions. Eight islands of the Indian ocean once formed a part of Bharata's kingdom

(29th century B. C.)—Mahabharata, Purans and Sabdamàla.

(viii) Pura-ravà, son to Ilá and Budha (R. V. X. 95. 18) of the 28th century B. C. is said to have occupied 13 islands of the sea.

(ix) A son of Manu and two sons of Ikshvàku left royalty and gladly took to commerce. (28th century B. C.)

We have shewn already that the two Aryan brothers Vritra and Bala and their allies, the Panis, were ousted from Central Asia, by the Devas under Indra. They founded their states in Persia and Turkey. (29th century B. C.) The Panis finally settled themselves on the Levant Sea about 2800 B. C. Tyre was built in 2750 B. C. In India, Manu and others began to rule about 2800 B. C.

Though the Aryans and the Rig-Vedic Hindus possessed commercial instincts, enterprising spirits and good vessels, yet it does not appear that they ever took an active part in the western trade. Neither any foreign account nor any Indian tradition supports it. But east of Ceylon, the entire field of commerce belonged to the Hindus from the earliest times. West gave scanty gold and a few things that the Aryan-Hindus valued most.

The Chaldeans appear to have been the earliest to carry on a direct brisk trade with India. They brought to India many things from the West and took eastern commodities, including the porcelain of China, to their

own people, to the Egyptians and to the Aryan colonists of Western Asia.

By 2500 B. C., the Egyptians themselves came out to trade.

"Uunder the name of *Punt*, the ancient Egyptians understood a distant country, washed by the great sea, full of valleys and hills, rich in ebony and other valuable goods, in incense. balsam, precious metals and stones, rich also in animals; for, there are came-leopards, cheetas, panthers, dog-headed apes and long-tailed monkeys. Winged creature with strange feathers flew up to the boughs of wonderful trees, specially of the insense tree and the cocoanut-tree."

Historians' Hist. of the World. Vol. I. P. 108. The learned editor thinks, it is Somali Land and not India. Any Indian traveller of the West will at once recognise India from the said description. That *Punt* was a province of India, appears from the following :—"It is said in the Egyptian history that the Egyptians went to the valley of the Nile from a holy country called *Punt*. From the hieroglyphics in the walls of the temple of queen Husli-top at Dar-el-Babari, it appears that *Punt* was a province of India."

"Under Saukh-Ka-Ra, the first Ophir Voyage to Punt (perhaps *Sindh*) and Ophir (Skr. *Sauvira*) was accomplished under the leadership and guidance of Hannu.

"In those ancient times, the Road lay from Coptos to the harbour Leukos Limen (now Kosseir) on the Red Sea, the great highway and commercial route of the

merchants of all countries, who carried on a trade in the wondrous products of Arabia and India, the bridge of nations which once connected Asia and Europe."

Hist. Hist. of the World. Vol. I. P. 109.

"Already in the reign of King Sau-Ka-Ra, 2500 B. C. the Egyptians had some knowledge of the coast of Yemen and of the Hadramaut on the opposite side of the sea which lay in sight of Punt and of the sacred country.

Ibid. P. 109.

Asia already supplied Egypt with slaves, perfumes, Cedar wood, Cedar essence, enamelled precious stones, lapis-lazuli and the embroidered and dyed stuffs of which Chaldea retained the monopoly until the times of the Romans."—Hist. Hist. of the World. Vol. I. P. 113.

In the earliest Rig-Veda gold, copper and iron are often mentioned but no silver. Gold was in very-high request with the early Aryans. Boctria and the Central Asiatic deserts where there was an abundance of gold, formerly supplied the Aryans with that metal. But now it became rare. New search for gold prompted the Aryans to look for it abroad. Gold the Aryans used much as ornaments to their persons and houses, as gifts to Rishis, as barter and as medicine. They asked and earned foreign gold in exchange for their wood, wool, precious stones, dyes, carpets, ebony. ivory &c.

The Rig-Vedic Indians traded from the Indus to the Malayan Archipelago.

This eastern and western trade of India produced five advantages, *vis.* influx of immense gold, pearl

&c ; introduction of many foreign plants. flowers, fruits, silk, camphor, catechu, spices &c ; colonisation ; political conquests ; and spread of civilisation.

It appears that the Vedic Hindus, like the later Phœnicians, used money as the basis of their commercial intercourse with foreign nations. Zend Avesta and Homer mention other objects of barter (Ox, Cow &c.) bnt no money. The currency of a gold coin called *nishka* was in India from 3000 B. C., if not earlier. The Vedas, the Epics and other works satisfactorily prove this. The fixed weight of a nishka was 32 ratis *i. e.* one-third of a *tola*. The nishkas of lesser weights were also current in different times and locality.

Loans and usury were well-known in the Vedic Age. Rishis sometimes regretted their state of indebtedness.

The Rig-Veda, IV. 24. 9 has the following :—"One sells a large quantity for a small price, and then goes to the buyer, denies the sale and asks for a higher price. But he cannot demand more on the ground that he has given a large quantity. Whether the price was adequate or not, the price fixed at the time of sale must hold good." Does it not show the existence of current money ?

In the Rig-Veda, Rishis often thankfully acknowledged the gift of *nishkas.* (R. V. I. 125 ; V. 27. 2 ; VIII. 1. 30-33. Prof. H. H. Wilson, in his note on V. 27. 2. says, "It is not improbable, however, that pieces of money are intended ; for if we may trust Arrian, the Hindus had *coined money* before Alexander."

The Editor, Historians' History of the World, Vol. II. P. 340, notes, "India only adopted such a use of money in a very small way in intercourse with foreigners."

Ancient coins with *Bráhmi lipi* on, prove that from very ancient times, coins with the figures of elephants, bulls &c., were cast in the mould. Prof. Rapson says, "In any case, the act of casting coins must be *very ancient* in India. There is no question here of borowing from a Greek source."

J. R. A. S. 1900. P. 182.

XIII. Aryan Immigration :—I have already said that the Aryans had originally come probably from the north-west of Europe, several thousand years before Christ. They lived in Central Asia among the Turánians for several centuries. Then about 3,000 B. C. or earlier, some of them went to West Asia, some to Persia and Turkey under Vritra and his brother Vala, some to Europe on the shores of the Mediterranean Sea. Some remained at home and gradually mixed with the Turanians. Hindus were the last to leave Central Asia, for they possess the largest vocabulary. Later on, from the Indus valley, the Aryans spread over the Iranian tableland, India, Ceylon and the Malayan Archipelago. Even about 3,000 B. C., there were several Aryan kingdoms in Eastern Europe. Rinanchaya, friendly to Indra and the Devas, was king of *Roosam* probably Lithuania where the language is still less remote from Sanskrit. (R. V. V. 30.) The sons of Barasikha (Warwick ?) ruled the different parts of

Hariyupia (prob. Eastern Europe). They were powerful but wicked. It is said that Abhyávarti, called a *Samrāt* (Emperor), son to Chayamāna, descendant of Prithu, had marched against them and defeated them, and conquered eastern and western parts of Europe (?) R. V. VI. 27. 5 to 8. This Prithu was prob. son to Vena (R V. X. 148). Some 2250 years ago, Alexander led an expedition and came conquering as far as the Panjab in India. In the 28th century B. C., Abhyàvarti, a great hero of the same Panjab, went out with an expedition to Eastern Europe which he conquered after a strenuous war. The geography of the Rig-Veda thus comprised a very wide area. From *Kikata*, the province of Gayà in East India (R. V. III. 53. 14.) to the Euphrates and to Russia and Hariyupia in the far North-West, every region is known to the Rig-Veda. Yet the Rishis never mentioned the Vindhya nor any river of the Deccan.

In course of our present history, we shall again meet with many of our long-parted Aryan cousins in India, no more as colonists, but as conquerors, rulers and traders. From the earliest times, India has sustained many recorded and unrecorded foreign attacks and defeats. India has passed through many foreign rules. At last, God has placed her under the British, perhaps the greatest nation of modern times. In the 18th century last, there was a scrambling for suzerainty in India between the Hindu, Muhammadan and the Christian Powers. But God's choice fell upon the English, the fittest of the contenders.

Greece was noted for wisdom and art, Rome for martial spirits and Carthage for commerce. But now England alone is noted for all these and more. Like the magnificent banyan tree from a common seedling, the British power shines in the world in full grandeur! From 449 A. D. onward, in some 1500 years, the English have attained a glory and civilisation, never known in the history of mankind. "Regions Cæsar never knew" are now under the British sway! The British Empire is now the largest, the greatest, the richest and the most populous in the world.

There is not a finer race than the English. Their rural feelings, manly exercises, ruling capacities, business instincts, æsthetic culture, inventive genius, keen insight, active habits, simplicity of life, respect for merits, &c are indeed marvellous.

Their rule in India is now based on righteous principles. Under them, India at last knows peace, safety, prosperity, various comforts of life, perfect toleration, common interests and what not? In ruling India, they have very wisely and rightly adopted the policy of Conservation and Reform. Six centuries of Muhammadan rule (A. D. 1200 to 1800) give us very few persons of genius. But only a century's British rule has brought ample life, light and vigor into the Indians. All classes of people are now on the fair way to progress. Lord S. P. Sinha, Dr. Sir J. C. Bose, Dr. Sir P. C. Roy, Dr. Sir Asutosh Mukherji, Sir T. Madhav Rao, Drs. Bhandarkar, Dr. Bhao Daji, Dr. Sir Ravindra Nath

Tagore, Sir Saler Jung, Sir K Shesadri Ayer, Dr. Rajendra Lal Mitra, Dr. Bhagwan Lal Indraji, Dr. Suharwarthy, Dr. Paranjape, R. C. Dutt, Kesavchandra Sen, Raja Ram Mohan Roy and many many other luminaries are the product of the British rule in India.

Astronomer Garga of the first century B. C, had called the Greeks barbarians. The greatest hero of the world, the most carefully taught pupil of Aristotle,—I mean Alexander the Great, could not win a single line of praise, nay, even notice from the Hindus, Buddhists or the Jains to whom he appeared as an evil genius, *Dasyu*—a mighty robber at best ! Our orthodox Hindus often call the British rulers *Mlechchhas i. e.* impure barbarians. But they should know that the British people come of the same Aryan stock as we do. From the following comparison of English and Sanskrit, it will appear that English is essentially Rig-Vedic Sanskrit in disguise.

I. God.—Pers. *Khuda*, Skr. *Gudha*, 'the Concealed One.' Sun—*Sunu* or *Syuna* or *Syona*. Moon—from *Mána*, the measuring Star. Time is calculated from the course of the moon. Star—*Stàra*. Sky—from root *sku* to cover.

II. Father—*pitri*. Mother—*màtri*. Brother—*bhratri*. Sister—*Sasri*. Nephew—*naptá*. Son—*sunu*. Daughter—*dogdhri* or *duhitri*. Foal—*putra* (Cf. our corrupt *polá*). Filly—*putri*. Boy—*bála*. Girl—*gauri*. Bride—*britá*. Man—*manu*. Woman = weaving man, and wife—from root *way* to weave. Widow—Widhawà.

III. King—*janaka* (father of the tribe). Queen—*jani*. Minister—*mantrin*. Kith and Kin—*jnáti*. Aris to cracy—Aryya. (nôble class). Baron—Barenya. Palace—pràsàda. Porter—Pratihara. City—Chitti. Town—Pattana. Bury in Canterbury &c—*puri*. Burg, borough—*pura*. Family—*dháma*. Home—*Sarma*. Witana Gamot—Widhiman Samity Kent—Kantha. Door Dwar.

IV. Beast—*pacu*. Lat—*pecus*. Lion—Rajan (king) Org. the word was *pacu-ràjan*=king of the beasts. Cf. Leon, Leo, Roy, Rollo &c. Tiger—from root tij to be fierce (Skeat). Elephant—*El.* article, Ephant—*ibha*. Cf. *ivory*. Horse—root *hres* to neigh. Camel—*Kramela*, Ass—from a confusion with. *Aswa* (horse) to which family it belongs. Bull—*bali*. Ox—*Ukshna*. Calf—*kalabha*. Cow, A. S. cu,—*Go*. Ape—*Kapi*. Dog—*Dansaka* (the biter). Org. the word was *mriga dansaka i.e.* the biting beast. Wolf—*Ulkâmukhi*. Otter—*Udra*. Cat—khattàsa (a species of cat). Jackal—*Srigâla*. Pers. *Shágal*. Bitch—*Bitchari*. Hound—*Swan*. Bear—*Bhalla*. Boar—*Bhudára* or *Baráha*. Sow—Sukari. Hog—*Sukara*. Mouse—*Musha*. Rat—root *rad* to gnaw. Horn—*sringa*. Hoof—*sapha*. Milk—*mrij*. Dug—*dugdha*. Teat—root *dhet* to drink. Yoke—*Yuga*, Plough—Phâla. Acre—Ajra.

V. Gold—*Harid*. Pers. *Zarad*. Silver—*Subhra* (the white metal). Iron—*Ayas*. Zinc—*Yasoda*. Sulphur—*Sulvári*. Rice—Lat. Oryza—Skr. Vrihi. Wheat—*Sveta* (the white crop.) Mead—Madhu. Sugar—Sarkara. Oil—Taila. Drone—Druna. Meat—Meda. Fish—Pisita. Egg—Anda. Young—Yuwan.

VI. Foot—Pada. Knee—Jánu. Thigh—Sakthi. Navel—Nábhi. Breast—Uras. Heart—Hrid. Spleen—Plihá. Hand—Hasta. Nail—Nakha. Shoulder—Sirodhara. Mouth—Mukha. Lip—from root *lap* to speak. Nose—Nas. Tooth—Danta. Eye, axe, axle—*Akshi*. Ear—Sravana, root *Sru* to hear. Brow—*Bhru*. Head—Lat. Caput, Sk. *Kapála*.

VII. Bird—*Vi, Vis.* Lat. *avis*. Cuckoo—*Kokila*. Crow—*Kàka*. Cock—*Kukkuta*. Goose—*Hansa*. Owl—*Ulu*.

VIII. Wood—*Edha*. Tree—*Dru* or *Taru*. Bark—*Balka*. Root—root. *ruh* to grow. Box—*Bàrksha*. Stick—*Yasti*. Flower—*Fulla*. Fruit—*Phála*. Jute—Jautha. Hemp—*Sana*. Rose—Rasa.

IX. Right—*Ritam*. Rite—*Riti*. Ceremony—*Karman*. Fire—Pāvaka: root *pu* to purify. Water—*uda*. Vapour—*Váshpa*. Fume—*Dhuma*. Dirt—*Dhula*. Mud—*Mrid*. Earth—*Erá*. Orange—Nàranga. Wind, winter, weather—Skr. Wàta. Rain—Rinjasana. Hail—Silà. Snow—root *snih* to fall in shower. Light—root *luch* to shine.

X. Day—Diwa. Night—*Nisá* or *Noctum*. Year—Lat. annum, *Háyanam*. Morning—*Purvanah*. Evening—*Apáhna*.

XI. One—*Eka*. Two—Pers. *do*, Skr. *Dwi*. Three—*Tri*. Four—*Chatur*. Five—Lat. Penta = *Panchan*. Six—*Shas*. Seven- *Saptan*. Eight—*Ashta*. Nine—*Nawan*. Ten—*Dasan*.

XII. He—*Sa*. She—*Sà*. It—*Idam*. That—*Tat*. They—*Tè*. You—*Yushmad*. You (plu.)—*Yuyam*. I—*Aham*. We—*Wayam*.

XIII. Adjectives. Young—*Yuwan*. Old—*Vriddha*. New—*Nu*. Great—*Guru*. Low—*Laghu*. Tiny=*Tanu*. Bad—*Badya* (blameable), Pers. *bad*. Soft—*Sànta*. Red, ruddy, ruby, rufus etc.—*Rudhira* (blood). Right—*Riju*. Better—*Bhadra-tara*. Warm-from — *gharma* = heat. White—*Sveta*. *Yellow—Harid.—Green*. Sweet-Swádu.

XIV. Serpent—*Sarpa*. Snake—*Nāga*. Creeper—root *Srip* to crawl. Reptile—from *srip*. Vermin, worm—*Krimi*.

XV. Verbs. Eat—*Ad*. Go—*Gà*. Come—*Gam*. Sleep—*Swap*. Sit—*Sad* (sid), Flow—*Plu*. Feed—Pá. Fart—*Pard*. Ask—*ish*. Pray—Prachchh Dream—*Drá*. Flee—*Parày*. Be—*Bhu*. Fall—*Pat* Fry—*Bhrasj*. Do—*Dhà*. Bear—*Bhri*. Move—*Muv*. Run—*Ri*. Speak—*Vach*. Say—*Sans* Stand—*Sthá*.

CHAPTER III.

SOLAR DYNASTY.

Ten Solar kings (No. 7 to 16) paid great attention to cavalry. Kuvaláswa was succeeded by his eldest son Drirháswa who was heroic, popular and peaceful. His was probably a long reign. He was succeeded by Haryyaswa the First—a mere blank name. His son and successor was Nikumbháswa whose exploits and sacrifice made the treasury very weak. Nikumbha was succeeded by his son Sanhatáswa (alias, Krisáswa.) But for his wise reduction of the cavalry and curtailment of expenditure, the state could not be saved. He had two sons and one daughter. He ruled perh. till 2400 B. C. It appears that Princess Haimavati was his eldest child. The *Siva* and the *Brahma* Purans made her the next successor. But the majority of the authorities omit her. We therefore pass on to the next king, No. 17, who is called Prasenajit (2400 B. C.) He was brave, warlike and a great conqueror. He is also noted for his gifts of numberless milch cows. (Mahabh. Peace Book, Chap. 233.) His queen Gauri bore him a very pious and heroic son Yuvanáswa by name. This king was a lamb at home and a lion in the chase. Having subdued many kings, he performed a Horse Sacrifice with great pomp. His gifts were free to all deserving persons. (Mahabharata, Peace Book. Chap. 233.)

Being long childless, he left the Raj to the ministers and went to the forest, with the queen, to practise penance for a worthy son. The sage Bhárgava and his disciples, pleased with the piety of the king, performed a special sacrifice for him and gave the queen a consecrated food and a nostrum to remove her barrenness. Soon the queen had hopes of an heir. The son born of her, was the renowned Mándhátá. From childhood, he received very careful tending and training. He was stately in stature, fair in complexion and strong-built. It is said that he learned archery, the Vedas and the military science very easily. He was crowned at 16.

19. Ma'ndha'ta'.

R. V. IV. 42. 8-9; VIII. 39-40; I. 112.
B. C. 2460 to 2300.

It appears that Mandhata was the title meaning '*The Indian Indra*.' The Rig-Veda gives his name as Durgaha and a Puran calls him Suvindu. But every where he is described by his title of *Mándhátá*, a fully deserving one. Tradition makes him the greatest emperor of India. It is said that he was great as a man, as a conqueror, as a ruler and a patron of arts, industries and learning. On the assumption of royalty, he first organised a very powerful army which soon became a million strong. With this mighty force, he conquered the whole of India, Ceylon and other islands of the Indian ocean. The most distinguished Indian kings whom

he had defeated, were Janamejaya, Angára, Marutta, Sudhanvá, Gaya, Puru, Vrihadratha of Anga, Asita, Rama and others. (Mahhabha. Peace Book. Chap. 29.) About this time, the ancient Afghans grew very powerful and turbulent. They often invaded N. India and harassed the people Mandhata defeated them and conquered Gāndhāra. He was a just and vigorous ruler. It is said that under him, the land was rid of robbers. Unluckily, as the consequence of a long drought, a famine broke out in N. W. India.

However, he combatted it successfully. The pious field of Kurukshetra (Carnal) was the site of his numberless sacrifices. Here he performed his Imperial and Horse Sacrifices with great pomp. He gave numberless cows and gold fish to Brahmans. To relieve the famine stricken people, it is said, he raised hills of boiled rice and curry &c., excavated tanks of ghee, curd, honey, milk &c. The Rig-Veda has honored him in VIII. 39-40, I. 112 and elsewhere. His chief queen was Vindumati, daughter of king Sasavindu. He had 3 sons and 50 daughters: The princesses were all married to the sage Saubhari. Prince Gaura—his grandson on the daughter's side, built a kingdom with Gaur as capital (perh. now Faizabad). About this time, ancient Mathurā (Muttra) was the seat of a mighty Daitya kingdom. One day when Mandhata, with an army, was coming back through that state, the Daityas attacked him. The old emperor with his army perished to a man. Thus ended the glorious career of the greatest Indian monarch after a long reign of some 60 years.

When Yuvanáswa II., father to Mandhata was ruling at Oudh, Marutta, a scion of the Solar dynasty (not of Oudh) attained great political eminence in N. India. He was son to king Avikshita descended from Nedishta, a son of Manu. He is described as one of the 5 great Emperors of ancient India. He had conquered all and performed an Imperial Sacrifice. During the latter part of his reign, a 12 *years' drought* prevailed in the western half of N. India. A terrible famine followed. Miseries and loss of lives were very great. Even the seers who lived on the sacred river Sarasvati, fled to other countries for food. Only one young sage remained there, living on fish. He alone remembered the Vedas. The large and noble heart of Marutta ached and wept for the people. He, with the ministers, spared no pains to relieve the distressed. Marutta of happy memory is still a favorite play on our Indian stage. We have seen that Marutta was defeated by Mandhata. Prince Visala of Marutta's line built Vaisali.

20. **Purukutsa.**

(R. V. IV. 42. 8-9.)

About 2300 B. C. Purukutsa succeeded his father on the throne. Though he was brave and resolute, yet he lacked the tact and skill of a consummate general. The Gandharvas (ancient Afghans) rose in rebellion. He speedily led an expedition against them and was successful in putting it down. The Afghans gathered

strength and again raised the standard of rebellion. Nay, they even dreamed of conquering N. India. Purukutsa again marched against them at the head of a strong and large army. But unluckily he was defeated and made captive. This is the only instance of a Solar king's captivity in the enemy's lands and hands. This earned the late king the opprobrious name of *Purukutsa* *i. e.* one of much ill repute, from *Puru*=much and *kutsa*=censure. As the queen was then pregnant, the ministers and the people could not place any of his brothers on the throne. Prince Muchukunda was a very brave general. He repeatedly defeated the Gandarvas and delivered his brother Purukutsa from their hands. He even helped the Devas of the North against their enemies. In the meantime, the queen gave birth to a son. They declared the infant prince king. Prince Ambarisha and Muchukunda were Regents. Purukutsa was set aside from the throne on account of his captivity. He was however, given a small kingdom to rule on the north bank of the river Narmadā,

21. Trasaddasyu.

R. V. I. 112; IV. 42 8-9.

Purukutsa ruled for some 5 years only. Then his infant son Trasaddasyu was placed on the throne (2295 B. C.) During the king's minority, the ministers and his uncles conducted the state.

He grew up a valiant monarch. Early in life, he had conceived the idea of being amply revenged on the authors of his father's disgrace. So, he led several campaigns against the fierce Gandharvas and shattered their power. The very terror of his name was enough *to keep* off foreign enemies to attack India for some time. Within India itself, there were still Non-Aryan and Daitya and Danava Aryan Powers, inimical to the Aryans. But all of them kept quiet now. The kingdom of Oudh was highly prosperous under him. The Mahabharata calls him a *royal saint*; he was magnanimous and stately. He ruled some 70 years (2295 to 2225 B. C.) Towards the latter part of his reign, the great sage Agastya came to him for some money to make ornaments for his wife. But knowing that the income and expenditure of the state of Oudh were equal, he refused the king's gift. Agastya next went to the Danava king Ilvala of Central India, who enjoyed the reputation of immense wealth at that time. The great sage and his works in the Deccan deserve special notice here. He was the most distinguished sage of India in the twenty-second century B. C. He and his brother Vasista, were sons to Mitra-Varuna and a prostitute Urvasi by name. His true name was Māna *(Vrihad sanhita.)* He is highly honored in the Rig-Veda and all other traditions. He had first built his hermitage in the Chhapra district (Behar); but afterwards repaired to the Vindhya mountain. He spent his whole life to spread Hindu civilisation in the Deccan. With the aid of his brother and disciples, he was highly successful in his mission. The South bowed to the

North, attracted by the latter's superior civilisation. The works of Agastya in the field of politics were not less important. About this time, the western coasts of South India were constantly oppressed by the pirates. It is said that after the fall of Vritra, the great Assyrian monarch, the Assyrians of the Mekran coast, being afraid took to sea and began piracy.

The Indian coasts and merchantmen were often attacked and looted by these people known to the Hindus by the name of *Kālakeyas*. These men gradually settled in the islands. A large colony of them finally settled in the Malabar Coast. Thus, centuries passed amidst the alternate states of peace and war. In the twenty-second century fresh troubles arose. It would be wrong to suppose that the new northern Mission was universally hailed in the south. There were small but powerful communities who allied with the Kalakeyas to strongly oppose the New Mission. The hermitages were attacked, missionaries killed, cows stolen and lots of harms done. Agastya now applied to the kings, received their aid in men and money, formed a strong army and navy by which the enemies were crushed and the sea-pirates hunted out and driven from the islands of the Arabian sea. After a stay of some 25 or 30 years near the Vindhyas, Agastya left for still further South, on the same holy mission, and settled permanently somewhere beyond the Godavari and Krishna. His mission in the new sphere went on with full vigor. While Agastya was busy, civilising the southernmost peninsula, a political disturbance arose in

the north. It appears that some Solar king of the north led an expedition for the political conquest of the Deccan. But the Dravidians of the Vindhyan states checked his course, and resolved to turn the table. They formed an alliance and invaded the north. Fight went on for some time with success and reverse. At last the Dravidians had the better of it. The Northerners sent an envoy to Agastya to intercede. The great sage came from the south and bade the Dravidian allies desist from further warfare. They obeyed him and stopped.

There is no evidence to show that Agastya had filled any part of the Deccan with the Aryan settlers. True, some Solar and Lunar princes had already penetrated into the south and built small kingdoms there ; but they were mere drops in the ocean of the Dravidians The only Aryan state that had attained importance and distinction was Vidarbha (Now Berar and its neighbourhood). Agastya married princess Lopámudrá of Vidarbha. She was one of the 16 ideally chaste Hindu wives. Her only son was Idhmavaha (Rig-Veda and the Purans)

According to *Vishnu Purana* (Book IV. 1-4) the next king No. 22. was Anaranya whom all other Puranas mark as No. 49. We have followed the majority. Prishadaswa is our next king. He is honored in the Mahabharata as a worthy king, but nothing in particular is known. As the wars of Trasaddasyu had emptied the treasury, the king was therefore compelled to reduce the army expenditure by minimising the cavalry. His reign was probably very short. The next king was

Tridhanvā called in the Rig-Veda as Tri-vrishna "He was a great patron of learning, protector of the good, wise, brave and wealthy" (R. V, V. 27.) His son Tryaruna was the next king. He was a great Vedic scholar. Like his father he also was a patron of learning. The seer Atri says, "The royal saint Tryaruna, son to Trivrishna, has attained great distinction by giving me a cart with two bullocks and ten thousand gold coins." (R. V. V. 27). The *Sātyāyana Brahmana* gives the following story :—Solar king Tryaruna and his priest Vrisa were once driving together in a carriage. On the way, the carriage suddenly ran over a young Brahmin boy who was grievously hurt. A question arose as to who was guilty in the matter. The elders of the royal family declared the priest guilty. At this priest Vrisa's wrath knew no bounds. However, he immediately treated the boy carefully and saved him from death. Vrisa then resigned his priesthood. But the Ikshakus then fell on his feet, begged his pardon and propritiated him in various ways." Tryaruna perhaps ruled till 2200 B. C.

25. **Satyavrata** (TRISANKU)

2200 B. C. to 2175 B. C.

Having crowned Satyavrata on the throne, the pious king Tryaruna passed into religious retirement. Though son to a pious and learned father, yet, before long, he showed himself very wild, by committing three great sins for which they called him *Trisanku* (*i.e.* a king of

3 great sins). His sins were (1) stealing another's wife, (2) slaughter of a milch cow and (3) eating its beef. All classes of people became highly disgusted with him for these acts. Almost all shunned him. Being dethroned, he left the capital and went to the forest. A terrible famine, caused by long drought, was then raging in the land. During that dire calamity, Trisanku saved the starving Visvamitra family by his hunted meat. (Mahabh. Peace Book.) Helpless and cast away, he asked the aid of Visvāmitra, a very influential sage of the age. Visvamitra pardoned and pitied the young king on promise of correction. Trisanku agreed and turned over a new leaf. To atone for his sins, the king took up a long and great sacrifice. The priest declined to preside. Upon this, Trisanku asked Visvamitra who came and began the sacrifice in right earnest. But very great opposition from the priest and the Brahmanas obstructed its completion. No Rishi, no Brahmana, no friend came to the sacrifice, as all regarded Trisanku as a *Chandāla* (Hunter). The king, helpless, looked to Visvamitra who, roused by the opposition, exerted himself to the utmost and induced, by his superior learning and penance, many Brahmanas and Rishis to be present and accept the king's gifts &c. The sacrifice met with half sucess His queen was Satyarathā by whom he had the renowned son Harischandra. (Hari-vansa XII. 13-B).

26. **Haris-Chandra.**

(Perh. 2175 to 2130 B. C.)

On the retirement of Trisanku, his son Harischandra ascended the throne. He was extremely handsome, pious and very warlike. Having subdued the kings of India, he had celebrated an Imperial Sacrifice with such pomp that it ever remained unsurpassed and was only equalled by that of Yudhisthira the Just (14th C. B. C.) It is said that Harischandra gave to all 5 times more than what they had asked. Of the long roll of ancient Hindu kings, only Marutta and Harischandra were deemed by the Indians as worthy rivals of Indra. (Mahabh. Salya Book, Chap. 20). The king had built a town called Harischandrapura or Saubhapura. It appears that powers and fame had turned his head. He grew insolent and now dishonored Brahmans, sages and even great seers. Erelong he fell ill of plethora. It is said that he was cured of it by the offer of a human sacrifice. (*Aitareya Brahmana.*) The growing unpopularity of the emperor reached the ears of the illustrious sage Visvamitra who had saved his father Trisanku from disgrace. He now resolved to correct Harischandra. It so happened that one fine morning, the king, out on hunting, was passing by the hermitage of Visvamitra, not far from the capital, where, implored by several girls tied by the great sage for having torn his flowerplants, he liberated them out of compassion. This immediately brought him into an unpleasant contact with the sage. As the king boasted of his large heart,

Visvamitra asked a gift of him; the king agreed to make. The sage asked his kingdom. The king also, to be truthful, gave it. As a gift to a Brahman is always to be made with a suitable fee, the sage demanded it, but the king could not pay. The sage, with affected anger, pressed the king hard for the fee. At last, the king sold himself to a *doma* (funeral assistant) of Benares and sold also his queen and the only prince to a Brahmana of the same sacred place, to pay the fee Shortly after, the ex-queen Saivya came to the burning-ghat of Kasi to cremate her son Rohitásva, bitten by a snake while culling flower for the Brahman master. The royal pair recognised each other after a puzzle. Visvamitra now appeared and revived the prince by a nostrum.

And admiring the king's extreme devotedness to virtue and truth, the sage returned the realm, so long managed by the ministry. The royal party then went back to Oudh amidst the rejoicings and applause of all. Harischandra ruled till the prince,was of age. His happy memory is still cherished by the millions of Hindus on the stage and elsewhere.

Visvamitra was connected with the royal family of Oudh. His grand-father Kusika, a Lunar king of Canouj, had married the daughter of king Purukutsa of Oudh. (Harivansa). Visvamitra was duly crowned and ruled for a short time. But he was not at all heroic. He was often defeated by his enemies. On one occasion, when coming back from a hunting excursion, he invited himself to the hospitality of the distinguished sage

Vasista. The latter however, was not then in. The soldiers of Visvamitra tore the flower-plants and branches of the fruit-trees to feed the horse, camels and elephants. Vasista on return to his hermitage, grew very angry. An unpleasant affray ensued. Vasistás army, mostly composed of sturdy Non-Aryans soon routed the army of Visvamitra who smarting under grief, repaired to Canouj. Being of a religious turn of mind, he abdicated in favour of his eldest prince and turned a recluse. By self-culture and penance, he soon grew up a very powerful sage and ranked as a Brahmana. His daughter Sakuntala was fostered by Kanva and married to Dushyanta. The Rig-Veda gives the name as Tritsu and his title as Vasista He was a High Priest to all great monarchs and a *kulapati* (Chancellor) to a Residential University. He fed and taught over 10,000 disciples in different parts of N. India. The rivalry of Visvamitra with him is notorious.

27. Rohitāsva.

Perh. 2130 to 2100 B. C.

Harischandra was succeeded by his son Rohitaswa. He built Rohitasvapura, now *Rhotasgarh*. He appears to have had 3 sons (Brahma P.) Haritaswa, the eldest prince perhaps succeeded him; but he died soon after. The next king was Champa who built Champapuri, perhaps near modern Bhagalpur in Eastern Behar. The next king was Sudeva, noted as a good ruler. His son

and successor Vijaya-nandana was a very great hero. It is said that his army never knew defeat. His name and fame appear from the Mahabharata, the Purans and elsewhere. The great Jain scholar Hemchandra has noted him as one of the 63 *"great men"* of ancient India, He was succeeded by his son Bharuka. This king was averse to fighting and loved peace. He applied himself vigorously to improve the condition of his people. This good king was succeeded by his son Vrika, the Terrible. About this time, the Haihayas, and the Tálajanghas—two offshoots of the Lunar Dynasty grew very powerful in Central and South-west India. The power and prosperity of Kosala, became an eyesore to them. So they resolved to ruin it. But Vrika baffled all their attempts to do so. This heroic king prob. ruled till 2000 B. C. when his son Bāhuka (the *Longi-Manus*) succeeded him.

33. **Bahuka**

Perh. 2000 to 1995 B. C.

Bahuka was no doubt, a worthy king. He knew to what grave dangers Kosala now lay exposed. So he lost no time and gave himself up to mobilisation. The Haihayas and the Tálajanghas again attacked Oudh but were defeated. Now they allied with the Yavanas, the Hunas, the Paradas, the Sakas, the Keralas, the Chinese (prob. Nepalese or people, north of Himalayas) the Cholas &c. The allies attacked Ayodhya. Bahuka

fought hard but could not prevail against the enormous odds. The *"Invincible City"* was conquered by the enemies. Bahuka, with his two queens withdrew to the hermitage of sage Aurva in the Himalaya. Queen Yádavi was then pregnant. Out of jealousy, the other queen poisoned her. But Aurva saved her by a medicinal drug. Bahuka died in the meantime. The pregnant queen wished to be a *Sati* but was stayed by the sage, in whose hermitage prince Sagara (lit. *sa*=with, and *gara*=poison) was born. Aurva taught him the entire Vedas, various arms and fire-weapons. Sagara collected a strong army and attacked Ayodhya. The people of Kosala flocked to his standard. After a hard struggle, the Haihayas and the Tálajanghas were beaten off. Oudh was regained. Aurva gave Sagara material assistance. His ancestors, of the Bhrigu clan, were priest to the Haihayas who had robbed them of their treasure for military purposes. This led to a battle in which most of the priests were killed. The mother of Aurva, then pregnant fled to the Himalaya where Aurva was born. So, the great sage was a sworn enemy of the Haihayas.

About 2002 B. C., Queen Semiramis of Assyria invaded India and conquered a part of it. The account is given by Diodorus who took it from Ctesias. The Queen marched with a large army and fought with Sthāvarapati, Gk. *Stabrobates i. e.* Lord of the Earth, apparently a king on the right bank of the Indus. She founded the city of Kophen on the R. Kabul. This proves that at this time, the country on the right bank

of the Upper Indus was subject and paid tribute to, the Assyrians.

(Historians' History of the World. Vol. II.)

34. Sagara.

Perh. 1975 to 1925 B. C.

Having regained the throne, Sagara thought of signallising the power and glory of Kosala once more. So, he collected a very strong and large army, attacked his father's enemies and crushed them in several battles. We are told that Sagara was going to annihilate the sevefal non-Aryan Powers that had allied with the Haihayas. But those, now helpless, applied to priest Vasista at whose intercession Sagara spared their lives and liberty, but punished them in various ways. He laid them all under an interdict. Thus, those peoples though originally pure Kshatriyas, were now forced to turn impure and fallen.

After immense conquests in India and the southern sea, Sagara became an overlord. Then, desirous of performing a Horse-Sacrifice, he let loose the horse with some princes and an army 60,000 strong.

Passing through various countries, the horse at last had come to Bengal where it was stolen all on a sudden by a Dravidian Chief and placed in the hermitage of a great sage named Kapila, who lived near the Ganges. The princes and the army, after a good deal of search came to Kapila and finding the horse near him, rashly

charged him with the theft of the sacrificial beast. It is said that the princes and the whole army fell victim to the wrath of Kapila, then shining like a perfect mass of splendour. In the strife that ensued with the Dravidian army, the Solar army suffered terribly. When this unhappy news had reached Sagara, he forthwith sent his grandson Ansumán to Kapila. The young prince, under proper escorts, came down to the great sage, tendered to him his grand-father's humble regard and propritiated him with prayers, defeated the foes and went back to Ayodhyà with the horse. The sacrifice was duly performed with great pomp.

Sagara was very pious and popular, but not happy in his private life. His first life was spent in hard fighting. He had two queens viz, Kesini (princess of Vidarbha) and Sumati; but both of them were long childless. So, leaving the Raj on the ministers, Sagara went to the sage Bhrigu in the Himalaya where he, with the queens, practised penance long. Bhrigu then gave the queens a drug each, by which Kesini presented Sagara a son. Sumati bore him several sons. The eldest prince Asamanjas born of Kesini, grew up a very wicked lad. He oppressed the citizens in various ways. If not sufficiently respected, he would even hurl boys, bound hand and foot, into the river. The citizens complained to Sagara. The old emperor banished Asamanjas from the realm. After exile, the prince became very good; but he was not recalled. His son Ansumàn was crowned. Then Sagara passed into religious retirement. He ruled over 50 years and left the Raj in a highly prosperous

condition. (Mat. Purana. Chap. 12. see also Vis. P. Book IV; Padma P. Heaven Part. Ch. 15. and the Skr. Epics)

The following two kings Nos. 35 and 36, are almost blank names, As the realm was now without a thorn, Ansumàn gave himself exclusively to religion. He is called a *rájarshi i.e.* a royal sage. With him perhaps closed the twentieth century. Having installed his pious son Dilipa the First on the throne, about 1900 B. C., Ansumàn turned an ascetic. His son Dilipa I., after a short peaceful reign of some 10 or 12 years, withdrew to the Himalaya for life-long penitential purposes.

37 Bhagiratha.

(1890 to 1850 B. C.)

On the early retirement of his father, he ascended the throne. He was physically very weak in early life but by the benediction of the learned but deformed sage Ashtā-vakra, his weakness was off. His physique gradually became very strong. Tradition makes him one of the 5 great emperors of ancient India. He was very pious, wise, learned, brave and kind. It is said that after Mándhátá, India had not witnessed a more powerful king than Bhagiratha to whom bowed all the kings of India. His overlordship was distinctly marked by the performance of an Imperial Sacrifice and a Horse Sacrifice, besides many minor sacrifices. He showed greatness in not taking any tribute from the subdued kings. His gifts

were free and amounted to a million in the shape of slave girls, chariots, elephants, horse, cattle, goats and sheep. Besides, he gave to all whatever they asked. As a king he was exceedingly popular. After a splendid reign of some 40 years, he left the Raj to his able ministers, repaired to the source of the Ganges, north of the Himalayas where he practised penance along with his queen, with the object of having an offspring. There after some time, a prince was born to him to the great delight of himself and his people. A popular legend gives this monarch the credit of bringing down the Ganges from the north on the Indian plains. This is wrong; for, the Rig-Veda tells us that at the confluence of the Ganges and the Yamuná, Brahmá himself, Varuna, Soma and other mighty kings had performed various sacrifices. Hence is the name *Prayága i.e.* an excellent place for sacrifice. The probable fact is that the sanctity of the Ganges originated with this emperor. The Indus and the Sarasvati were sacred to the Vedic Aryans. The Sarayu was holy to the people of Kosala. Now Bhagiratha declared the Ganga as sacred to all.

Prince Srutasena, son to Bhagiratha, was placed on the throne by the sages, people and the ministers about 1835 B. C. We know nothing of him. The next king, Nábhága, was son and successor to Srutasena. It is said that in direct opposition to his father's wishes, he had married a fair Vaisyá lass, which displeased his father so much that he disinherited him. He obeyed his father, left the palace and practised severe penance in a distant hermitage, accompanied by his wife. The

king, afterwards recalled him into his favor, and duly crowned him. Nábhága was a very powerful monarch. The Mahábhárata tells us that he asserted his over-lordship after having subdued many kings of India and performed an Imperial Sacrifice as a token of his suzerainty. He probably ruled till 1800 B. C., when he left the Raj to his worthy son Amvarisha.

40. Amvarisha.

(Perh. 1800 to 1775 B. C.).

He proved a very valiant monarch. It appears that he had made fighting his sole business in life. It is said that in numberless battles, he fought no less than a million of soldiers. He had defeated many kings, and conquered many lands. Every conquest was followed by a sacrifice in which various foods, drinks, music, sports and amusements were arranged for the entertainment of all classes of people. He gave away to the Brahmans over a billion of cows. His other gifts were so liberal and general that the great Seers declared that nobody had ever witnessed nor would ever see their like in India. He had a very fair daughter Srimati by name. For her, even two eminent sages fought with him though without success. He was a Vishnuvite and a very popular ruler.

About this time or rather much earlier, numerous Aryan colonies of the Indo-Germanic Family were forming new settlements on the shores of the Mediterranean Sea. The Rig-Veda states that *Hariyupia* (perh. eastern

Europe) and Roosam (most probab. *Lithuania* in Russia) had been colonised by the Aryans before 3,000 B. C. About 1800 B. C. India itself presents to us 3 distinct regions: *viz.* (i) the Aryan region between the Himalayas and the Vindhyas and Eastern Afghanistan to Mithilà and Benares: This contained Aryyâvarta, Brahmá-varta, Brahmarshi-desa and Madhya-desa including the countries of Eastern Afghanistan, Kashmir, Panjab, Carnal, Matsya, Surasena, Antar-vedi (the Doab), Kosala, Mithilá and Kàsi. (ii) The Vàhya desa *i. e.* Half-Aryan region including Sindh, Sauvira, Cathiawar, Gujrat, Magadh, Anga (East Behar), Vanga (Bengal &c. (iii) The Deccan. The Vedic civilisation was prevalent in the first, the Vràtya-Aryan in the 2nd and the Dravido-Aryan in the 3rd region. Of the "*Aryya-Mlechchha*" countries, Magadh was the most prominent. When the Aryans were in the Panjab, then even Bengal was powerful and civilised. The Aryans, jealous of the Bengalis abused them as "noseless," "irreligious" and speechless birds." The province of Gayà is called Kikata in the R. V. III. 53. 14; it is also mentioned in the Y. Veda and the Ath. Veda (V. 22. 14 which states that *fever* prevailed there. The Aryans hated the East Indians much. For, they never milked the cow for a sacrifice nor lighted a fire for the same (R. V.) The philologist Yaska called *Kikata* (Gayà) a "Home of the Non-Aryans. The Atharva Veda, Vràtya Part XV. 2. 14, and the Tàndya Bràhmana XVII. 1-4, describe the corrupt manners of those peoples. It is said that the Magadhans used an Aryan tongue. Dr. Beridell Kith

thinks that a Prakrit dialect was current among them. Mithilà was a chief centre of the Aryan Vedic civilisation. Mithilà gave light to the eastern provinces. In spite of many prohibitive laws, many Aryan priests, scholars, missionaries &c. lived in Magadh, Anga,Vanga &c. and gradually spread the Aryan civilisation among the people (Sànkhyàyana Aranyaka VII. 13.) Yet it is plain that the Vedic civilisation did not enslave the Magadhan cult and culture. However, the suitable name of the Vindhyas (the Barrier) and the mention of rice, elephants, large tigers and some peculiar plants, &c. in the Vedas, clearly indicate the eastward migration of the Aryans.

Another point deserves notice here. About this time, the Indo-Iranian separation took place. By this time not only the Gangetic Aryans had differed from the primitive Indo-Aryan tribes of the Upper Indus in manners, customs and some religious rites, but even the latter differed from one another, specially about religious matter. Religious differences led one of those North-Western Aryans to seek a new home in the Iranian table-land. These were the ancient Parsis who took from India their mythology, language, 4 castes &c. A plate discovered by the German scholar Hugo Vin-Claire states that 3300 years ago *i. e.* in 1385 B. C., in a treaty between two kings of Babylon, mention is made of their gods Mithra, Varuna, Indra &c, in course of other things. The Parsis maintained their religion and liberty till 641 A. D., when defeated by the Arabs, they embraced Islam. Some however, fled to the mountains, and some

to Cabul. Again when Cabul was defeated and coverted by the Arabs in the 7th century A. D., the Parsis fled from there and came to Bombay in India and have been since living with us for over a thousand years. Though very small in number—being hardly over a lakh, they are still an influential community. They are mostly given to trade. They serve India in various ways. Chiefly through their exertions, our Indian products reach the foreign markets of the world. Dadabhoy Naoroji, Sir Ratan Tata and several others of the sect, are ornaments of the empire.

After Amvarisha, the power of Kosala seems to have declined under the following 13 kings. Sindhu-dwipa, son and successor of Amvarisha, though mighty, yet passed most of his life at the sacred capital of *Prithudaka* on the north bank of the Sarasvati, where he is said to have attained great Brahminhood. His son Ayutàswa succeeded him. Bhangàsuri was perhaps his other name. He was mighty and good. His son Rituparna or Ritupala ruled in the middle of the 18th century B. C. He had sheltered Nala, king of Nishadha (prob. *Nárwárá* in Rajputana) in his distress caused by the loss of his kingdom by a stake in gambling with his younger brother. His faithful queen Damayanti, abandoned in the wood by her lord, arrived at her father's house after a good deal of troubles and sent men in different directions in quest of Nala. At last, the scent of Nala was brought her from Oudh by a Brahmana messenger. Damayanti, under approval of her mother but without the knowledge of her father, king Bhima of

Vidarbha (Berar), proclaimed her intention of choosing a worthy husband. Young Rituparna wished to attend the marriage-assembly. So, he ordered his charioteer Vàhuka (Nala is disguise) to be ready. Nala was much skilled in coachmanship and Rituparna in gambling. On the way, they learned each other's art. They arrived at Kundina, the capital of Berar. The king received Rituparna in state and then asked the cause of his coming there. Rituparna was surprised at this. In the meantime, Nala was recognised and re-united with Damayanti. Rituparna was very glad to learn the fact. He soon left for his capital, begging leave of both Bhima and Nala. The latter soon regained his kingdom.

It is already noted that Sagara had almost crushed the powerful Haihayas of Mahishmati now Chola Mahesvar, near the mouths of the river Narmadà, in the 20th century B. C. The following two centuries found them very powerful again. In the 18th century B. C. Arjuna, son to Krita-virayya, of that Haihaya clan was the greatest monarch in India. He was rather a Jain by religion. He is described as one of the 5 great emperors of ancient India. He is said to have conquered not only India, but also the following 18 islands of the sea. *Indra* (perh. then the Indus delta), Chandra (?), *Caseru* (*Cutch*), *Malaya* (Maldiv). *Támráku* (Ceylon)

Gabhastimán (Andaman), *Nága* (Nicober), *Saumya* (Sumatra), *Baruna* (Borneo), *Gandharva* (Java), *Baráha* (Bali), *Kanka* (Cocos), *Kumuda* (?), *Sankha* (Honkong), *Bhadráraka* (?) *Javángaka* (Japan), *Kumari* (Kuerile) ? &c. The century from 1750 to 1650 B. C. was one of the

great unrest, rapine and bloodshed arising from the great rivalry between the Jains and the Hindus; between the Brahmans and the Warriors; between the Vasista and the Visvāmitra Families.

The sons of Arjuna were regular tyrants. Their oppressions forced the Brahmans to fight. It is said that the Brahmans, aided by the Vaisyas and the Sudras, attacked the powerful Haihayas. But, for the want of an able general, the allies were defeated. The Brahmans now discovered their error, appointed a *Senâpati* (commander) worthy to lead the allies' army again against the Haihayas. This time, the Brahmans were victorious and the enemies signally defeated. (Mahabh. Drona Book, Chap. 50.)

We have seen that the Brahmans in general were being slighted by the Warriors. There were of course several reasons for it. The *Jinas* were all princes. The *Warriors* were not only fighters, but also philosophers —religious instructors and composers of the Upanishads. On the other hand, the Brahmin brain was growing poor. The versatile genius that had characterised the early Aryans, was now rare in the Brahmans of the Indo-Gangetic plain. True, they still clung to the Vedic religion, but they lacked the moral force, the true spirit of the earlier Seers. The Brahmans now delighted in almost lifeless but pomp ous rites and rituals. *Sacrifice* (formerly *holy communion*) now meant an offering of man, beast, birds &c. to gods.

The Haihayas, defeated by the Brahmans, kept quiet for some time. But erelong they again provoked the

Brahmans who not only crushed them but also exterminated the entire Kshatriya race of India. The case was briefly this:—The sons of Arjuna went to the Himalayas on hunting excursions. There they one day did lots of harm to the hermitage of Jamadagni, grandson to the sage Aurva. An affray ensued with the result that the sacrificial cow of the sage was forcibly taken by the Haihayas to their capital. Jamadagni had married princess Renuká of Vidarbha and had 5 sons by her. The great Brahman warrior Parasu-ráma was their youngest son. Coming home back, the hero learnt everything and soon marched with an army, beat the Haihayas and brought back the cow. Before long, the Haihayas again came with an army to punish the young Brahman hero. But Parasu-rama and his brothers were not in. The Brahman army fought hard but in vain. Jamadagni was seized and brutally murdered. His wife Renukā also was struck and left half-dead. The whole hermitage was dismantled and upset. Parasu-rama came home the same day. Soon he collected a very strong army, attacked the Haihayas and after several battles, crushed them. He next turned his victorious arms against the warrior class of India. His great object was to prune down the overweening spirit of the Kshatriyas and to re-establish the supremacy of the Brahmans. He entered into a long war in which he fought 21 battles and killed all the worthy Kshatriyas of N. India. He now gave Aryyavarta to the Brahmans and went to the Deccan, built his hermitage on the Mahendra Parvata (Eastern Ghat) and spread Hindu civilisation there. It

is said that he had filled Malabar, Conkan and other parts of the Bombay Presidency with Aryan settlers from North India. He never married and lived to a good old age. Kurukshetra was his favorite field of battle. He had performed an *Asvamedha* and a *Bājapeya* Sacrifice, (Mahabh. Peace Book, Chap. 48-49) As soon as the great Brahmanic War was over, the Non-Aryan Chiefs, finding North India destitute of heroes, began to cause political disorders all over the country. The Brahmans, now helpless and anxious, thought of the means of saving the land After search, they found the following survivors: (1) Some pious Kshatriyas of the Haihaya race, (2) The son of Vidu-ratha of the Paurava dynasty, saved by the people in the Rikshavàn hill. (3) The son of king Sudasa of Kosala, kindly saved by Paráśara: he was brought up as a Sudra. (4) Gopati, son of king Sibi was saved in a wood, fed by milk alone. (5) Vatsa, son of Pratarddana of Kasi was saved in the pasture-ground amidst the calves, nourished by milk alone. (6) A Brahman, living on the Ganges, had saved the son of Divi-ratha, grandson of Dadhi-vàhana. (7) Sage Bhuri-bhuti had saved prince Vrihad-ratha, fàther of Jará sandha, on the Gridhra-kuta Hill amidst the Non-Aryan people. (8) Some powerful warriors of the Marutta dynasty had fled into the sea and saved them there. Kasyapa, Parāsara and others re-instated those princes to their several kingdoms. Besides, the holy and young sages were engaged to raise up issue in the widowed queens of the warrior class. These new scions, duly grown up, saved the land. (Mahabh. Peace Book,

Chap. 48). Some suppose that after the destructive war, fresh Aryan colonies came from the north and settled in India. We find no proof of it.

Artiparni (alias Sarvakáma) succeeded his father Rituparna to the kingdom of Kosala. He was a good king and a great friend of the poor. He may have ruled long, perh. till 1600 B. C. His son Sudāsa, the next king of Oudh, proved a very wicked tyrant. He was most probably killed by Parasu-rama about 1570 B.C. Through fear of the young Brahman hero, the queen of Sudàsa had given birth to a prince in the priest's house. Paràsara brought up the prince as a Sudra child Hence he was called Sarva-karmā.

Sarva-karmá came to the throne perh. not later than 1560 B. C. He hated the Brahmans from his heart of hearts. By constant thoughts of revenge, his reason began to give way. One day, while coming back from chase, through a narrow path in the wood, he met his priest Saktri, eldest son of Vasista, whom he kicked and whipped for not making way to him. This act earned him the opprobrious title of *Kalmāsa-pada i. e.* "a king of sinful foot." Before long, the king grew almost mad, left the Raj and wandered in the forests and elsewhere wildly. His queen Madayanti, the model of a faithful wife, followed him wherever he went. The king did not recover soon. One day in the wood, driven by hunger, he is said to have forcibly seized a Brahman while in embrace Despite the entreaties of his wife, he killed the Brahman and sucked his blood. The distressed Brahmani cursed him to die in an embrace.

After 12 years, the king came to himself and returned to his capital. One day, when he was about to mate, the queen reminded him of the curse. As she was childless, the king permitted her to raise up issue by Vasista. She conceived, but did not deliver even after due time. Vasista came and struck the womb with a piece of stone. This helped the delivery soon. The prince, born after the stone-stroke, was called Asmaka from *asman*, stone. The prince was crowned perh. in 1530 B. C. He had built a town called Paudanya. At this time, Amāvasu, son of Raubhya and grandson of Visvāmitra went to Parasu-rama and told him of his vow. Angry at the Kshatriya revival of N. India, he again came to the north and killed the warriors. His attack on Ayodhya was so sudden that the young prince Asmaka was saved only by a large number of naked women placed at different parts of the city. Being saved by women, the prince was called *Nāri-kavacha*. After the war, he remained as the only *Mula* (root) of the warrior class; therefore his crown-name was Mulaka. He and the following kings, till No. 53 were not so brave. The sixteenth century closed with Ilavila.

The kingdom of Kosala again ranked as the first power in India under the following 5 kings, *viz*. Dilipa to Ràmachandra Nos. 54 to 58. Dilipa II., son to Ilabila and grandson to Duliduha, both mentioned in the Mahàbhàrata as worthy kings, came to the throne about 1500 B. C. He was unrivalled in archery, stately in person, fair in complexion and an accomplished statesman. He was a very wise, good and just ruler.

He was very merciful to the Feudatory Chiefs. He made some fresh conquests. His kingdom was highly prosperous. It is said that famine, theft, premature death were rare in his reign. His queen Sudakshinà, princess of Magadh, being long childless, he went to his priests who gave his queen consecrated milk with a drug swallowing which, she soon conceived. The son born of her afterwards became the famous king Raghu. Dilipa performed numerous sacrifices. Having crowned Raghu, Dilipa and his queen, passed into religious retirement. (Raghuvansa and Mahabharata).

55. **Raghu.** (Skr. Epics, Raghu-Vansam and Puranas.)

Perh. 1482 B. C.

Raghu was a very good and warlike king. Kálidàsa, in his *Raghuvansa*, canto IV. describes the extensive conquests of Raghu in India and outside. Now, the point is "Are they true or imaginary"? Some regard them as imaginary and a magnified account of Samudra Gupta's Indian conquests. I cannot say how far this idea can be maintained. Many reasons incline us to place Kalidasa in the 1st century A. D. Astronomical considerations have led some recent scholars of Europe to place the great poet not beyond the 3rd century A. D. The history of the Solar Dynasty was current in Kalidàsa's time which was the source of his inspiration. Beyond controversy, Raghu was a colossal figure, as

all traditions point to him as a line-maker. Raghu's Line, Raghu's children and the like expressions abound in the Sanskrit Epics and elsewhere.

Below is given an outline of Raghu's conquests. From Oudh, Raghu marched down, in fine winter, to Suhma (a small country between Orissa and Bengal), conquering several kings on the way. The Suhman kings yielded easily. Next he attacked Bengal. But the Bengalis opposed him bravely in their war-vessels, but were defeated by him. He erected pillars of victory on the islands of the Ganges. This shows how powerful Bengal was in those remote times. Certainly these Bengalis were then mostly Dravidians. Next by an elephant-bridge, he crossed the R. Kapisâ and attacked Orissa which was easily won. He next attacked Kalinga and conquered it after a hard struggle. Having released and reinstated the Kalinga king, he marched for the south, doubled the Cape and then turned northward. The kings of Pândya, Keral, Mālabar, Western Ghaut, Konkan and other chiefs of the western coast of India, being subdued, paid him much wealth. From the Indus he went to conquer Persia. After a very fierce fighting, the Persians surrendered. Thence he came to ancient Afghanistan where his army drank much grapes-wine. Thence turning to the north, he arrived on the western bank of the Indus. There he defeated the Huna kings after severe fighting. The Kambojas yielded and paid him wealth and fine horse, Thence he went to the Himalayas where he defeated 7 different wild tribes. Then passing through Tibbet,

he reached the eastern-most India, crossed the Lauhitya *i. e.* R. Brahmaputra and came upon Prag-jyotish (Assam). The king of Kāmarupa yielded easily and gave him his best elephants as presents. Thence he returned to Ayodhya. He next performed the *Visvajit* sacrifice and gave away all his belongings to the Brahmans and the poor. His son was Aja who married fair Indumati, the Bhoja princess of Vidarbha. Shortly after, having crowned Aja, Raghu turned an anchorite. But Aja begged Raghu not to go to the forest. So, Raghu built a cot in the suburb where he used to give instructions to Aja and the ministers. After some years, Raghu died in peace. Being an ascetic, he was interred and not burnt. Aja was a little too sensitive, kindhearted and beneficent ruler. He was a patron of learning. By Indumati, he had a very worthy son in Prince Dasaratha.

When the Prince had reached his youth, Aja left the Raj to him and began to live with the queen in a garden outside the town. Here one day, the queen suddenly fell ill and died. Now the sorrows of Aja knew no bounds. He almost turned mad. In this distempered state, he lived for 7 or 8 years more. Then one day, his dead body was found floating on the Sarayu. As a king, Dasaratha was heroic, truthful, popular and merciful. The kingdom was highly prosperous under him. The Seers honored him in the Rig-Veda. Leaving Kosala well-guarded under his 8 ministers, Dasaratha was out on his Indian conquests, in which he was fully triumphant. Of course, conquests in those

days simply meant temporary subdual of kings, their payment of tributes and presents, and attendance upon the imperial victor during his sacrifice. Having conquered Sindhu, Sauvira, Saurashtra, Matsya, Kàsi, Kosala, Magadha, Anga, Banga and some States of the Deccan including flourishing Dravira, (Ràm. Oudh Book. Canto 10. Verses 37-38), Dasaratha performed a Horse Sacrifice with great *eclat* on the tract between the Sarayu and the Tamasà. Princess Sàntà, his only child, by an inferior queen, he gave to his friend Lomapáda, king of Anga (East Behar). Sàntà was married to sage Rishya-sringa who performed a special sacrifice for the male issue of Dasaratha. Indeed, Dasaratha obtained 4 sons by his 3 queens viz, Kaùsalyà of South Kosala (S. E. of Hastinapur), Kaikeyi of Kekaya (N. W. India) and Sumitrá of Magadh. The Princes received very careful training at the hands of competent sages. They all married in the royal family of Mithilà (North Behar). Ràma, the eldest Prince had to win fair Sitá, daughter of Siradhvaja Janaka by his queen Susatyá, after a clear test of his strength, in the shape of breaking Siva's adamantine bow, long preserved in the house of the Janakas. Dasaratha, now old, was going to crown Rama, then a heroic lad of some 30 springs, when Kaikeyi stepped in and asked the throne for her own son Bharata and the exile of Rama for 14 years. On hearing this, the old king fainted. But Ràma, learning that his father had promised his stepmother 2 boons on a previous occasion, cheerfully bowed to his awful destiny and left Ayodhyà the same

day with his wife Sità and half-brother Lakshmana, amidst the loud wailings of all. The old king succumbed to grief on the sixth night. Bharata, then living with his grand-father in Kekaya, knew nothing of these unhappy incidents at home. The priests and the ministers soon brought him to Ayodhya, thus upset by an irony of Fate. Having learnt all, Bharata became really sorry, chid his mother for her wickedness and then set out with the leading men to bring Ràma back. But Ràma would not come back and desired Bharata to rule for the benefit of the people. Saintly Bharata ruled Kosala as the Regent, refusing all royal honours and placing the shoes of Ráma on the throne, from a village called Nandi-gráma, only 2 miles from Ayodhyà. (Ram. Lanka Book, canto 127, verse 29.) Ráma passed 10 happy years in the virgin forests near Chitrakuta in Bundelkhand. Thence he shifted further south and lived on the Godávari. About this time, Ràvana, a powerful Hindu Tamil king, ruled at Lankà, capital of Ancient Ceylon. The southern-most parts of India also formed a part of his dominions. Rávana gave these Indian tracts to his sister Surpanakhà, a fair young widow, under the protection of his grand-father His Excellency Mályaván as Viceroy. Hearing of the banished princes, Surpanakhá one day came to Ráma, with only a few attendants and asked him to go over to her capital and live with her. Ráma regretted his inability, as he was with his wife. Then she turned to Lakshmana who also begged to be excused on the score of his being a married man. Her passionate

entreaties to Lakshmana evoked a laughter of Sitá. Surpanakhá, now indignant, was going to attack Sita, when Lakshmana stopped her and smote her nose and ears with his sharp sword, Loaded with disgrace, she went back to her grand-father who at once sent an army 14,000 strong, to punish Ráma The exiled hero faced the enemy bravely, fought like a lion and killed the Tamil Generals Khara and Dushana. The rest took fright and fled. Alarmed at these, Rávana speedily landed on the continent with a powerful force.

Here Máricha, an old enemy of Ráma and son to Táraká whom Ráma had killed for Visvámitra, met Rāvana and urged him to steal away Sitá, as that would serve their double purpose of revenge and ruining Ráma Sita was stolen by Ravana, taken to Lanká and imprisoned in a garden. Rama marched southward in quest of his wife. On the way, he killed Birādha, Kavandha and other Tamil Chiefs who had tried to oppose him. He arrived at Kishkindhyā, now Bellary district, north of Mysore. Here he allied with Sugriva, killed his brother Bali and made him king. As soon as the rains were over, search was made, Sitá was found and then preparations were made for the Lanká War that happened in the 14th year of the exile. Bharata sent men and money. Pratardana king of Benares, an ally of Oudh, was up and doing to aid Ráma in his distress. Sugriva and Prince Angada collected a powerful army in the south. Hanumán, an accomplished prince whose ancestors had come from the North and settled in the Deccan, became a devoted

friend to Ráma's cause. Nala, an expert engineer, built a wooden bridge for Rama across the Strait, Huge pieces of rock were carried from quarries with the help of machines, to secure the posts in the sea. (Ráma. Lanka Book. canto 22. Sloka, 56). Bibhishana. brother to Rávana, requested him to make friends with Rama and return Sita. But he was kicked off. Bibhishana now allied with Rama. The combined army crossed the Strait in 4 days. All negotiations having failed, war began and lasted about 3 months. Prince Angada was the commander of Rama's force. Rama killed Ravana and declared Bibhishana king of Ceylon. After a short stay in fair Lanka, Rama came back to Kishkindhyà and thence proceeded direct to Ayodhya, his term of exile having expired in the meantime. In 14 years, Rama had punished many refractory Dravidian Chiefs and spread Aryan civilisation in the Deccan. On his return, Rama, Sita and the party were most cordially welcomed by Bharata, the priests, the ministers, and the leading merchants &c. He was soon crowned king amidst the rejoicings of all. Old Vasista, who had lived several years in the Chinese capital, came back to coronate Rama. Like Dasaratha, Rama also devoted his whole attention to the good of the kingdom. He was rather dark in complexion but bright in all princely qualities. The following are the chief events of his reign :—(i) Abandonment of his wife, for the clamours of his people suspecting Sità's character in the house of Ràvana. (ii) Conquest of Mathurà : oppressed by the tyranny of king Lavana, son to king Madhu,

a powerful Daitya king, the Brahmans of the State complained to Rama who forthwith sent Satrughna with a strong army. Madhupur was invaded; fight went on for several days. Lavana was killed by Satrughna who occupied the capital, repaired and re-newed it under the name of Mathura and lived there 12 years. (Ram. VII. 73 to 85 cantos; Vish. P. IV. 4; Varàha P. 157 to 161 Chap.) (ii) Conquest of Gàndhàra: Yudhàjit, king of Kekaya, had sent a messenger to Rama complaining that the Gandharas often oppressed his people. Rama, before long, sent Bharata with a powerful force. After hard fighting the kingdom of Gandhara, lying on both sides of the Indus, was conquered. (iv) Horse-Sacrifice: after ample conquests, Rama celebrated a Horse-Sacrifice with a golden image of his wife Sita by his side. Válmiki had compassionately housed banished Sita and taught her twin-sons, Kusa and Lava, a considerable part of the lyrical epic, the Ràmàyana, composed in 5 Books (now II. to VI) and 12,000 Slokas (see *Mahábibháshá*). Instructed by the sage, the two princes, then in their teens and in hermit-garb, came to the capital and recited different parts in the sacrificial Fair. All were spell-bound by the recitation. By these means, Vàlmiki sought to induce Rama and the people to accept Sita. With the consent of Rama, Sita was brought before all. But Rama declined, as some people still objected. Upon this, Sita—that "*Queen of the Queens of Miseries*"—dropped down dead. Her twin sons Kusa and Lava, however, were accepted. (v) Foun-

dation of Lucknow :—In compliment to his brother Lakshmana who had shared all his troubles and toils, Rama built the city of *Lakshmanávati*, destined to be the capital of Oudh long afterwards. (v) Partition : The four royal brothers had two sons each, amongst whom Rama had partitioned his empire thus : (1) Rama's sons Kusa was placed at Kusàvati near the foot of the Vindhyas, and Lava was made king of N, Kosal. capital Srávasti. (2) Bharata's sons were given the Gandhara kingdom. Taksha's capital was Taksa-sila (Gk. *Taxila*) and Pushkara's capital was *Pushkarávati* (Gk. *Peukelaotis* or *Peucolaitis*) some 18 miles from Peshawar (Ram, VII. 114). (3) Lakshmana's sons Angada got Kàrupada (?), capital *Angada*, and Chandraketu got Malladesa, capital *Chandrakánta*. These two States were in the Terai. Buddha died in the land of the Mallas. (4) Satrughna's sons Satrughàti got Vidisá, now Bhilsa in Central India and Suvàhu got Mathurà The Solar occupation of these out-lying countries was only short-lived. (vii) Empire : The pretty large empire of Rama comprised (*a*) the two Kosalas, Muttra, Central India, N. W, F. Province and Eastern Afghanistan and some other tracts (*b*) Friendly States :—Anga, Vanga, Matsya (Jaipur), Sringaverapur, (North of Allahabad) Kasi, Sindh, Sauvira, Saurashtra, the Deccan Peninsula, Kosala, Kishkindhya, Sinhala (Ceylon).

Distracted with grief for the loss of his beloved wife, most affectionate mother and the dearest brother Lakshmana, one day, in a frantic mood, Rama drowned himself in the river Sarayu. He probably ruled till

1420 or 15 B. C. All traditions. both secular and sacred, extol him as an extraordinary man. He was an ideal ruler and an ideal husband. He is still worshipped as an incarnation of God. Rama was the last great and good ruler of ancient India. Soon after his death a bloody and barbarous age followed, which resulted in serious political disturbances.

After the death of Rama, the 8 princes had soon met at Ayodhyá and with one voice, crowned the eldest Prince Kusa King. 58 kings followed Rama on the throne but the glory and extent of Kosala gradually dwindled into nothing. The Srāvasti line alone was powerful for some time afterwards.

CHAPTER IV.

Ascendancy of the Lunar Dynasty.

The first 26 kings of the Lunar Dynasty had ruled from their capital at Pratisthāna near Allahabad. The 27th king Hasti removed the capital to Hastināpur on the Upper Ganges, some 40 miles down Hurdwar. (Perh. 2060 or 50 B. C.) The Solar Kings reigned supreme in Kosala from 2800 to 1400 B. C. Their only notable colony was Videha or Mithilà (North Behar). The Lunar Kings, though not bright and beaming like tha Solar, were yet powerful and important. Their eight dynasties ruled in different parts of India. Some of their Chiefs bore imperial sway. The main

line, that of the Kurus was supreme in the Doab (Land between the Ganges and the Jumna). Matsyâs ruled about Jaipur. Panchàlas were dominant about Canauj. Yádavas were powerful about Muttra and Cathiawar; the Haihayas were supreme on the Narmadá, near its mouth. The Várhad-ratha dynasty of Magadh lasted from 1400 to 780 B. C. The Kasis were powerful about Benares. Prince Vrihadratha of Chedi (Central Province) had defeated and killed the Daitya king Rishabha of Magadh and built his capital at *Giribraja* guarded by 5 hills. (about 1450 B. C.) His son Jarâsandha was the greatest monarch in India towards the close of the 15th century B. C. After the Parasu-ràma War, great anarchy prevailed in India for at least half a century. Then, by the efforts of the sages, peace was restored. But the 14th century again witnessed India in great turmoil, the like of which is never known in any history of the world. In Eastern India, in Magadh, Jarâsandha was the Prince of the Tyrants. He intended to offer 100 kings as sacrifice for which he had already seized 86 kings. In North India, at Hastinàpur, Durjodhana was trying his best, by various plots, to exterminate his rivals, the 5 Pàndava brothers. In Western India, at Muttra the tyrant Kansa having imprisoned his father Ugrasena, usurped the throne and oppressed his own tribesmen—the Yàdavas. In South India, in Chedi, Sisupála, another wicked tyrant, was a General of Jaràsandha. The kings of Bengal, king Naraka and his son Bhaga-datta of Kámrup, king Vàna of Upper Assam were vassals of Jaràsandha. India thus

groaned under the tyrants. But for the timely interference of the Yàdava prince Krishna, we cannot say what would be the condition of India. This greatest spirit of the age clearly saw the terribly barbarous state of things and immediately thought of a radical cure. With the aid of his heroic brother Balaràma, Krishna slew Kansa, his own maternal uncle and son-in-law to Jaràsandha.

At this, Jarásandha invaded Muttra 18 times. But the powerful Yàdavas bravely held their own. The grand confederacy of powerful kings who had followed Jaràsandha in his invasion of Mathurà, is given in the *Hari-Vansa.* The king of Karusha (in N. W. India), Danta-vakra (?), the king of Chedi (C. P.), king of Kalinga (Upper Madras), king of Pundra (Deccan), king of Kaishika (Deccan). Sankriti, Bhishmaka, Rukmi, Venudàra, Srutastha, Kràtha, and Ansumàn were kings of Central India; Kings of Anga, Banga, Kosala, Kasi, Dasárna (in the Punjab), Sumha (Burdwan) Videha, Madra (between Ravi and Jhelum), Trigarta (Jalandhar), Sálva, Darada, Yavana, Bhagadatta king of Assam, Saivya king of Saubira, powerful Pándya, Suvala king of Gandhar (Candahar) mighty Nagnajit, Gonarda king of Kashmir, Duryyodhana of Hastinapur, Chekitana, king of Bulkh &c. &c.

Hari-Vansa, Chap. 90-91.

Ugrasena was again placed on the throne. The Magadh king now allied with another mighty tyrant Kála-Yavana by name. The Yadavas now left Muttra,

withdrew to the Cathiawar Peninsula and made Dwarka their capital. Krishna next slew Naraka, king of Kamarup and defeated his ally, king Vána of Upper Assam. The state of North India was not better. After the good king Sántanu, honored in the Rig-Veda, troubles arose in the royal family of Hastinápur as to succession, Prince Dhrita-ráshtra, being born-blind, could not inherit the family dominions. His brother Pándu succeeded. After a splendid reign, Pándu withdrew to the north, with his 2 queens, as he had no issue. There, by permission of Pándu, the queens bore five sons by Rishis. Dhrita-rashtra had 100 sons and one daughter by his queen Gandhari, princess of Gandhara. After several years, the Rishis sent the 5 Pandu Princes to Hastinàpur where Bhishma the Regent received them. But the Kuru brothers (sons to the blind king) strongly opposed them as the Pandavas were deemed illegitimate scions. From that time, the Kurus hated the Pandus, nay plotted many times to kill them. To secure peace, Dhrita-ráshtra wisely gave half the kingdom to the Pándavas. Yudhisthira, the eldest Pándava Prince then built his new capital at Indra-prastha, near modern Delhi on the Yamuná. The large Khandava forest reclaimed by the Pandus, was formerly owned by a Turkish Chief who. losing his State, turned an enemy of the Pandavas. Krishna, related to the Pandavas, became their counseller. Yudhisthira was a timid prince, but his four other brothers were very great heroes. Krishna egged on Yudhisthira to aim at overlordship. After hesitation, Yudhisthira agreed. The first step was to overthrow

Jaràsandha, the mightiest tyrant of Magadh. As the Pandavas dared not fight the Magadha king openly, wily Krishna took heroic Bhima and Arjuna with him, went to Giribraja in guise of Brahmanas, interviewed Jaràsandha in his palace and challenged him to a duel with Bhima, in which Jaràsandha was killed. His son Sahadeva submitted and Krishna placed him on the throne as an ally of the Pandavas. Krishna at once liberated the 86 kings imprisoned in the jail for the purpose of sacrifice. They all vowed allegiance to the Pandavas and then went to their several kingdoms. The Pandavas then made preparations for conquest.

The Conquests of the Pandava Princes.

1405 B. C.

(i) To the *North* went Arjuna with a strong army and first defeated the kings of *Kulinda*, then of *Anarta* and *Kāla-kuta* ; next defeàted king Sumandala ; with him he next invaded Scythia and fought very bravely with its kings who were defeated. King Prativindhya was next defeated. Accompanied by those kings, he next invaded Prag-Jyotisha desa (Assam) : fierce fight then ensued with Bhaga-datta and his allies viz, the Kiratas (Hill-Tribes), the Chinese and the Chiefs on the Bay of Bengal, an arm of which then ran far into the interior. King Bhaga-datta submitted after 8 days' fight. He next conquered Antargiri, Vahirgiri and Upagiri (the Hill Tracts). He next conquered the various Hill

Chiefs and collected from them much wealth and gold &c. He next fought king Vrihanta of the hilly country Uluka, who submitted after fierce fighting and gave various things as presents. With Vrihanta, he next attacked and defeated king Sena-vindu; next *Modāpur*, *Bāmadeva*, *Sudāma*, Sukula and North Uluka were conquered. He next encamped at Deva-prashtha, capital of Senavindhu, collected army and then marched against king Vísvagaswa; defeated the Hill-Chiefs on the way; he next subdued the seven Non-Aryan tribes called *Utsava-Sanketas*. Next the warriors of Kashmir were subdued. King Lohita with 10 minor kings were subdued. Next Trigarta (Jàlandhar), Daru, Kokanada &c. were conquered. He next took the fair Abhisári Town. He next defeated Rochamàna of Uraga. He next occupied Sinhapura. He next invaded and conquerred the *Sumhas* and the Sumalas. He next reduced the Vàlhikas, the Daradas, the Kambojas and other nomads of the North West. Loha, W. Kamboja and N. Rishika made a common cause but he defeated them all. In the North-West, he received many excellent horses. He next conquered the Nishkuta-giri and the Himalayas. He next reached the Sveta Parvat, crossed it and then invaded the Kimpurusha Varsha (Tibbet eastward); he next conquered Hàtaka (perh a part of Tibbet), then he visited the *Manasarowar* and other lakes, received many good steeds. He finally reached South Siberia and conquered it. A part of Western China was also conquered, Then he returned to Indraprastha (Delhi).

(ii) To the East went Prince Bhima with a powerful army and conquered the Panchálas, the Gandakas and the Videhas. Sudharmá, king of Dasárna fought hard but was defeated. Pleased with his bravery, Bhima made Sudharmá his General. He next defeated Rochamàna, king of Asvamedha. He next conquered the entire East India and then turned southward and subdued kings Sukumára and Sumitra of Pulinda nagar. He next marched against Sisupála (of Chedi) who received him cordially and tendered his submission. Bhima stayed there for 13 days. He next conquered Srenimán of the Kumára kingdom and king Vrihad-vala of South Kosal. He next subdued Dirgha-Yajna (alias Urukriya) of Ayodhya, Gopala kaksha, North Kosala and the Malla Chiefs. Next he conquered the Sub-Himalayan tracts (Terai). Next he conquered Bhalláta and the Suktimat Hill. He next defeated Suváhu, king of Kási. King Kratha of Suparsva, the Matsyas, the Maladas, the MadadharaHill and Somadheya, Vatsabhumi, king Bharga, the king of the Nishadas, Maniman, the Bhagavan hill, South Malla, the Sarmakas, the Varmakas, king Janaka of Videha were successively conquered. The Sakas and the Barbaras he won by manœuver. He next conquered the 7 kings of the Kirátas near the Mahendra Hill (Eastern Ghat). Then he conquered Sumha (Burdwan) and Pra-Sumha (Midnapur). Then he marched against the Magadhas and defeated Danda, Dandadhara and other kings. He next went to Giribraja where king Sahadeva yielded easily. He next went to Anga (East Behar) where king Karna fought fiercely

but was subdued. Next he fought with other Hill-Chiefs. Next he killed the Chief of Modagiri (Mongyr or Rajmahal). Vasudeva king of Pundra (North Bengal) and Mahaujas king of Kausiki-kachchha (perh. Hugli District) were both defeated next, after fierce fights. He next came upon Banga (West Bengal) and successively defeated Samudra-sena, Chandra-sena, the kings of Tamralipta, Karvata and Sumha (Burdwan acc. to commentator Nilakantha) and other Hill-Chiefs and the Non-Aryans. Having collected immense wealth from the conquered tracts, he next marched against the Lauhitya Desa *i e.* Lower Assam, conquered it and other sea-board tracts peopled by the Non-Aryans. They all paid him various jewels, sandalwood, saffron, muslins, rugs, gems, pearls, gold, silver and ruby. It is said that the Non-Aryans had almost covered Bhima with various presents. Thence Bhima returned to Indraprastha. The Hill States of Manipur and Tippera (then called *Nágaloka i. e.* land of the Tibbeto-Burmans) had already been brought under Aryan influence. Arjnna married two princesses of those two royal Houses. It may be noted here that an arm of the Bay of Bengal then extended to the Cachar district and the Ganges fell into the Bay, east of Dacca. That large Ganga, over 10 miles in breadth near the mouths, has now shrunk into a very tiny stream called the *Buri Gangá* (Old Ganges) on which the historic city of Dacca now stands.

(iii) To the South started Sahadeva the youngest Pandava Prince with a large army, and conquered the

Surasenas, the Matsya king, Dantavakra, Rajakumara and Sumitra, Western Matsya, Patach-chara, (lit. land of volcano, perh. refers to ancient Mewar.) the land of the Nishadas (Bhils and Meenas), Go-sringa Hill, and Raja Sreniman. Raja Kunti-bhoja yielded easily, for he was maternal uncle to the Pandavas. On the river Chambal, he had a terrible fight with Prince Jambhaka whom he defeated. Then he pushed on southward and conquered Seka and Apara-seka and received from them gems and wealth. Next he marched to the countries on the Narmada, followed by them. There he fought with the large army of kings Vinda and Anuvinda of Avanti, whom he defeated. At Bhoja-katapur, he had a fierce fight with king Bhishmaka, who was subdued. Next he defeated the kings of Kosala and Venwata, the Kāntārakas and the kings of Eastern-Kosala. Then were defeated the Natakeyas, the Heramvakas and Marudhas. Munja-grama was taken by him by force. Next, the Nachina and Arbuka Chiefs and other Chiefs of the wood, were subdued. The king of Vātāpipura (Badami) was conquered. The Pulindas, being defeated submitted to him. Then he pushed on to the further South. After one day's battle, the king of Pāndya was defeated. In Kishkindhyá (Bellary), Mainda and Dvivida fought him for 7 days and then submitted to him with the offer of many valued presents. Next he attacked Mahismati town whose king Niladwaja fought very hard. In the actions, his army was much reduced and even his own life was at stake. Niladwaja at length submitted. Thence Sahadeva proceeded further south: the king of Traipura (Teoari)

and Akriti, king of Surashtra were defeated. He then encamped there and sent ambassadors to get submission. Rukmi yielded and paid much wealth. Next he conquered Surparaka, Talakata and Dandaka (near Nasik Acc. to St. Martin, *Dhankakata*). Next he defeated the Non-Aryan islanders of the Arabian Sea, the Nishadas (Hunter), the Purushadas, the dark-skinned mixed Dravidians, the entire Kola Hill, Surabhi-pattan, Tāmradwipa, Ramaka Hill, and the Timingila king; sent Generals to receive the submission of Kerakas who lived in the wood, of Sanjayanti city, of Pashanda and Karahataka (a country). Moreover, Pāndya, Drávida, Udra-Kerāla, Andhra, Talavana, Kalinga, Atavipuri (a town) and Yavanashta (a town)—he subdued by ambassadors. Next he went to the sea-coast and sent an ambassador to Bibhishana (king of Lanka) who acknowledged the Pāndvava supremacy easily and gave various gems, sandalwood, ornaments, precious cloths and jewels. Then he returned to Indraprastha.

(iv) To the West went Prince Nakula with a large army:—Starting from Khándava-prastha, he first attacked the Rohitaka Hill where he fought hard with the Mayurakas. Next, he conquered the entire desert and the fertile and rich countries called Sairishaka and Mahettha. He next attacked king Akrosa who submitted after a stubborn resistance. He next conquered the countries called Dasárna, Sibi, Trigarta, Ambastha, Malwa, Pancha-karpata and the people called the Madhyamikas and the Batadhana Brahmanas. Returning thence, he defeated the Utsava-Sanketas of Pushka-raranya (Mukran

Coast ?). He then came to the Indus and conquered the numerous Chiefs there. The Sudras and the Abhiras on the Sarasvati, the Fish-eaters and the Hill-tribes, entire Pancha-nada, the Amar Hill (Mer Koh ?), North Jyotisha and the cities of Divyakata and Dwārapála were taken by him by force. Next, the Ramathas, the Harahoonas and other kings of the West were all reduced to submission. From there he sent an ambassador to Krishna who with the Yadavas, submitted. He next reached Sakala (Sealkot ?) capital of the Madras, where king Salya—his maternal uncle was won by affection. Next he conquered the fierce *Mlechchhas* of the Sea and also the Palhavas, Barbaras, the Kiratas, the Yavanas and the Sakas. It is said that 10,000 camels, bore with difficulty the heavy load of presents which he placed before Yudhisthira.

The conquest over, the Pàndavas began an Imperial Sacrifice with very great pomp. The following powerful kings and nobles, being invited, were present: Dhrita-ráshtra, Bhishma, Duryyodhana and his brothers, king Suvala and his son Sakuni of Gandhara (Candahar), the great hero Karna of Anga (East Behar), heroic Salya, Valhika, Somadatta; Bhuri of the Kuru dynasty. Bhuri-sravá, Sala, Aswatthamà, Kripa, Drona (the Preceptor). Jayad-ratha king of Sindh, Drupada with his sons, Salwa, the mighty king Bhagadatta of Assam with his powerful allies living on the Bay of Bengal, numerous hill-kings, Raja Vrihad-vala, Vasudeva of Pundra, Samudrasena king of Bengal; the kings of Kalinga, Akarsha and Kuntala; the kings of Malwa;

the Andhrakas ; the Draviras ; the Sinhalese ; the kings of Kashmir ; Kuntibhoja, Gauravahana, the kings of Balhika (Bulkh ; king Virata, with his 2 sons of Matsya (Jaipur) ; the mighty king Mávella ; Sisupala with his son, of the Central Province ; the Yàdavas of Western India ; the kings of the Central Provinces.

The List of Presents :—(1) The Kámboja king sent many fine furs embroidered with gold laces. nice skins. 300 horses of different colours and 300 camels. (2) The Brahmans and the Sudras sent a legion of bullocks &c., besidés numberless gold pitchers filled with ghee. (3) The Sudras of the coasts sent many fair maid-servants, deer-skins and Gándhara horses. (4) The Bairàmas, the Páradas, the Abhiras and the Kitabas sent various kinds of gems, deer, goats, sheep, cattle, camels, honey and various rugs and blankets. (5) Bhagadatta from Assam sent good horses, ornaments, fine ivory-handled swords. (6) People from the shores of the Oxus gave 10,000 asses, gold and silver. (7) The *Ekaipodos* sent fine wild horses and gold. (8) The Chinese, the Sakas, the Odras, the Barbaras, the Harahoonas &c. sent miscellaneous things. (9) Tangana and the Para Tangana kings sent *'ant-dug gold.'*

The following kings, summoned, came to wait upon Yudhisthira during his Imperial Sacrifice :—The kings of Anga, Banga, Paundra (North Bengal) Odra (Orissa), Chola (Coromandal Coast), Drávira (a part of the Deccan) Andhraka (in the Deccan), Islands of the Sea, the Low Lands of East Bengal, Pattana, Sinhala (a province in the Deccan), Barbara (?) Indian Mlechchha

desas (perh. out-lying States) Lanká, Western States, the seaboard tract *viz* Palhava, Darada, Kiráta, Yavana, Saka, Harhoona, China, Tushára (Tochari), the Indus Valley, Jagara (?), Ramatha, Munda, the Female-kingdom (?), Tangana, Kekaya, Malwa (in the North West) Kashmir &c.

On the auspicious moment, the sacrifice began. With the approval of the elders, Yudhisthira showed Krishna some special marks of honour connected with the sacrificial rite. This exasperated Sisupala the Chedi king who left the camp and plotted with his allies to disturb the sacrifice. Sisupala was a sworn enemy of Krishna. A terrible confusion followed for a short time. Krishna then rose up and recounted the wicked deeds of Sisupala before all : "(1) Sisupala is cruel-hearted. (2) Without the least cause, he is an enemy of the Yadavas. (3) During our absence in Assam, he attacked Dwaraka and burnt it down. (4) At the time of king Bhoja's excursion in the Raivatak Hills, Sisupala had killed many of his followers and imprisoned the rest. (5) He had stolen the horse to disturb the Horse Sacrifice of Vasudeva. (6) He stole the wife of saintly Akrura, while she was going from Dwaraka to the Sauvira kingdom! (7) He stole Bhadrà, princess of Visàlá betrothed to his maternal uncle. (8) He insulted me times without number. (9) He even asked Rukmini, my wife." With this, Krishna hurled his special weapon, the quoit-shaped Chakra at Sisupala with so much force that it severed the head of the Chedi-king instantly. Everything was silenced soon. The sacrifice was duly performed. In pomp, gifst

feasts &c, it equalled that of king Harischandra of old but surpassed those of Rantideva, Nábhága, Mándhàta, Manu, Prithu (son of Vena), Bhagiratha, Yayáti and Nahusha. (1405 or 4 B. C.)

The Kauravas (sons of Dhritarashtra) could ill brook the glories and fortune of the Pandavas, their rivals. So they plotted anew to ruin the Pandavas, Gambling in those days was a prevalent vice. The Kauravas challanged Yudhisthira to gambling. The Pandava king agreed and played at dice, staking successively his raj, person, nay courting banishment. But he lost all. Now, Yudhisthira was to live in exile for 12 years and one year more in a concealed state. During the period of exile, the Pandavas visited the different parts of India and in the 13th year, they lived in the house of king Virāta of Matsya (Jaipur) in disguise. On the expiry of their term of exile, the Pandavas came back and demanded their kingdom. But the Kauravas would not give them even an inch of ground without fight. The well-wishers of both parties tried their best for an amicable settlement, but in vain. So, a war was inevitable. Preparations went on both sides. Almost all the Princes of India and outside joined one party or the other. This *Mahabharata War* came off in November and December, 1389 B. C. Both sides met on the vast plain of Kurukshetra (Carnal) near Delhi. Through the noble self-sacrifice of Bhishma, the counsel of Krishna, and the bravery of Arjuna, the Pāndavas, after a destructive war lasting 18 days, won the day. Only 5 Pandavas and 3 Kauravas survived. Leaving a friendly Kaurava

as Viceroy at Indraprastha, the Pandavas went to Hastinapur where Yudhisthira the Just was hard-pressed by all to take up the reins of government. He agreed to rule only for the benefit of the people, till his grandson Parikshit was of age.

CHAPTER V.

IV. The Pandava Dynasty.

(1388 to 700 B. C.)

Shortly after the ascension of Yudhisthira, Hastinapur was invaded by a Non-Aryan Chief named Krishna from the northern mountains. The Pandavas in their shattered condition could not prevail against him. At last, Prince Vrisha-ketu, the heroic son of Karna, defeated and brought him before Yudhisthira as a captive. The Pandava emperor spared his life and the sermons of Krishna turned him into an ascetic. "Having got the kingdom, Yudhisthira ordered the people of the four castes to live after their own models and gave away thousands of gold *nishkas*. Restoring peace and order in the realm, he made over the charge of administration to Dhritarashtra, queen Gandhari and Vidura" (Mahabh. Peace Book. Chap. 45) But the blind king, his queen, Kunti mother to the Pandavas and minister Vidura, disgusted with the world, withdrew to a wood where they soon died in a conflagration. Soon after, Krishna, the principal figure

of the Yadavas, then master of Western India from Muttra to Dwaraka, was killed by a hunter. Erelong, another sad incident followed. The powerful Yadavas of 18,000 heroes, mostly given to excessive drinking, destroyed themselves in an inglorious war following a petty quarrel. After that, a sudden rising of the Western Sea flooded a considerable part of the Peninsula. Dwaraka was engulfed The Yadavas mostly scattered in different directions. The Chief of Jasalmir (Rajputana) claims a direct descent from Krishna. Long long after, the Yadavas built an empire in the Deccan.

It seems probable that after the Great War, fresh Aryan immigrants came to India from the North. In one case at least we have a proof of it. Prince Sāmva son to Krishna had brought a pretty large colony of *Sakali* Brahmans from Central Asia to conduct the worship &c. in his famous "Sun-Temple" at Mooltan. Org. Mula-sthana Sambapura mentioned by Y. Chwang as Mooltambura.

Having crowned Parikshit, grandson to Arjuna, Yudhisthira, with his brothers and wife went to the Himalayas for eternal peace. Parikshit came to the throne about 1370 B. C. He was endowed with all the princely qualities. The kingdom was highly prosperous under him. He was very fond of hunting excursions. It is said that he died by a snakebite at the age of 60. The *snake-bite* means death at the hands of the Turks. To cover disgrace, the later writers invented the tale of the snake-bite. The Turks had already occupied Kashmir and came down on the plains in large numbers.

Parikshit went to fight them out, but was killed in an action. Krishna who had attacked Hastinapura in 1388 B. C. from the North, was most probably a Turk. This is not a mere assumption but a fact confirmed by the Mahabharata, Râja-Tarangini and the Sata-patha Brâhmana. Gonarda, king of Kashmir went with Jarasandha to attack Mathurā. There he was killed by Bala-Ráma, brother to Krishna. Dàmodara, son to Gonarda, burned with revenge. Krishna and the Yadavas were present at the marriage-assembly at Gandhar. There Dàmodara with his army, attacked Krishna and the party. But he was treacherously murdered by wily Krishna who declared his pregnant wife Yasomati Queen of Kashmir. Prince Gonarda II. was born. During his minority, the War came off. The Turks wrested Kashmir from this Gonarda. Kalhna says that 35 rulers followed Gonarda II., whose names he could not recover. These were Turks. The Mahabh. Wood Book, Ch. 82. verse 90 calls Kashmir *Takshaka Nâga Bhavana i. e.* country of the Turks. His infant son Janamejaya was then placed on the throne by the priests and the ministers. He married fair Vapustomā, princess of Kasi. He began to rule from 1321 B. C. His was an eventful long reign. About 1300 B. C., king Sesostris (Ramases II. of Egypt) is said to have invaded India and penetrated it as far as the Ganges. It was perhaps a passing storm. His government was involved in a war which may be called the *Turkish War*. The Turks of ancient times were known to the Hindus as *Takshakas* or *Nagas i. e.* Snāke-people. We have

seen that the Indian Turkish Chief, being ousted from his kingdom by the Pandu brothers had fought against them. Now the Turkish colonists of India and the Turks of the North allied and made war upon Janamejaya who also rose equal to the occasion, defeated them signally and forced them to enter into tributary engagements with him at Taxila. This has been woven into the fine legend of Janamejaya's *Snake Sacrifice* at Taxila. The Turks were driven to Kashmir. Other Non-Ayran risings and invations were put down. After great conquests, he performed a Horse sacrifice. This is mentioned in the Satapatha Brahmana. He could not be a party to the Great War, as is wrongly supposed by some. The rest of his life was spent in peace and prosperity. The illustrious sage Vyasa published his epic entitled *The Bharata Sánhita* during his Imperial Sacrifice. Sukadeva, son to Vyasa, was a minister of this king. He probably ruled till the middle of the 13th centnry B. C. The political history of India for the following five or six centuries, is wrapped up in darkness. We only possess the bare king-lists of different dynasties. After the great wars, the country at last enjoyed peace. Before 1200 B. C. Hastinapur being eroded by the Ganges, the capital was removed to *Kausāmbi* (now *Kosam*), some 30 miles west of Allahabad.

The Gangetic kingdoms continued. In the Panjab and the Indus Valley, many principalities started into being. Of them, Kashmir was the most important. Many clans had merged into tribes and many tribes had merged into nations.

The long period (1200 to 700 B. C.) witnessed the decline and the fall of the Indo-Aryans, due perh. to the following causes :—(i) Long-continued struggles with the Non-Aryans. (ii) Their fight among themselves. (iii) Their fight with the later Aryan immigrants. (vi) The enervating climate and the fertility of their new abode on the Ganges and Jumna, were more conducive to religious contemplation and peaceful courses than to martial excitement and military life. (v) Gradual adoption of Non-Aryan customs &c. Priestly domination.

CHAPTER VI.

The Epic Age of India.

2500 to 1300 B. C.

I. General Features :—It was an age of priestly supremacy and pedantry and unquestioning obedience on the part of the people. (Max Müller.) The Land of the Indus and the simple fervency of worshipping the natural phenomena were forgotten. The Mid-Land of North India was now the scene of general activity : Great importance was given to solemn rites and pompous ceremonies.

It was an age of keen rivalry—an age of proud self-assertion and fiery valour. There were wars between the Hindus and the Jains : between the Brahmanas and the Kshatriyas ; between the Kurus and the Pandavas ; between the Aryans and the Non-Aryans ; between the

Hindus and the Turks; between the Vasista and the Visvamitra Families.

It was an age of Light and Darkness, Peace and unrest, Progress and Decline, Prosperity and Adversity caused by two long and terrible famines. The States of Kosala, Kasi and Videha were seats of excellent learning, culture, religion, philosophy, morals and manners. While, Hastinapura, Indraprastha, Mathura, Magadh, Assam, Bengal, Central Province were the homes of tyrants and corrupt morals.

The Brahmans of the Age fought hard for their supremacy. But they did very little for the nation. If we exclude the Rishis, the rest would appear as a set of "bookful block-heads," busy with mere rites and rituals, legends and tales &c. On the other hand, we find the Kshatriyas *supreme* in every field. They shone in noble and original thoughts and golden deeds, but never in 'barbaric pearls and gold.' Rama, Krishna, Visvamitra, Ajatasatru of Kasi, the Janakas of Videha are too wellknown. The new school of *True Wisdom* in the Upanishads, was started by the Kshatriyas alone.

It was more-over an age of migration and mission-work, spread of Hindu influence and culture in the East and South.

II. Extent of the Hindu World—The Epic Age presents to us India in four different regions according to the nature and degree of Hindu civilisation and influence as prevalent there. These were: (1) The *Saptā-Sindhavas i. e.* Land of the Indus comprising Kashmir, Eastern Afghanistan (Gandhar) and the Panjab—now

cast into shade. (2) The *Madhya-Desa* (Mid-Land) comprising the Gangetic Heptarchy *viz.*, Kurukshetra (Carnal), Matsya (Jaipur), Panchàla, Surasena, Kàsi, Kosala and Videha (North Behar). This was now regarded as the Home of the model Aryan civilisation. (3) The Vāhya Desa *i. e.* External Countries, so called because they lay outside the Mid-Land These lands, though sporadically elevated by Aryan rulers, priests and missionaries, were yet generally notorious for their corrupt morals, manners, food &c. Even the Aryan offshoots who ruled there, did not fully accept the caste rules aud follow Aryan ceremonials but adopted the local customs &c. So they were denounced as *Aryya-Mlechchhas i. e.* denationalised Aryans. These countries were Sindhu (Sindh), Sauvira (Sophir=Ophir), Anarta (Cathiawar) Saurastra (Gujrat), Magadh (South Behar), Banga (Bengal), Pundraka (Rajsahi and northern half of Dacca Division), Kámarupa (Assam) Manipur, Nagaloka (Tippera), Odra or Utkala (Orissa), Kalinga (Upper Madras), Chedi (Central Provinces), Bidarbha (Berar &c), Bhoja, Vidisa (Bhilsa), Dravida, Andhraka, Pandya, Kerala, Malaya-Vara, Konkan, Gomanta (Goa), Máheya (Mahe) Dasárna, Avanti &c, &c.

(4) The Native Deccan, containing Dravidian States, Besides, there were other tracts peopled by less civilised men ridiculed by the Brahmans as *Sattas, Bánaras* (Ba =almost, and *nara*=man &c.)

Taking account of the Sacred Books alone the Vedas, the Brahmanas, the Upanishads &c.), some early scholars confined the Hindu activity of the Age

within the Gangetic Valley mainly. The other parts of India were being dimly known to them. The so-called *revealed literature*, being chiefly religious, only referred to countries incidentally. We cannot slight the Secular works *viz.* the Sanskrit Epics, Harivansa, the Purans &c, to ascertain the sphere of early Hindu domination. Century after century, the Hindus pushed on till 1400 B. C., when there sprang up numberless Hindu and other powerful States all over India. Yet, doubtless, there was a good deal of darkness, low morals, corrupt manners, nomadic living &c.

The Census of 1911 shows that even in these advanced days, there are about 71 p. c. "*untouchables*" in the Hindu Society. In former times, these were certain by nomadic hunters living on roots, fruits, worms, birds, beasts, reptiles &c They have long learnt agriculure and peaceful course of life. Mere hunting life, in Indian plains, has now perhaps become as rare as Dodo in Madagascar.

Our Rishis were the pioneers of civilisation. They travelled much all over India, selected suitable sites for their hermitages on hill-tops, by tidal rivers or in some lovely and lively lap of Nature. There they lived with their families, cattle, pupils and army, spreading love and light on the natives around, teaching them better style, moral and manners. Agastya, Parasu-rama, Sarabhanga and other leading sages and their adherents had spread Hindu civilisation in South India long before 1400 B. C. The Aryans had not come to a land of mere barbarism and darkness.

The Dravidians before them, had a far advanced civilisation: Their "hundred cites", roads, forts, arms, armies, boats &c. are well proved by the Rig-Veda itself. A modern theory of several eminent Western philologists proves the same :—

"It does not appear that the Dravidian tongues of the Deccan had any radical connection with Sanskrit or any other language of the North. In ancient times, many civilised peoples of the West such as the Egyptians, the Arabians &c, traded with the Deccan by sea. Close intimacy with those civilised foreign peoples, is the root of the Dravidian tongue. On the one hand, the Aryans from the North, crossing the Himalayas, had spread the light of civilisation in North India; that is the origin of Sanskritic tongues in India. On the other hand, the Deccan was illumined by the light of civilisation brought by the rich and cultured merchants of the West. The Dravidian civilisation was anterior to the Aryan. The Deccan was civilised before Aryavarta (North India). That early light gave dignity and importance to Tamil and other Dravidian tongues of the South. Light came from Egypt to the Deccan. From that began the cultural excellence of the language and literature of the south. An analysis and examination of the Dravidian alphabets and phraseology also confirms that conclusion. The alphabets of the South want many letters and do not look well. So, they betray the imperfect skill of a primitive people. Hence the originality of the Dravidian tongue and its connection with the languages of Egypt, Arabia &c, is entitled to our best credit."

The proud Sanskrit-speaking Aryans of the Mid-Land hated and ridiculed the still inimical and powerful Dravidians of East and South India (R. V. V 29 10) as *a-vrata* (without ceremony), *a-nasah*, "without a good language" (Sayana). Commenting on it, Prof. Wilson says, "Alluding possibly to the uncultivated dialect of the barbarous tribes."

Hinduisation of the South began from the 22nd century B. C. first. South gradually bowed to the superior Aryan creed and culture.- But the work went on generally very slowly. The early adventurous and exiled princes of the North, who founded new States in East and South India, soon became rather Dravidianised. So they were denounced as *Vrātyas*, falleu or denationalised. It is manifest from these that there had been numberless States in India, owned by different peoples, before 1400 B. C. The conquests of the Epic Age as given in the Epics &c, are not "airy nothings to which poetic fancy gave a local habitation and a name." Nor are they interpolations of a much later age. The population of East and South India was mostly native. Bidarbha (Berar and its adjoining parts and Maharastra alone could boast of a little Aryan element. It was only in the 6th or 5th century B. C. that Aryan settlers went to the South in large numbers.

Next, we must show the existence of the Kingdoms of the Epic Age by reference to our ancient secular lore.

1. Kuru-kshetra.—A tract between the rivers Sarasvati, now Sarsuti (lost in the Rajputana Desert) and

Drishadvati (Caggar). The royal sage Kuru, born of the Lunar king Samvarana by his queen Tapati, performed many sacrifices on this field Hence it was so called. [Mahabh Salya Bk. Chap. 53.] It is now called Carnal. Hastinapur, built by king Hasti, 4 generations upward, was the capital. It was perh. 65 miles to the north-west of Delhi and 40 miles down Hurdwar (Tod's Rajasthan Vol. I. Chap. IV). Two other cities were *Indra-prastha*, now Inder-pat, south of Delhi, near which is built the *Purana Killa*, and Thanesvar, Skr. *Sthanviswara* (Mahabh. Wood Book, Chap. 83). Hastinapur was cut away by the Ganges before 1200 B. C. It was some where near modern Thanesvar. *Prithudaka*, now Pehoa, 14 miles from Thanesvar, was the capital of Prithu on the Sarasvati. The Caste System first began here.

2. Matsya.—Now Jaipur State in Rajputana. Virata was its king about 1400 B. C. Cunningham's boundary :—North—Jhunjhun to Cot-Casim...70 miles. East—Jhunjhun to Ajmir......120 miles. South—Ajmir to Bana and confluence of Chambal...150 miles. West—Chambal confluence to Cot-Kasim...150 miles. Its capital was Virata-nagar, 41 miles north of Jaipur and 105 miles south-west of Delhi. The town was surrounded by hills abounding with ores of copper The people were very brave. Yuan Chwang (7th century A. D.) had been to Virata-nagar, 2½ miles in circumference. He found the citizens very brave and spirited.

3. Panchála.—The Lunar King Haryasva had 5 sons—all expert in state-affairs. Their kingdom became

known as Panchála *i. e. State of the Five.* It was a long strip on both sides of the Ganges. The Northern part is now called Rohilkhand and the Southern part—Etàwa and other districts. *Ahichchhatra* was its most ancient capital. Its king Sumada submitted to Ràma when the latter's Horse had reached his capital.

About 1400 B. C. Drupada, son to king Prishata, was the lord of Panchàla. His former class-friend Drona a poor Brahmana, but a master of military science, once saw him and asked his assistance. Proud Drupàda hatefully turned him away. Drona next became the military teacher to the Kuru and Pandava Princes of Hastinapur. The princes became very proficient. At the bidding of Drona, the Princes attacked Drupada, defeated him and brought him to Drona as captive. Drona took the Northern part and returned the Southern part to Drupada who built a new capital at Kampilla on the Ganges, the site of which is now between Budaon and Farukkabad. *Canouj*, Skr. Kánya Kubja, was an important city of the Panchàlas.

King Kusa, 9th generation downward from Pururavá of the Lunar dynasty, had 4 sons who built 4 towns after them: Kushāmba; built Kausàmbi now Kosam, 30 miles to the N. West of Allahabad. Hastinapur being eroded (1220—1200 B. C.), the Pándava capital was removed to Kausàmbi. (Vishnu Purana. IV. 21.) Kusa-nàbha built Mahodaya, also called Gádhipura, Kausa, Kusa-sthala and Kànyakubja His *Kanyás* (daughters) were *Kubjá*, hump-backed: So, the city was called Kanya-kubja, modern Canouj. Amurta-rajas

built Dharmāránya not yet identified. Basu the Aeronaut (upari-chara) built Basumati, formerly Kuságrapura, afterwards Giribraja, Rajagriha, &c.—capital of Magadh.
Ram. I. 32.

Giribraja was guarded by 5 hills. It was rich in cattle, well-watered, safe and beautified with edifices. (Mahàbh. Court-Book). Giribrája is now 'Old Rajgir.' Nepal formed a part of Panchàla of old.

4. Sura-sena.—lit, 'Home of brave soldiers' ! formerly comprised Muttra district, Bharatpur, Kshiraguli, Dholpur, and the northern part of Gwalior State. The circumference of the kingdom was 833 miles, or some say, 1,000 miles. The State was noted for its very brave people, cotton and gold. We hear of Mathurá from 1500 B. C. (Ram. 73 to 85 cantos. Vishnu Purana. IV. 4. Varàha Purana. 157 to 161 Chapters.) Kansa was the tyrant of Muttra about 1400 B. C.

5. Kàsi.—Originally, the town, between the rivers Barunà and Asi, was called *Rishi Pattana i. e.* City of the Seers.' 'Afterwards king Kàsi or Kásyapa of the Lunar dynasty founded a state about 600 miles in circumference.

Cunningham's boundary :—North—R. Gomati. West Gomati to Allahabad : Ton to Bilhari. South—Bilhari to Sonhat. East—R. Karma-nása and Ganges.

The Rig-Veda, S. P. Bràhmana, Vrihad-àranyaka Upanishad, Skr. Epics &c.—extol its glories.

Further reference :—Ram. Oudh Book, canto 10. Sl. 37.

Do, I. 13. 23. Do, VII. 48. 15. Benares was its capital. Ram. VII. 69. 19. Vis. Purana. V. 34.

6. Kosala—is mentioned in the Brahmana works. The Sata patha Brahmana (I. 4. 1) gives the river Gandaka as dividing Kosala and Videha. Its capital was Ayodhyá (Atharva Veda. II. 41. P. 742.)

Further reference :—Rám. VII. canto 114. Vàyu Purana Ch. 88. Mahabh. Court Book. Chap. 30. There was another Kosala in the Deccan (Mahabh. Court Book. Ch. 31.) prob. modern Gondawáná. Ancient *Lakshmanáwati* is now Lucknow. *Srāvasti*, to the N. Oudh, was another important town. Its ruins are in Gonda.

7. Videha or Mithila; later Trihut, is modern Darbhangá and Mozaffarpur districts in North Behar. It was another seat of the Solar kings. Title of the kings was Janaka. Its capital was Baijayanta (acc. to Rámáyana), Mithilá nagari, or Janakapura. The Brahmana and Upanishada Works éxtol the glories of its kings. In learning and wisdom, Janaka ranked as a Brahmin.

Visàla—another son of Ikshvàku, built Visalapuri, later *Vaisáli* on the east bank of Gandaka, now called Bisara or Besarah or Besar, 20 miles north of Patná. Benares to Vaisáli—153 miles. (Y. Chwang.)

The other Half-Aryan States of low or mixed people.—

(i) North India—1. Kashmir (Mahab. Wood Book, Chap. 82, Sl. 90 : said to have been under the Turks). Mahabh. Court Bk. 27 sl. Harivansa. Ch. 90-91.

2. Kekaya (Rám.): capital Giribraja, now Girjak. By the side of Gandhára.

3. Gándhara or Gandharva (R. V. 1. 126, Mahabh. Ram. Harivansa. Ch. 90 and 91).

4. Madra, Sálva, South Kuru, Trigarta (Jalandhar) Darada (Dardistan) Balhika (Bulkh), Yavana (to the West of the Indus), Prasthala (Beluchistan ?)

5. Sindhu (Sindh) :—Reference in R. V. I. 126. 1; The Brahmana Works: the Skr. Epics.

Sauvira = Sophir = Ophir. Occasionally called Sindhu—Sauvira (Mahabh.); also, Hari Vansa, Ch. 90 and 91.

Anarta (Cathiawar), founded by Prince Anarta, son to Saryati, son to Manu, His capital was Kusa-sthali Acc. to Vishnu Purana, some Dravidians under their leader Punya-jana had attacked and sacked Kusa-sthali. A new city was built near it, called Dwarakā. The peninsula afterwards became the home of the Lunar Yadava Princes. (Mahabh.)

6. Saurastra (Good Kingdom)—afterwords Lāta, then Gujrat. (Skr. Epics, Harivansa and the Purans). Maru Desa (Mahabh.), Indian Desert comprising modern Marwar, Bikanir, Jasalmir &c.

7. Magadh (South Behar) 833 miles in circumference mentioned in the Rig-Vedic Aitareya Aranyaka (II. 1. 1.) The people of Banga, Bagadh and Chera-pada are weak and accustomed to bad food &c. Then it was the Kingdom of Rishabha, a Daitya Aryan. The latter was defeated and killed and the Vārhad-ratha dynasty was established. Jarásandha was the greatest monarch of India here in 1400 B. C. (Mahabh.) Ram. Oudh B K.

Cant 10. Slokas 37—38. Kikata (Gayâ Province) is mentioned in the Rig-Veda III. 53. 14. Capital *Gaya-puri*, an ancient sacred place. Dr. Hunter and Genl. Cunningham wrongly think that Gaya was at first a Buddhist and afterwards, a Hindu Sacred place. The high antiquity of its sanctity appear from Ram. Oudh Book, 107 canto, 11—14 Slokas-Mahabh. Wood Book, 84 Chap. Ibid. 87 Chap. Ibid, Anusasan Book, Chap. 22. Ib. Wood-Book, Chap. 97. Drona Book, Chap. 66. Hari-Vansa, Vaya Puran &c.

8. Anga (East Behar): circumference 667 miles. Capital was Champā on a hill near the Ganges: now Páthar Fhata, 50 miles from Mongyr and 24 miles from Bhagalpur. Málini, Lomapādapur, Karnapur were the other names of the Capital.

This Kingdom was founded by Prince Anga, 6th generation downward from Dhruva of Svāyam-bhuva Manu's line. (Vishnu Puran)

Acc. to Mahabh. and Harivansa, Prince Anga son to Bali, founded it. In the 15th century B. C. Lomapada friend to Dasaratha, was its king. About 1400 B. C., Duryyodhana gave it to Karna.

9. Banga (Bengal): Reference in the Aitareya Aranyaka II. 1. 1.; Mahabh. I. 104-5; Harivansa, Harivansa Book, Chap. 32, Slokas 32—42.; Mahabh. Wood Bk. Pilgrimage Chap. Ram. Oudh Bk. 10 canto, 37-38 Slokas. Manusanhitâ, Chap. 10. Vis. Puran, IV. Chap. 18. Gurura Puran, I. 144. 71. Mahabh. Court Book, 16, 17 and 24 Slokas.

Modágiri—Mongyr or Rajmahal. Pundra—North Bengal. Kausiki-Kachchha—Hugli ? Sumha—Burdwan. Pra-Sumha—Medinipur. Karvata ?

10. Tàmra-lipta : its circumference was 250 to 300 miles (Y. Chwang). Capital was on the Sea. The state was rather a peninsula, on the West side of R. Hugli. Tamáliká was the port. Jaimini, in his Mahabharata says that the Peacock Dynasty was the oldest here. The first King was Mayuradhvaja, his queen was Kumud-vati. When the Horse of Yudhisthira had reached Tamralipta, Prince Támra-dhvaja arrested it. A fierce fight ensued : the Pandavas being defeated, they made friends with him. The last king of the dynasty named Nih-sanka Narayana died childless.

A Chief, Kàla Bhaumika by name and a fisherman by caste, next occupied the throne. His dynasty lasted some time. After them came a Kàyastha dynasty.

The Kshatriya heroes of Tamralipta were all killed by the arrows of Parasu-rama—Mahabh. Drona Book, Chap. 70. In the days of Ramayana, Tamralipta was prob. a part of Kalinga. Tamralipta is repeatedly mentioned in the Mahabharata. Its king was defeated by Bhima. In the War, its raja fought against the Pandavas. The kings here are called *Mlechchhas* i.e. corrupt in morals and manners. Jaimini calls Tomluk by the name of Ratnagarh. Mahavansa—*Tamra-lipti.* Megasthenes—Taluctoe. Ptolemy—Tomalites. Certainly these parts were mostly peopled by brave Dravidians.

Paundra-Vardhana, lit. nurse of Pod people, a fishermen class, was North Bengal. Its circumference

was 667 miles. The people were very brave. The Pod people still exist.

The deltas of the Ganges and Brahmaputra were called the Anupa Desa i.e. Low Lands, later *Samatata*. This included the entire Presidency Division, Faridpur, Barisal, Noakhali, Tippera and Vikrampur. Dacca and Mymensingh then formed a part of Pundra Vardhana or Kamarupa.

11. Kama-rupa—appears to have been an ancient country with Prag-jyotishpuri as capital.

Acc. to Purans, about 1500 B. C. one Mahi-ranga was the first Aryan King here. 4 Kings of his dynasty followed him. Then we hear of tyrant Naraka about 1400 B. C. The Harivansa, Chap. 121, gives the following note on Naraka. In boyhood, he was brought up by Rajarshi Janaka of Videha. This heroic Brahmin lad of 16, established his power over Kamarupa. His friend Vána, son to Bali, was ruler of the Upper Assam, with his capital at Sonitapur, now Tejpur. Vána was very wicked and tyrannical. Naraka also grew up so. Once Vasista went to see the goddess Kàmekhyá. But Naraka did not allow him to enter the city. Nay the sage was moreover maltreated. Krishna attacked Kama-rupa, fought with Naraka and killed him. Naraka had 4 sons, Krishna set up the eldest Bhaga-datta on the throne and then returned to Dwaraka. Bhagadatta was heroic and his kingdom extended to Indo-China to the east and to the Bay of Bengal to the south. Bhaga-datta was followed by Bajra-datta, Dharma-pàla, Ratna-pala, Kámapala,

Prithvi-pala, Suváhu and others successively on the throne.

Before the Imperial Sacrifice of Yudhisthira, Vasudeva, king of Pundra (North Bengal) became very powerful and formed a league with the Hunter-Chief Ekalavya, Jarasandha of Magadh, Naraka of Kama-rupa and Vana of Sonitapur (Tejpur). When Naraka was killed, Vasudeva challenged Krishna. A great fight ensued in which the Pundra Chief was killed. The King of Kasi, another ally, then fought with Krishna but perished with his whole family. Kasi was burnt down. (Hari-Vansa), Udvritta—Bhavishya Book, Chap. 19 to 21. Also, Matsya Purana Chap. 207

Reference :—Ram. Kishkindhya Book, canto 42. Verses 30-31. Bhagadatta fought with Arjuna, helped by the armies of Kirata (Hill Tribes), China where the Tsan or Tsin people, our Tibeto-Burman, from a part of Central Asia, had settled ; and of the Low-Lands bordering on the Bay of Bengal.) Mahabh. Court Book. Ch. 26. Also, Asvamedha (Horse-sacrifice) Book, Chap. 57. Ibid. Bhishma Book. Chap. 9.

The Mahabharata gives us a short geography of Far East India. We have already spoken of the *Anupa Desa i. e.* Netherlands. The eastern most parts were also called *Pátala i. e.* Lower Province, as the lands here were almost on the sea-level, from which the later name of *Samatata*. Hill Tippera and the Hill Tracts about Chittagong were called *Nága-Loka.* An arm of the Bay of Bengal then extended upto Sylhet and Cachar, Manipur was not far from the Bay. Arjuna

reached Manipur, going through the sea-coast. Many ascetics lived on the Mahendra hill of Manipur. The two Houses of Manipur and Tippera had already been brought under Aryan influence. Arjuna married two princesses of those two Houses. Few Princely Houses in India can vie with them in high antiquity. The Princes of Tippera are noted as patrons of learning.

The same Epic mentions the following hills, viz *Sri*, later Sri-punja from which Chera-punji; *Khasa*, Khasia; *Jayanti*, Jaintia; *Naga*, Nágà Hills; *Ganesa Giri* is *prob. Garo Hills.*

(2) The Deccan. Professor Wilson thinks that the civilisation of the South may possibly be extended even to ten centuries before Christ.

Dr. Caldwell says, "The Deccan had been civilised long before the Brahminic influence spread over the South.

The following, amongst others, were the States of the South before 1400 B. C.:—Mekhala, Utkala (Orissa), Kalinga (Upper Part of Madras Presidency), Kosala, Chedi (Central Province), Dasarna (a Vindhyan State) Malwa, Avanti, Vidarbha (Berar) Bhoja (a part of Central India), Konkon, Andhra, Dravira, Kishkindhya (Bellary District), Pandya, Kerala, Matsya, Kausika, Pundra, Chola, Ristithika Mahishaka, Vidisa (Bhilsa), Janasthan, South India and Lanka, Dandaka, Haihaya &c.

1. Utkala (Orissa) is said to have been founded by Prince Utkala, a son of Ila, daughter to Manu, about 2750 B. C. Manu (Chap. 10. Verse 44) and Baudhayana

call it a country of *fallen* Aryans, Ancient Orissa was sometimes separate and sometimes a part of Kalinga. Prince Odra, 13th generation downward from Yayáti, the renowned Lunar King, occupied it and gave his name from which rose Odra Desa, now Orissa. Reference :—Rámáyan, Kishkindhya Book, Cant. 41 ; Mahabh. Drona Book Chap. 4.

2. Kalinga (Upper Madras) said to have been founded by a son of Bali driven out by Indra and Vishnu from his kingdom on the Upper Indus, about 2800 B. C. Orginally it was Orissa and a part of Bengal.

Harivausa. Do Book. Chap. 32. Verses 32-42.
Mahabh. I. 104 ; Vish. P. IV. 18.

Reference :—Ràm. Oudh Book. Canto 71 ; Ibid Kishkindhyà Book. Canto 41. Mahábh. Wood-Book. Chap. 144. Harivansa Chap. 288, Verse 35 Manu Sanhità Bk. X. Baudháyana Sutra I. 1. 2.

The Brahma Vaivarta Purána makes another early mention of Kalinga where, about 2700 B. C, a rich and powerful merchant named Biràdha, was king. His son was Drumina and grandson, Samādhi. This Prince left by his wife and chidren for extreme liberality, wandered and came to the river Pushpa-bhadra where he met Suratha, great-grandson of Budha—the first king of the Lunar dynasty, who had left his capital Kolà-nagari, being defeated and ousted by Nàndi. Both, as friends went to Pushkara, a sacred place, 7 miles from Ajmir where they met the sage Medhasa at whose instance

they worshipped the goddess Durgá and by her grace, regained their kingdoms after a year.

Kalinga once reached the R. Vaitarani of Orissa.

Mahabh. Wood Book. Chap. 114.

The circumference of this powerful state was 833 miles. Its ancient capital was Sri-kákola, corrupted into Chikàkola, 20 miles S. W. of Kalinga Pattan, now Raj Mahendri (Cunningham).

In the Great War, the Kalinga king Srutáyu fought with his two sons against the Pandavas and the three were killed by Bhima.

Kosala, perh. modern Gondowana : about 1000 miles in circumference. Its capital was Chandá (Cunningham) or Bairgarh or Bhándaka. (J. R. A. S.)

From Kalinga to Kosala (Kiasalo) was 317 miles (Y. Chwang) Ref. Mahabh. Court Book. Chap. 31.

4. Chedi (Central Province) is mentioned in the Rig Veda VIII. 5. It was the kingdom of Tripura, a powerful Daitya Aryan, killed by Rudra (Siva) in the 29th century B. C. Ancient capital Traipuri is now Teoari, 6 miles north west of Jabbalpur (Javáli-pattan) Sisupála, the Tyrant of Chedi, was killed by Krishna.

5. Dasárna was a country under the Vindhyas.

6. Malwá is mentioned in the Rám. Kishkindhyá Book, Canto 41. verse 10. In the Mahabh. Sanjaya describes to Dhrita-ráshtra both Malwa and Avanti. Capital Avanti was on R. Avanti (Siprā). The circumference of the Kingdom was about 1000 miles.

7. Bidarbha (Berar and its neighbourhood): an ancient civilised State. Capital was Kundina-nagar.

Lopàmudrà, wife of Agastya and a lady Rishi of several Rig-Vedic hymns, was a princess of this land (22nd century B. C.) Damayanti also was born here.

8. Bhoja, prob. a State of Central India These Bhojas were an off-short of Yadu dynasty. The mother of the Pàndava Princes was a Bhoja Princess.

9. Kerala. Ancient Keral included Malabar, Canara and Konkan. Tradition asserts that the great Brahmin hero Parasu-ràma drove the pirates from the coast and colonised it with Aryans from the North (15th century B. C.)

The language of Mahárāstra is Aryan, not Dravidian.

10. Andhra is mentioned in the Ait. Brahmana work, in the Mahabharata and the Sutra works.

11. 'South India and Lanka were under Ràvana, a half-caste Aryan (1500 B C): Lanka, later Ceylon = Sinhala, was the ancient Tamra-Varna corrupted into Pali Tàmraparni, foreign Taprobane.

12. The Haihaya kingdom, with capital at Mahismati, now Choli Mahesvar, was on the Narmada near its mouths.

Most of these Southern States came into being after 2,000 B. C. So, the Brāhmana Works of the North knew very little of them. Some of those States were large, some small, very small, not larger than a modern district. Some were civilised, some half-civilised, while others barbarous. A considerable area was covered by jungles and forests peopled by wild men and beasts.

III. Religion.—Europe has been always behind India in intellectual and religious freedom. While the

history of Europe is marked by intolerance and abominable persecutions, India has been ever noted for full spiritual liberty. India has produced all varieties of religion such as rationalism, theism, atheism, materialism etc. Kapila's rational religion was confined to the wise alone. It was established in the court of Janadeva of Videha (North Behar). Jainism was gaining ground. The Rishis still worshiped the Supreme Being (Brahman) through the Great Powers of Nature. They were in general, averse to animal sacrifice. They would offer the Soma beer and various grains. While, the children of the Devas who had now become powerful kings in India, favoured animal sacrifice, gave great importance to sacrificial ceremonies, still worshipping the Vedic gods.

The Máhábhárata has a fine discourse on the point. "Once, about 1500 B. C., the Rishis and the Devas quarrelled and asked the powerful prince Vasu, a staunch Vishunvite and a friend of Indra, 'With what, either grains (*Oshadhi*) or animals (*pasu*), are *sacrifices* to be performed ?' In reply, Vasu said, "By *beast*." Hence the Seers cursed him. "You have shewn partiality to the Devas, by not speaking according to the Sàstras. So, go down to India and live there &c." This Prince Vasu son to Kriti-rája, a Lunar king, was a great favourite of Indra at whose instance, he came to India and occupied the Chedi Kingdom. Indra gave him an air-car in which he could move with great skill. He was therefore called *upari-chara* (aronaut). His son Prince Vrihadratha founded his dynasty in Magadh about 1450 B. C.

True, gods were still worshipped and hymns uttered at sacrifices, but true veneration was shewn to *ceremonies*. The Vedic Priests allowed no departure from sacrifices, acts, movements, given in the Bràhmana works. In place of simple and sincere worship, superstition gradually came in. Even penances were prescribed for mishaps. (Aitereya Bràhmana, V and VII).

Various were the *sacrifices*, from simple to highly elatorate: Some lasted a year, some even 10 or 12 years. Sacrifices were followed by gifts of cattle, gold, garments. food &c., to the Bràhmanas and the poor.

The animals as victims are mentioned in the *Satapatha*, I. 2. 3. 7. 8. Even Human Sacrifice, though very rare, did exist in the Epic Age.

Sacrifices were of over *thousand* kinds. Of them, 21 were chief *viz*, 7 Havih Sacrifice, 7 Soma Sacrifice and 7 Pàka Sacrifice. (Gautama).

The 7 Havih-Sacrifices were. 1. Setting up the sacred fire. 2. Daily oblation. 3. Full and New Moon Sacrifice. 4. Harvest Sacrifice. 5. Four monthly Sacrifice. 6. Animal Sacrifice. 7. An expiation for over-indulgence in Soma Beer.

It is needless to enter into the details of other ceremonials.

There is evidence to show that *new gods* also were coming into our pantheon. Arjuna (Indra) is mentioned in the *Satapatha Bráhmana*. Rudra (Siva) is mentioned in the White Yajur Veda, Chap. XVI. The Kausitaki Bràhmana and also the Satapatha Bràhmana (II. 6. 2. 9) give great importance to Isāna or Mahàdeva

(Siva). Supremacy of Vishṇu among the gods, is found in the S. P. Bràhmana, XIV. 1. 1. There was no worship of Krishna yet. He is mentioned simply as the son of Devaki and a pupil of Ghora Augirasa in Chhâ. Upa. III. 17. 6.

King Priyavrata of Bithoor had started the worship of the goddess *Shashthi*. The worship of Durgá had been started by the sage Medhasa at Pushkara, near Ajmir. Sacrifice to Daksha and Párvati is found in S. P. Bráh. II. 4. 4. 6. Umà Haimavati explained to Indra the nature of *Brahman*. (Kena Upanishad). Victory of the gods over the Asuras (Ait. Bráh. VI. 15; S. P. Bràh. I. 2. 5.) The Mundakopanishad mentions Kali and other goddesses. Krishna had started the worship of *Sarasvati*, the goddess of Learning. Goddess *Sri* is invoked in Taittiriya Aranyaka. Professor E. B. Cowell holds that the hints of these goddesses are found in the Rig-Vada itself. The worship of Sun was set up by Sàmba at Mooltan.

In this Epic Age, we find mention of temples, idols and their worship. (i) The Pándavas prostrated themselves before the gods fn the temple (Mahábh).

Atheism and Materialism also were in full force. Chárváka was its great preacher and philosopher. This Cháraváka should be distinguished from another Chárváka mentioned in the Mahábharata.

Theists and Atheists all aimed at *salvation* and all held that *True Wisdom* alone can lead to that. Different thinkers show different ways to the attainment of that wisdom. We possess no regular work on early Atheism.

Mádhavácharya, in his *Sarva-Darsana-Sangraha* has given us a distorted sketch of the Atheistic tenets then current or known. The teachings of Chárváka were :—(1) Do not practise painful austerities for the fancied bliss of the next world. (2) Practise *a-himsá i. e.* entire harmlessness which is the highest religion. (3) Like the cowards, do not depend on divine grace and Fate: Not Luck, but Pluck. (4) Depend on yourself: Self-Reliance is true Bliss: Self-Reliance is salvation. (5) There is no God; there is no *next world*. (6) Do not believe the Vedas nor the Priests who are mere frauds and cheats. (7) Never do a thing withónt reason: No reason and no religion. (8) Matter is eternal and composed of *four* elements. He denies the fifth *i. e. byoma* (Ether). (9) Only seeing (pratyaksha = perception) is believing.

The Materialists were rather a sect of the Atheists. They were sensualists end sought enjoyment only in life, leaving at death "as many debts as possible." Probably they had a scientfic scripture of Eroticism.

Jainism and Buddhism were of rather later origin. Atheism was very old. It came to India from the North. Some of the *A-suras* (lit people without wine) were staunch Atheists. Atheism was an anti-Vedic creed. They were sound practical men, worshippers of Right Conduct,—of Duty, 'the stern daugbter of the voice of God'. The atheists preached against the corruptions of the Vedic rites &c., such as drinking, immoral practices, staughter of animals, suicide as a sacrifice, Human Sacrifice and so forth. In ancient India, these atheists

were supreme and very powerful. So subtle were their arguments that even many great pandits, being defeated, turned atheists, according to the custom of those days. In time, Hindus, Jains and Buddhists combated them wholly. Now they are extinct. The Jains and the Buddhists are not atheists,—says Prof. Rhys Davids.

Towards the latter part of this Age, Society became so priest-ridden, barbarous and debased that even Rishis and thoughtful Warriors became sceptical.

The Upanishads now established Monoism

IV. Literature.—(a) Sacred: The Vedas, the Vedángas, the Bráhmanas, Aranyakas and the Upanishads form the so-called *revealed* literature of the age. The Rig-Veda.—Most of the hymns were composed in the Vedic Age and first compiled by Agni Deva in the same. New hymns were composed till some time before 1400 B. C. for, they mention Devàpi, Sántanu, Dasaratha, Ráma and other things. They were finally *arranged* about 1400 B. C. The other Vedas also were compiled in the Epic Age.

The Hymns of the Rig-Veda mention different classes of priests who performed different duties at the sacrifices. The Adhvaryus were entrusted with the material performance of sacrifice. They measured the altar, built the altar, prepared the vessels, fetched wood water and immolated animals.

The Udgátris sang or chanted hymns. The Hotris recited hymns. The Bràhmans presided at sacrifices over all the rest.

The Adhvaryyus and the Udgâtris required special training and manuals. The Rig-Veda has the name Yajus and Saman. The formulas and chants, collected and compiled later on, are the Yajur and the Sāma Vedas, as we have now. Surya Deva, the younger brother to Brahmā had at first compiled a portion of the Sáma Veda. Dr. Stevenson and Prof. Benfey have shewn that Sâma Veda is mostly a selection from the Rig-Veda hymns, set to music for a special purpose.

The Yajur Veda.—The more ancient Black Yajur Veda is called Taittiriya Sanhità. Tittiri probably compiled or promulgated it in its present shape. In the Anukramani of the Atreya recension of this Veda, we are told that this Veda was handed down by Vaisampáyana to Yaska Paingi; by Paingi to Tittiri, by Tittiri to Ukha and Ukha to Atreya. This shows that the existing oldest recension of Yajur Veda was not the first recension. The White Yajur Veda, also called Vâjasaneyi Sanhita was probably compiled and promulgated by Yajna-valkya, priest to Janaka after 1350 B. C.

The arrangement of the two Yajur Vedas differ. In the Black Yajur Veda, the sacrificial formulas are followed by dogmatic explanation and by accounts of ceremonials belonging to them. In the White Yajur Veda, the formulas only are given in the book, while the explanation and ritual are given separately in the Satapatha Brahmana. Yajna-valkya was the promulgator of this new school. Its contents show that it was not the composition of one man or of one age.

Of its 40 chapters, the first 18 are cited in full and explained in due order in the first 9 books of the Satapatha Brahmana. The formulas of these 18 chapters are found in the old Black Yajur Veda. These 18 are perhaps the work of Yajna-valkya. The next 7 chapters are probably later addition. The remaining 15 are still later addition and are plainly called Parisishta (Khila) i.e. supplement. The Atharva Veda, though composed early, was, however, recognised after the Epic Age. Some Brahmana works alluded to the growth of a class of literature called Atharvāngirasas. The mention of three and three Vedas only appears from Aitareya Brahmana, V. 32. S. P. Brahmana IV. 6. 7; Aitareya Aranyaka. III. 2. 3. Vrihad-Aranyaka Upa. I, 5.; Chh. Upa. III and VII. This last work classes Atharva Veda with *itihása*. The Brahmanas and the Upanishads of the Atharva Veda alone recognise it uniformly. So, the Gopatha Brahmana pleads its necessity. Prof. Whitney says wrongly that modern works are connected with Atharvan and Angiras—half mythical names of ancient and venerated Indian families, for recognition.

Jayanta (7th century A. D.) in his famous commentary on Hindu Logic, discusses among other things, the high antiquity of the Atharva Veda.

Chānakya in his *Artha-Sastra*, the Taittiriya Brahmana (last Pra-pathaka, chap. 18.), the Sata-patha Brahmana Kanda 11, prapathaka 4) and other works distinctly allude to *three Vedas* only. Next, he cites authorities in favor of it :—(1) S. P. Brahmana (XIII.

3.7); (2) The Chha. Upa. VII. 6; also III. 3; (3) Bhattacharya an ancient authority. (4) The Taittiriya Upa.; Taittiriya Brahmana. (5) The Yajur Veda. (6) Patanjali in his Great Commentary (150 B.-C.). (7) The Gopatha Brahmana. (8) Manu and other ancient Law givers.

The Atharva Veda has 20 Books and 6,000 verses. One sixth of it is in prose. One sixth of Book X. is taken from the Rig-Veda. The 19th Book is a supplement to the previous 18. The 20th is composed of extracts from the Rig-Veda. It chiefly consists of formulas intended to protect men against baneful influences of divine powers, diseases, harmful animals and curses of enemies from doing harm. It is full of incantations for long life, wealth, recovery from illness; invocations for good luck in journey, gaming etc. These resemble the like hymns in the Rig-Veda. Prof. Weber points out that in the Rig-Veda, they are apparently additions. The special feature of this Veda is its *Brahma-Vidyā* i.e. knowledge of the Supreme Being. Sāyana supports it and says that the other three Vedas give the bliss of heaven, but the Atharvan combines both World and God.

§ The Brahmana Literature.

Perh. 2500 to 2,000 B. C.

The Brahmana Works—the Talmud of the Hindus give details of the ceremonies, their origin and meaning, with curious legends, divine and human.

"The Brahmanas are theological prose works held to be divinely revealed and to form part of the canon. Their purport is to supply a dogmatic exposition of the sacrificial ceremonial. Their contents, generally uninteresting, are yet of considerable importance, both as regards the history of Indian institutions, and as the oldest body of Indo-European prose, of a generally free, vigorous simple form, affording valuable glimpses back ward at the primitive condition of unfettered Indo-European talk."

Prof. Whitney.

"In the Brahmana works, Hindus have shewn how far human intellect can rise in thoughts."

Prof. Weber.

"Their contents wearisome in the extreme, however give a few gleams of beautiful thoughts. Their scientific value may be great, but they possess no interest for general readers. The Brahminical intellect is here debased by a meaningless ritual."

Prof. E. B. Cowell.

The Rig-Veda has two Brahmanas viz, the *Aitareya*, by Mahidasa son to Itarā, one of the many wives of a Rishi; and the *Kausitaki* by the sage Kausitaka. These two agree in many respects. Only the last 10 chapters of Aitareya. are not found in the Kausitaki, which probably belong to a later age.

The Sama Veda has Tándya or Pancha-Vinsa Brahmana, Sadvinsa Brahmana, the Mantra Brahmana and the Upanishad. These works, in 40 chapters, form the Bráhmanas of the Sama-Veda.

The Black Yajur Veda has only Taittiriya Brahmana. The White Yajur Veda has the voluminous Satapatha Brahmana. It is the work of many and not of Yajnavalkya alone. Its first 9 Books are the oldest in 60 chapters called the *Shasthipatha* in the time of Patanjali, 2nd century B. C. (Weber). The remaining 5 Books in 40 chapters, are of later date.

The opinions of Yajna-Valkya are authoritative in the first 5 Books, while those of Sāndilya, in the next 4 Books.

Sanjiviputra reconciled the two schools and finally adjusted the first 9 Books. 5 more were added at a later age.

The Atharva Veda has the Gopatha Brahmana, a comparatively recent work. Its contents are a medley derived from different sources.

§ The Aranyakas and the Upanishads.

2,000 to 1400 B. C.

The Aranyakas.—These philosophical works, closely connected with the Vedas and the Brahmanas, relate to the forest and are meant to be read by those who have retired from the world and are ascetics. They are supplements to the Brahmana works. They are the depositories of bold speculations.

The Rig-Veda has Aitareya Aranyaka by Mahidasa and Kausitaki by the sage Kausitaka The Black Yajur Veda has Taittiriya Aranyāka. The last Book

of the Satapatha Brahmana is called its Aranyaka. The Sama and Atharva Vedas have no Aranyakas.

The Upanishads.—Upanishad literally means "a sitting near the preceptor" for spiritual wisdom. Hence a book of that kind: from *Upa-ni*, near and *sad*, to sit. Another meaning is, thorough destruction of ignorance', from *Upa-ni*, entire and *sad* to destroy.

These philosophical works are of purely speculative nature and are the first attempts at a systematic treatment of metaphysical questions.

The total number of these works is 1194. Of them, some 150 are rather old and important. The rest are modern and enter into sectarian views. The best and most ancient are 10. They are short treatises forming part of the Aranyakas or detached works composed in the latter part of the Epice Age. They are in dialogues; generally in prose, occasionally in prose and verse, or in verse alone. The authors are poets. They breathe a freedom of thought only found in the Rig-Vedic hymns themselves.

The *Karma Kānda* or the Ceremonial Portion of the Vedas is meant for purifying the mind and preparing it for sublime truths. The Upanishads deal with the *Jnana-Kanda* (wisdom) and are parent of the Vedanta philosophy.

The *Aitareya* and *Kausilaki* belong to the Rig-Veda. The *Chhandogya* and *Talavakara*, called Kena, belong to the Sama-Veda. The *Taittiriya* and *Katha* belong to the Black Yajur Veda. The Katha more properly belongs to the Ath. Veda. The *Vaja-Saneyi*

(Isa) and the *Vrihad Aranyaka* belong to the White Yajur Veda. The *Mundaka* and *Prasna* belong to the Atharva Veda, rich in Upanishads, having no less than 52. The Mandukya and Prasna are most important in the Vedanta School.

The question of *Moksha i. e.* Liberation from the earthly encumbrances, appears to have attracted the serious attention of the Aryans. Of course, the notion of *Salvation* has not been always the same. The Rig-Veda says that Action, Wisdom and Faith give salvation. By *Action*, the early Seers meant pious meditation and harmless sacrifice done by the offering of grains and Soma beer. The Deva Aryans of the North gave great importance to ritual religion. Their animal sacrifice was an innovation. Strong opposition arose from several great thinkers. The Rishis protested it. Narayana discovered *Brahman*—The Supreme Being—the Highest self—the Great Source of all. Vāk Devi explained this Monotheism in her famous Devi-Sukta. Uma Haimavati explained it to Indra and other Devas. The Rishis accepted it and introduced it into the later Vedic hymns. The authors of the Atharva Veda also devoted a Chapter to it. Kapila blamed the animal sacrifice and gave a solution of his own, based on Reason alone. Rishabha Deva, in his Jainism gave another solution; while the Atheists showed a new path altogether.

The Children of the Deva-Aryans brought their ancestral religion to the North Indian plains, where they became powerful kings. For a century or two,

the ritual religion with the animal sacrifice, might have been followed with the true spirit. But it declined gradually till at last both religion and politics became corrupt to the extreme before 1400 B. C.

Luckily a re-action followed soon. In the field of politics, Krishna set to work in right earnest to establish a *Dharma-Rajya i. e* kingdom built on righteous principles. Sick of elaborate meaningless rites, some new thinkers earnestly enquired about the nature of the Supreme Being, Creation, Soul and Salvation. Such enquiries gave rise to the Upanishads. "In them we find an awakening from the dream of endless ceremonies, to grapple with the deepest problems of life and eternity. Though childish and fantastic, yet they are full of fine thoughts and deep meaning." The great teachers of this highest truth are not the Brahmanas, but *Kshatriyas* with whom arose many great and noble thoughts in India. The Brahmans adopted this new idea and then secured the monopoly and became teachers.

The idea of a Supreme Being, a Universal Spirit, an all-pervading Soul—is the keystone of the Upanishads. Monotheism generally admits a God, Creator, as distinct from the created beings. The Monotheism of Upanishad recognises God as the Universal Being—all things emanated from Him, are part of Him, will mingle in Him and have no separate existence. This lesson Satyakâma Javala learnt from Nature. Yajnavalkya taught it his wife Maitreyi. This idea is taught in the Upanishad in a hundred similes, metaphors and

legends. Chhandogya Upa. III. 14 ; VI ; Kena Upa I ; Isa Up. "He is all gods"—Vrihad Aramyak Upa. I.,4 6. "He is in all men—I. 4 15.

The idea of *Monoism* is carried to its furthest limits. No *Dualism* is recognised in the Upanishads. In Kapila's *Sankhya*, Nature is independent of Purusha. But in the Upanishads it is not so. Here, everything is a manifestation of the Universal Being.

Upanishad attempts to solve the mystery of *creation* :—

From *non-existent* came *existent* ; then the mundane egg ; gradually the sun.—Chh. Upa. III. 19. The Chha: Upa. VI. 2 gives a different theory :—At first there was only one without a second. He sent forth fire ; that water and water earth.

Mahidasa's Ait. Aranyaka, II. 1. 1, derives creation from *water*. Prāna and his companions made the world. Water is said to be the material cause of creation. Cf. R. V. X. 129 ; also the Old Testament. The V. A. Upanishad states, "In the beginning, there was Self alone. From Him came a male and a female and from them all.

They discovered a harmony or unity in the creation : that was Brahman, Self, Purusha or Prana. What becomes of the Soul after death ? Good acts lead to future bliss, but true knowledge only leads to union with the Universal Being. The doctrine of the transmigration of soul is fully developed in the Upanishads. Souls go to the moon and moon sends them back to be born again according to their deeds and merits.

The soul passes into Brahman by superior moral excellence. Pravahana Jaivali taught the Transmigration of Soul. Souls come back with rain, are born again as rice, corn &c. Persons eat food and beget children. Good actions lead to good birth.—Chh. Upa. V. 10.

Final emancipation of the soul and its re-union with Brahman is given below :—

"He who knows it, after having become quiet subdued satisfied, patient and collected, sees self in Self, sees all in Self. Evil does not overcome him, he over comes all evil. Free from evil, free from sports, from doubt, he becomes a true *Brahmana* and enters the Brahma world."—Chh Upa. VIII. 14. 1.

This is beatitude. This is union with Brahman. Buddha's *Nirvana* rose from it.

The Value and Influence of the Upanishads :—The Upanishads give man a divine origin. They set aside the Animal Law viz, "Man is the enemy of man" and establish the Spiritual Law viz. "All men are but kindred expressions of the one Self." (1) "No Hindu works have probably exercised a wider influence on the world. *These forlorn guesses at truth* are constantly spoken of as *Eastern Philosophy*. Familiar ideas in the Phœdrus, Empedocles or Pythagoras, in the Neo-Platonism of the Alexandrian and also in the Gnostic Schools. Plotinus alone tried to free the Greek philosophy from Hindu influence. The Cabala of the Jews and the Sufeyism of the Muhammadans seem to be derived from the same source. We are too apt to

look on the ancient world as a scene of stagnation. There were travellers and circulation of ideas. Spread of Buddhism shows how men's minds were awake to new ideas. Then why should the tradition of the Eastern origin of much of early Greek philosophy be incredible, or even improbable ?"

Prof. E. B. Cowell.

(2) "It is impossible to read the Vedanta or the many fine compositions in illustration of it, without believing that Pythagoras and Plato derived their sublime theories from the same fountain with the sages of India."

Sir William Jones.

(3) Victor Cousin, the famous French historian of Philosophy, says :—' When we read with attention the poetical and philosophical monuments of the East, above all, those of India which are beginning to spread in Europe, we discover there many a truth and truths so profound and which make such contrast with the meanness of the results at which European genius has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East and to see in this cradle of the human race, the native land of the highest philosophy."

(4) Freidrich Schlegel says :—"Even the loftiest philosophy of the Europeans, the idealism of reason, as it is set forth by the Greek philosophies, appears in comparison with the abundant light and vigour of Oriental idealism, like a feeble Promethean spark in the flood of heavenly glory of the noon-day sun, faltering

and feeble and ever ready to be extinguished. The divine origin of man is continually inculcated to stimulate his efforts to return, to animate him in the struggle and incite him to consider a re-union and re-corporation with Divinity as the one primary object of every action and exertion."

(5) The great German philosopher Schopenhauer (1819) says:—"From every sentence, deep original and sublime thoughts arise and the whole is pervaded by a high and holy and earnest spirit. Indian air surrounds us and original thoughts of kindred spirits. In the whole world, there is no study except that of the originals, so beneficial and so elevating, as that of the Upanishads. It has been the solace of my life; it will be the solace of my death."

6. Prof. Max Müller says:—"If these words of Schopenhauer required any endorsement, I should willingly give it as the result of my own experience during a long life devoted to the study of many philosophies and many religions."

7. Dr. Matheson says:—"It is not too much to say that the mind of the West with all its undoubted impulses towards the progress of humanity, has never exhibited such an intense amount of intellectual force as is to be found in the religious speculations of India. These have been the cradle of all weastern speculations and wherever the European mind has risen into heights of philosophy, it has done so because the Brahman was the pioneer. There is no intellectual truth in the West which has not its earlier discussion in the East and there

is no modern solution of that problem which will not be found anticipated in the East."

8. In "*Religion* and *Reality*"—a recent philosophical work, Mr. J. H. Tucknell says :—In our main conclusion we have long ago been anticipated by the religious philosophy of India. In the West, our philosophy has been surely but slowly moving to the same inevitabie monistic goal. In Prof. Ladd of Harvard, we have a notable Western thinker who, by a process of careful and consistent reasoning concrete in character, has also arrived at the conclusion that the ultimate reality must be conceived of as an Absolute Self of which we are finite forms or appearances. But it is the crowning glory of the Vedanta that it so long ago announced, re-iterated and emphasized this deep truth in a manner that does not permit us for a moment to forget it or explain it away. This great stroke of identity, this discernment of the ultimate unity of all things in Brahman or the One Absolute Self seems to us to constitute the master-piece and highest achievement of India's wonderful metaphysical and religious genius to which the West has yet to pay the full tribute which is its due."

9. Sir John Woodroffe says :—"The uniqueness of India consists in her religion of eternity. Indian doctrine is not one-sided, but has a time-religion also. The glory of India is that of a high spirituality, a unique genius for grasping and expounding the realities behind the phenomenal world and the innermost meanings of life."

§ The Doctrine of KARMA (Action) and Re-Birth.

In the earlier Books of the Rig-Veda, there is little reference to a *Future Life*. But there are many hymns in Books I, IX and X., which give an idea of it in plain words. There is, however, no idea of *Heaven* and *Hell* in the Rig-Vea. According to *Karma i.e.* action, one would, after death, enter a kingdom of light, bliss and delight or a world of darkness, dejection and sorrow. In the *Brahmana* works of the Vedas, mention is made of *Swarga i. e.* Heaven. The Doctrine of *Karma* (action), *future life*, nature and transmigration of the soul &c., are fully developed in the Upanishads. The doctrine has a strong rational basis. Some allege that it has produced great evil effects on the Indian people, such as enfeeblement of will, absence of energy and disinclination for progress. This is hardly right. For *meditative India* has produced many eminent men of action, letters and arts.

Philosophers Hume and Cudworth considered the *re-incarnation doctrine* the most rational theory of immortality.

Prof. William Knight holds that pre-existence has fewer difficulties to face than the rival hypotheses. Once practically the whole civilized world embraced it, as the greater number, nearly two-third of the Earth's people now do. It has been known since the dawn of history; and held by both primitive peoples and the highly learned.

It appears since the spread of Christianity. It is said to have been held by the ancient Egyptians (though this is disputed), by some of the Greeks, notably by Empedocles, Pythagoras, Plato, the Neo-Platonists, and was taught in the Mysteries. It was held by some of the Latins and by the Gauls, the Druids, and the followers of the Edda.

It was in primitive Christianity, as for example in Origen. The Christian Gospels assume it (Vide "Re-incarnation in the New Testament" by J. M. Pryse).

It appears sporadically again in Europe in the Middle Ages, Christianity and Moslem resisted the belief in Europe and Asia. The doctrine yet in Europe has never entirely disappeared. Recently it hes gained a number of adherents :—E. D. Walker's "Re-incarnation." Rev. W. R. Alger's "A Critical History of the Doctrine of a Future Life.„ The grand Italian philosopher Giordano Bruno burnt alive by the Church as a heretic. The German philosophers Shelling, Fichte (younger), Leibnitz Schopenhauer and the great poets and writers Gœthe, Harder, Lessing. The English Christian Platonist Dr. Henry More and others. Philosophers Cudworth and Hume. The French and English Scientists Flammarion, Figuier, Brewster, and the modern Christian Theologians Julius Muller, Dorner, Ernesti, Ruckert Edward Beecher and W. R. Alger. Many others are named in those works. It is held by a large number of poets. Prof. Mc Taggart has an Essay on Pre-Existence. The Jains and Buddhists adopted and preached it.

Sir John Woodroffe's 'Is India Civilised'? 2nd Edn. pp. 255-60.

The *Karma doctrine* is not *fatalistic*. According to it, Man is a little *Brahma Spheriod i. e.* microcosm. He is master of his destiny amidst unfortunate conditions due to his previous actions.

Nishkáma Karma i.e. selfless actiou leads to *Liberation*. The Doctrine of Karma reconciles man to his lot. It is not *selfish*. It has full room for social service and philanthropy. He who serves another serves *Self*. 'To do good to others is the highest religion."

The Vedanta gives profoundly based reason for all charity and brotherhood,

The Brahmins also framed new laws of phonetics, ceremonials, grammar, etymology, metre and astronomy, to make the Vedic study easier. The works were lost or replaced by later manuals.

(b) Secular Literature :—Brahma, Vivasvan and Sukra were the secular poets of the Vedic Age Valmiki was the first secular poet of India, He was born of the noted Bhrigu clan to which Sukra belonged. His father was Valmika and his name was Ratnákara lit. "*A mine of Gems.*" Having neglected education early, he began life as a robber, hunting games and looting travellers. Once two travellers awakened him to the nature and extent of his crimes. He now grew penitent, turned over a new leaf and took to honourable course of life. His poetic genius burst forth with the change. About 1430 B. C. he wrote his lyrical epic the *Kamayana*. The epic, as we have it now, is complete in Seven

Books and some 25.000 verses But the *Maha-Bibhasha* tells us that the poet wrote it in 5 Books (II to VI.) and 12,000 verses. Book Seven was added much later. Book One was added after Book VII. Besides, there are many interpolations. Book I and VII also are very old; for a verse from Book VII was quoted in the *Sàma-Grihya-Parisishta*. The canto on Sita's Ordeal was thrown into the *War Book*, after the composition of Book VII. This interpolation also is old, for it (Sita's Entry into Fire) is mentioned in Bána's *Harsha-Charita*.

Válmiki, a contemporary poet, wrote his epic in the life-time of Rama, its hero. This appears from a saying of Nárada. It also tallies with the last Book. The antiquity of Adi Kanda *i. e.* Book I. appears from Bana's *Kàdambari*. Styles of different poets are perceived from a careful reading of the poem. At first the poem ran from Oudh Book to War Book. The Mahabibhasha gives only the stealing of Sita, her Deliverance and the Return of Rama to Oudh. It does not mention the first and the last Books.

The epic begins from the Oudh Book and leaves all *viz.*, Rama's statement before Bharadvaja, Sita's description of her story to Rāvana, Lakshmana's description of Rama's life to Hanuman, Hanuman's account to Sita about Rama, Rama's going to the hermitage of Visvamitra, Breaking of Siva's Bow, Marriage of the Princes &c.

Several great wars, two terrible famines, general ignorance of the Brahmins, oppression of the tyrants

indeed made India most pitiable towards the close of the 15th century B. C. Prince Krishna righted the politics of India. Rishi Krishna now worked hard to preserve the ancient Hindu learning and thoughts.

Krishna (called from his black complexion) Dvaipayana (island-born) Veda-Vyasa (arranger of the Vedas) or more popularly called Vyasa, the colossal figure of Sanskrit learning, was a versatile genius like his father Parásara. He collected the scattered and almost forgotten Vedic hymns and *arranged* the Vedas, composed the Vedanta philosophy, compiled the Puranas and history, wrote a History of the Great War, gave a law-book &c. Born of a woman of fisherman class, he was trained as a seer from his youth up. He was ugly in appearance, but very comely in learning, wisdom and religion. It is said that he was at first a staunch Sivite, but late in life, he turned a Vishnuvite. Having quarrelled with the Sivites of Benares, he tried to build a Kasi of his own on the eastern side of the Ganges. But he found no adherents. He had a residence in Kashmir where he composed most of his works. His son, the *free-souled* Suka-deva was a minister of king Janamejaya in whose reign, his epic the *Bhárata-Sanhita* was first published.

Like the Ramayana, the Mahabharata also is a growth. Vyasa first wrote the outline of his epic in 8,800 verses. (Mahabh. Introd. I. 81).[1] Again, in Mahabh. I. 101, he is said to have composed the *Bharata-Sanhita* in 24,000 verses. This original epic has undergone repeated revisions for sectarian and caste

purposes. The book in its present form, was put by *Sauti* who received it through another person from Vyasa. 24,000 verses out of 100,000, are alleged in the same place to be the work of the original poet. (Oriental Magazine. vol iii p. 133). By careful reckoning, several scholars have found that 24000 verses still form the historical ground-work of the Epic. Vyasa was an eye-witness of the exploits which he recorded. Certainly there are things in the present book which could not be known to the first poet. As Krishna is deified, doubtless some parts were of later date. (Preface to the Vishnu Purana P. IX). Further, its claims to very high antiquity (14th century. B. C.) are disproved, by the advanced stage of the language used in most parts. Prof. Max Muller holds that the two Epics have been recast in modern Sanskrit,—a view hardly tenable (See ante.)

The Great Epic is mentioned as *Bhárata* and *Mahábhárata* in the *Grihya Sutra* of Asvalayana. The leading names and even the name of the poem itself are mentioned in Panini's Grammar (800 B. C.) The word *Yavana* mentioned in the poem, does not imply the Greeks of the 4th century B. C., but a people who lived in a part of Afghanistan—where Raja Varuna had been ruler in the 29th century B. C. (Rig-Veda). These Yavanas, as children of Varuna, may have been the ancestors of the Greeks, according to a Hindu tradition.

The Epic was familiar to the Hindus at least 2 or 3 centuries before Christ, (Oriental Magazine. Vol. III.

P. 133). Patanjali also mentions it in his *Great Commentary* (140 B. C.)

The earliest direct mention of epic poetry in India is made by Dion Chrysostom. (80 A. D.)

The Vedas, the Upanishads and the philosophies were the favourite studies of the learned class. The Epics and the Puranas were adapted for lightless women and the Sudras.

The Mahábhárata in its present form was compiled perhaps in the 5th century B. C.

"All except Colebrooke are enthusiastic in their praise of the two Epics. Nor is this admiration confined to critics alone. Even Dean Milman and Schlegel vie with Wilson and Jones in their applause for (i) The simplicity and originality of the composition. (ii) The sublimity, grace and pathos of particular passages. (iii) The natural dignity of the actors. (iv) The holy purity of manners and the inexhaustible fertility of imagination in the authors.

The story of Nala and Damayanti (an episode) is a model of beautiful simplicity. The *Bhagavat-Gita*—"Song Celestial"—a work of much later age—is admired for the clearness and beauty of the language and illustrations. It deserves high praise for the skill with which it is adapted to the original epic and for the tenderness and elegance of the narrative by means of which it is introduced."

Elphinstone.

To the early foreign scholars, the Epics appeared as "utterly valueless" as histories; but sober modern

critics rightly call them "semi-historical romances." They are valuable as records of the manners and civilisation of ancient times. They now rank as popular Hindu Scriptures and exercise boundless influence on the Indians.

The Rámáyana is prior to the Mahabharata for the following grounds :—

(i) Tradition makes Válmiki *ádi kavi i. e.* the first secular poet of India.

(ii) The language of Vālmiki approaches nearer than any other Sanskrit poem to the early form used in the Vedas.

(iii) An Epitome of it is introduced into the Mahábhárata itself.

(iv) The names of the sages and seers mentioned in the Ramayana, are found in the other, but not vice versa. Even the name of Válmiki occurs in the Mahabharata.

(v) The Ramayana knows nothing of Vyasa, the Puranas and the Battle of Kurukshetra.

(vi) The Mahabharata speaks of Vyasa and the 4 Vedas. The Ramayana never mentions the 4 Vedas. It gives *Trayi i. e.* 3 Vedas. It makes repeated mention of the 6 Vedangas, Sruti, Smriti (law-books) &c, but never the 4 Vedas.

(vii) The 4 Vedas, the Sankhya, the Nyaya (Logic), Upanishad, itihasa (history), Vedangas, Nataka (drama), stories &c. are all in the Mahabharata, but not at all in the Ramayana.

(viii) The Ramayana holds the systems of *Karma* (action) and *Yoga* (abstraction of mind), but knows no *Jnana* (wisdom) and *Bhakti* (faith).

(ix) Valmiki was the contemporary of Ráma and Vyasa of the Pandavas whose exploits they sang. At the end of the Lanká War, Rama had placed Prince Bibhishana on the throne of Lanka. The same Bibhishana tendered his submission to the Pandava Prince out on conquest of the Deccan. Again, Kripa and Kripi, grand children of Satánanda, priest to the marriage of Rama and Sita, were fostered by King Sántanu of Hastinapura. Kripi was married to Drona the military preceptor to the Kuru and the Pandu Princes. This shows that Rama had preceded the Pandavas by some 4 or 5 short generations. We have already said that the Kingdoms of Kasi, Kosala and Videha were noted for their pure manners, lofty morals, high learning, good religion &c. while, Kurukshetra, Matsya, Panchala, &c. were marked for their fiery valour, bold self-assertion, over-bearing manners and rather corrupt morals &c.

Vyasa also wrote the *Hari-Vansa, i. e.* History of the Dynasty of Krishna; a commentary on the Yoga philosophy of Patanjali &c. Jaimini, a disciple of Vyasa also wrote a Mahabharata, but now we possess only a portion of it. Kámandaka wrote his *Niti-Sàra* a work on worldly wisdom, about 1400 B. C.

V. Learning—No nation has valued learning and knowledge so much as the Hindus. Good works and religious rites lead to happier states of life and due

reward ; but true knowledge—pure wisdom alone leads to *final union with God.* Every Aryan was *socially* bound to study the Vedas &c., to perform daily sacrifices The defaulters were not only denounced and despised but were also classed as Sudras. The seats of learning were 4. viz, Royal Courts, Parishads, Private Schools of sages and seers and the sylvan seats of learning and sanctity.

Learned men from distant towns and villages were invited to the royal courts, honoured and rewarded. They held discussions with the learned priests of the courts or other learned men not only on rites and ceremonies, but on mind, soul, future world, nature of the gods, the fathers, different orders of beings, nature of Brahman whose manifestation is all. Many of the Brahmana works and Upanishads were probably composed there.

Learned Brahmans retired to forests where they taught higher wisdom and much of the boldest speculations. Those teachings are known as the *Aranyakas.*

A Parishad was an Academy of Letters or a University. Young men learnt there. (Vrihad Aranyaka Upanishad. VI. 2.) Svetaketu went to the Parishad of th- Panchálas for his education.

A Parishad consisted of 21 Brahmans well-versed in philosophy, theology, law &c. Parasara (15th century B. C.) says that even 4 or 3 learned Brahmans in a village may form a Parishad.

Kashmir, Prithudaka, Taxila, Canouj, Benares, Oudh and Mithila as great centres of learning, had grand Parishads.

Our sages and seers also maintained numberless private schools where pupils of different classes and countries would live for education. All studentship was then residential.

Vasista was called a *Kula-pati* (chancellor), as he fed and taught over 10,000 pupils, in different schools of his own. The State and rich men gave munificent subventions to the professors. Princes were generally paying students. The poor boys rendered service to the preceptors. Orphans were maintained and taught as *punya sishyas i. e.* free students. There were also female teachers and preceptors. Girls were generally taught at home. Some ladies and queens had composed Vedic hymns, held learned discussions with distinguished professors or savants on religion, metaphysics &c.

Every Aryan boy was early sent to school where all were educated together. Finishing studies after 12 years or longer, and making suitable presents, they would return home, marry and settle as house holders.

As a house-holder, he now lights a sacred fire under an auspicious constellation to offer libations, perform other duties, rites ; offer hospitality to strangers, to receive and honour guests.

The Taittiriya Upanishad, I. 2 sets forth his duties as follows :—

"Say what is true ; do thy duty ; do not neglect the study of the Vedas. After having brought to thy teacher the proper reward, do not cut off the lives of children. Do not swerve from the truth. Do not

swerve from duties. Do not neglect what is useful. Do not neglect greatness. Do not neglect the learning and teaching of the Vedas. "Do not neglect the works (sacrifice) due to the gods and fathers. Let thy mother, father and the teacher be to thee like unto a god. Whatever actions are blameless, those should be regarded, not others; whatever good works have been performed by us, those should be observed by thee."

§ Subjects of Learning.

Even in those early times, various subjects were taught and learnt.

In the Chhandogya Upanishad VIII. 1. 2, Nárada says to Sanat-kumára thus:—"Sir, I know the 4 Vedas, Itihāsa-Purana (History and theogony), the Veda of the Vedas (Grammar), the Pitrya (Rules for sacrifice for the ancestors), the Rāsi (Arithmetic), the Daiva (Science of Portents) the Nidhi (Science of Time), the Vāko-Vākya (Logic), the Ekāyana (Ethics), the Deva-Vidyā (Etymology), the Brahma Vidya (Pronunciation, Prosody etc), the Bhuta Vidya (Science of Demons), the Kshatra Vidya (Science of weapons), the Nakshatra Vidya (Astronomy), the Sarpa-Deva-jnan Vidya (Science of Serpents and of Genii)—all these I know Sir." The Vrihad Aranyaka Upanishad III. 4. 10 states that the 4 Vedas, Itihasa-Purana (History and Theogony), Vidya (knowledge), Upanishads, Slokas (Verses), Sutras (Prose Rules), Anu-Vyakhyana (Glosses) and Vyakhyanas (Commentaries)—have all been breathed forth from Brahmā.

The Sata-patha Brahmana, XI. mentions, the 4 Vedas, the Anu-Sásanas, the Vidyas, the Vako Vakyas, the Itihasa-Puranas, the Nara-sansis and the Gáthás. The original works on these subjects are lost to us, being replaced by good later books on the subjects.

§ Encouragement of Learning.

An eminent French writer has called the Hindus *"an immortal people."* Indeed, religion and learning have preserved them still. Numberless hymns of the Rig-Veda show the grateful *dána-stutis* (songs of gifts) of Rishis in praise of their great patrons. In the Epic Age, the Ikshvakus of Kosala, the Janakas of Videha and the kings of Benares were renowned patrons of learning. Besides, the Vaisyas (merchants) encouraged learning much.

Janaka of Videha had gathered round him the most learned men of his time, discussed with them, taught them holy truths about the Supreme Being. Gautama wrote his Logic and Yajna-Valkya composed his works at Mithila that gave light to the Eastern provinces. Her light and reputation attracted even Fyez, brother to Abul Fazal, minister to Akbar, who, in guise of a Hindu, learnt the entire Hindu lore from a Brahman whom Akbar gave a large estate inherited by the present Maharajas of Darbhanga.

King Ajátasatru of Kasi (Benares), himself a learned man and a most renowned patron of learning, once exclaimed in despair, "Verily, all people run away from

my kingdom saying 'Janaka is our patron !"—Vrihad Aranyaka Upanishad II. I. I. A somewhat similar sigh came from a Maharaja of Sirohi State, Rajputana, who spoke to his minister thus—"Good Sir, learned men do not come to our courts in these days. For we do not honour them. Bees do not come to the flowers that have no honey !!"

§ Philosophy. Close of the 15th century B. C.

The Logical Schools.—The 29th and 28th centuries B. C. had witnessed a great display of Reasoning in religion and philosophy. The sharp edge of reasoning was blunted by the ritual religion of the Epic Age. After 10 or 12 centuries, a re-action—an awakening followed. Thoughtful persons again thought of God, soul, creation, life, death and other vital questions. Their *"guesses at truth"* are found in the Aranyakas and the Upanishads. By a process of close reasoning, these sublime truths were soon systematised into philosophies. Formerly, Logic or Vako-Vakya was one of the subjects of learning. About 1425 B. C., Gautama dignified it in his Metaphysics of Logic. He was priest to Siradvaja Janaka of Mithila and had married Ahalya, a princess of Benares. His *Nyaya* School, contains 5 Chapters and 521 aphorisms, Pakshila Swami's "Commentary on *Nyaya*" is said to be the oldest known.

The Jain Scholar Hem Chandra says in his Dictionary that Pakshila Swami and Chánakya (4th century B. C.) were the same.

About 1420 or 15 B. C., Uluka, another philosopher, prob. of East India, wrote his physics or philosophy of sensible objects. We do not know his parentage nor his home ; but he was a Brahmana of the Kasyapa gotra (clan). He is better known as *Kanâda* from *Kana* = atom and ada = expounder.

Gautama and Kanada, founders of the Logical Schools of Hindu Philosophy, agree and differ. Yet each supplies the other's defects.

Kanada's *Vaiseshika* (Atomic theory) work has 10 chapters and 370 sutras or aphorisms.

It knows no Buddhistic tenets and is mentioned in the Mahabharata &c ; therefore, western scholars think that its date was at least 1100—1000 B. C. From the likeness of classification, method, arrangement and syllogism, Gautama is often compared to the Greek Philosopher Aristotle (4th century B. C.). But Gautama's syllogism is rather rude in form, having 5 propositions, of which 2 are evidently superfluous. Kanáda speaks of 6 *padârthas* or predicaments viz. substance, quality, action, community, particularity and intimate relation. Acc. to some, one more viz, privation.

Striking resemblance is found between Hindu Logic and Aristotle's. The subjects of both are the same :— the senses, the elements, the soul and its different faculties, time, space &c.

According to all Hindu Schools, mind is the sixth and the internal sense ; it is the same with Aristotle. The definitions of the subjects often differ and the general arrangement is entirely dissimilar.

Gautama's arrangement is more comprehensive and complete than Kanada's.

Gautama's 16 subjects are 1. Proof. 2. That which is to be known and proved. 3. Doubt. 4. Motive. 5. Instance. 6. Demostrated Truth. 7. Syllogism. 8. Reasoning by Reduction to Absurdity. 9. Ascertainment. 10. Thesis or Disquisition. 11. Controversy. 12. Objection. 13. Fallacy. 14. Perversion. 15. Futility. 16. Confutation.

The sub-divisions are more natural and systematic. Proof is of 4 kinds *viz*, perception, inference, comparison and affirmation.

The objects of Proof are 12 *viz*, Soul, Body, the Organs of sensations, the objects of sense, Intellect, Mind, Activity, Fault, Transmigration, Fruit of Deeds, Pain or Physical Evil and Liberation.

All these are fully and minutely discussed. The immateriality, independent existence, eternity of the soul are asserted. God is considered as the supreme soul, the seat of eternal knowledge, the maker of all things etc.

The Atomic School of Kanáda supposes a transient world composed of aggregations of eternal atoms. It is not clear whether their temporary arrangement depends on their natural affinities or on the creative power of God. Gautama admits God, but not His creative power. Kanáda admits God rather indirectly.

The Vedic Schools of Philosophy :—

The bold speculations, the sceptical theories &c. seemed to have sealed the fate of the Vedic rites. But the Hindus cannot do without the Vedas. So, Jaimini,

the most prominent disciple of Vyasa wrote about 1400 B. C. a philosophy called *Prior Mimansa* in defence of the Vedic Rites. He admits the authority of the Vedas but not their *revelation*. According to him, an intelligent performance of the Vedic rites, leads to Salvaiton. His work has 12 chapters. He admits Brahma, but never uses the word *Isvara* (God) in his book.

Jaimini asserts that the *gods* are not separate powers, but the *Mantras i. e.* Hymns alone are gods. Prof. E. B. Cowell here observes :—"In the course of its critical investigations, Prior Mimansa discusses, however, various philosophical doctrines. It appears to have been originally atheistical, the sacrifices and other ceremonies which it so zealously upholds, being said to produce their fruit by an inherent law or fate. One of its most curious speculations is the doctrine of an eternal sound underlying all temporary sounds : This is by some identified with Brahma. The grammarians have naturally adopted this doctrine". (Elphinstone's History of India. P. 123, note.)

Jaimini here adopts the *Sabda Brahma Bàda i. e.* the Sound Theory of Creation as given in the Rig-Veda, Book X. This vast world had its origin in *Vàk i.e.* sound. All perceptions and conceptions rose from Sound. This Sound is Veda : this Sound is Vedic hymns. All gods are really Sounds. The Vedas have adopted *nominalism* : All existence are names in Sounds. (R. V.) Vàk Devi, daughter to Seer Abhrina, in her *Devi Sukta*, in the Rig-Veda, says. "Sound is Brahma : Sound is the origin of all creation." In the Greek philosophy

also, this visible creation of God is spoken of as *Logos*, Speach or Sound. St. John in his Gospel says, "Originally, there was Sound; Sound was in God and Sound was God." This truth was taken from the Neo-Platonists. Thus Jaimini defended the *ritual religion* (Karma Kànda) of the Vedas. His preceptor, the illustrious Vyasa, having collected and *arranged* the Vedas, next wrote about 1400 B. C. or shortly after, a philosophical View of the Vedic tenets. Colebrooke, misled by the mention of Jains and Buddhists, thinks that Vyasa's first book was written in the 6th century B. C. Needless to say that these Jains and Buddhists were early sects. 6 Buddhas had lived and preached before Gautama Buddha. We have noted Jainism already. The 22nd Jain Tirthankùra (reformer) called Neminatha or Arishta-Nemi, an uncle to Krishna, preached his Jainism some time before 1400 B. C.

Vyasa's work called the *Uttara or Latter Mimansa*, in 558 aphorisms, is also known as Vedánta which shows the highest flight of Hindu philosophy.

Though based on reasonable arguments, yet it professes to be founded on the authority of the Vedas and appeals for proofs to texts from those Scriptures.

Main Principles of the Vedanta.—Everything is from God, is in God and shall be to God in the end. Individual souls are from His substance like sparks of fire. Soul is infinite, immortal, intelligent, sentient, true, capable of activity, but naturally reposing. The Supreme Being causes it *to act*. It is encased in a body. There are a subtile body and a gross body. The former

follows soul in all its migrations. On death, it leaves the corporeal body, goes to the moon, is closed in an acqueous body, falls in rain, is absorbed in some vegetable and thence through nourishments, into an animal embryo. Finishing transmigrations according to deeds, it receives liberation and divine grace. The Vedanta denies the eternity of matter, gives the existence of the Universe to the energy and volition of God.

The Vedanta has two schools: One party says, "All that exists, arises from God." The other says, "Nothing does exist except God." This last view is brought in by Sankara in the 9th century A. D.

The Sankhya and the Vedanta.—The Sánkhya maintains the eternity of matter : its principal branch denies the existence of God. While Vedanta derives all things from God and one sect denies the reality of matter. Though atheistical and material, yet Sánkhya does not differ very widely from that which derives all things from Spirit. Kapila says, "Nature exhibits herself like an actress." (Text). Soul perceives all, not being affected like a mirror which receives all images without itself undergoing any change. Mind like the village head-man takes perception and finally to the king *i. e.* soul." (Wilson's Sànkhya Kârikà. pp. 107, 117.) Kapila admits the separate existence of souls and allows that intellect is employed in the evolution of matter : hence he denies any Supreme Being, material or spiritual, by whose volition Universe was produced. Patanjali however admits souls, but besides, a Supreme Soul unaffected, called God, the Supreme Ruler.

There are altogether 19 different schools of philosophy in India. Of them, some are atheistical and so, inconsistent with the religious doctrines of the Brahmans; others, though perfectly orthodox, advance opinions not stated in the Vedas.

Hindu philosophy appears to have been originally atheistical in general, though afterwards made to serve religion.

In India, philosophy is practical and inseparably connected with religion. In Europe, it is theoretical and speculative.

All the schools agree, after all, and agree in having one object viz, deliverance from all corporeal encumbrances.

Hindu Philosophy teaches, among other sublime truths, the following :—"The Universe in its ultimate ground, is *Spirit*. What is material, is the expression of the Eternal Spirit in time and space. Man is essentially either that Spirit or a part of it or akin to it. The Universe is governed by a just Law which is the very nature of its true expression. All life is sacred. Morality is the law of humanity which is the master of its destiny and reaps only what it has sown. The Universe has a moral purpose and the social structure must be so ordered as to sub-serve it."

Hindu and Early Greek Philosophy much alike.— The relation of mind to matter, creation, fate and many similar subjects are mixed by the Hindus with questions now discussed in modern metaphysics, but were not known to the Greeks. The various doctrines viz, the

30

eternity of matter or its emanation from God ; of the separate existence of God or His arising from the arrangements of nature : the supposed derivation of all souls from God and return to Him : the doctrine of atoms : the successive revolutions of worlds &c were likewise maintained by one or other of the Grecian schools. Do they speak of *independent origin ?* Was each coincidence accidental ? How could a whole system as the Pythagorean, be so similar to that of the Hindus ?

Certainly they show a common origin. Tradition also speaks of the Eastern journeys of Pythagoras.

Pythagoras and Hindu Philosophy :—"The end of all philosophy, according to Pythagoras, is to free the mind from encumbrances which hinder its progress towards perfection ; to raise it above the dominion of the passions and the influence of corporal impressions so as to assimilate it to the Divinity and qualify it to join the gods.

The soul is a portion of the Divinity and returns after various transmigrations and successive intermediate states of purgation in the region of the dead to the eternal source from which it first proceeded. The mind is distinct from the soul diffused through all things, the first principle of the universe, invisible, in corruptible, only to be comprehended by the mind. Intermediate between God and mankind are a host of aerial beings formed into class and exercising different influences on the affairs of the world.

"The aversion of Pythagoras for animal food and his prohibitions of it unless when offered in sacrifices ;

his injunctions to his disciples not to kill or hurt plants, the long probation of his disciples and their mysterious initiation &c, clearly show his direct imitation. Further coincidences :—affinity between God and light ; the arbitrary importance assigned to the sphere of the moon as the limit of earthly changes etc. These doctrines of Pythagoras were quite distinct from the opinions of all the Grecian Schools that existed in his time.

The ancient Egyptioas are said to have had some of these tenets, common to Pythagoras and the Hindus. The only early authority is Herodotus (450 B. C.). He lived long after the Pythagorean philosophy had been universally diffused. If, however, these doctrines existed among the Egyptians, they were scattered opinions in the midst of an independent system. In India, they are the main principles on which the religion of the people is founded, to which all philosophy refers and on which every theory in physics and every maxim in morality depends.

Colebrooke says, "The Indian philosophy resembles that of the earlier, rather than of the later, Greeks. He infers that the Hindus were in this instance, the teachers and not the learners."

Elphinstone.

§ Astronomy.

In a previous chapter on Astronomy, I have noted that considerable progress was made in the subject in the Vedic Age. This we know from the Rig-Veda, the Suryya Siddhanta and other traditions. In the Vedic

Age, the year was divided into 12 lunar months to which a 13th month was added to make it *solar* (R. V. I. 25. 8.) The *Six Seasons* viz, Madhu, Mâdhava, Sukra, Suchi, Nabha, Nabhasya—were connected with different gods (R. V. II. 36). The phases of the moon were observed and deified. *Rākā* was the full moon. *Sinibâli* was the day before the New Moon. *Gungu* was the New Moon. (R. V. II. 32.) The position of the moon with regard to the Nakshatras, is also alluded to in the Rig-Veda, VIII. 3. 20. Some of the constellations of the lunar mansions are named in X. 85. 13.

The Lunar Zodiac was finally arranged towards the close of the Vedic Age. For, 28 lunar mansions are mentioned in the Black Yajur Veda, Atharva Veda and the Taittiriya Brahmana.

There has been a good deal of controversy in Europe and America as to the originality of the Lunar Zodiac. Colebrooke (1807) is in favor of its Hindu origin. French Biot (1860) describes the Chinese *Sieu* as original, from which Hindu *Nakshatras* and Muhammadan *Manazil* were borrowed. Prof. Lassen adopted this view. Prof. Weber is for Hindu origin. He, however, conjectures that the Hindu system was probably taken from Babylon. But the Assyriologists, by repeated search, could find no Lunar Zodiac among the archives of old Babylonian learning. Prof. Max-Müller says that the Babylonian Zodiac was Solar. There was no Lunar Zodiac. Hindu Veda and the Brahmana works clearly show the Lunar Zodiac as original in India.

India : What can It Teach us. P. 126 (1886).

Hindus also observed the solstitial points to fix the dates of events. Bentley gives 1442 B. C. as the date of the formation of lunar mansions and 1181 B. C. as the date of the naming of months. (Hindu Astronomy. P. 3 and 10, (1824). London. Needless to say that these conclusions are not reliable.

The Solar Zodiac, if borrowed at all, was borrowed from the Chaldeans, both by the Greeks, and the Hindus. Mr. R. C. Dutt says that considerable progress was made in the subject in the Epic Period ; but I find no proof of it. No doubt, astronomy continued to be cultured as a science and there were professional astronomers called *Nakshatra-Darsas* and *ganakas*, as we have now ; (Tattiriya Brahmana. IV. 5 ; White Yajur Veda, XXX. 10. 20) yet certain it is that no *new truths* were discovered. For 10 centuries at least (25,00 to 1500 B. C.) the subject suffered terribly from Brahminic obscuration.

Of course, sacrifices were regulated by the position of the moon. Sacrifices lasting a year, were regulated by the sun's annual course divided into *Uttarayana* (Sun's Northern Progress) and *Dakshinayana* (Sun's Southern Progress). The Southern Progress was regarded as bad. All sacrifices were performed in Spring *i. e.* April and May. (Ait. Brahmana IV.) The Months were now of 30 days. They marked the Vishuvat = Equator = Central Day. (Dr. M. Haug's Introduction. P. 46—47)

With the awakening, we meet with the venerable Parásara (fl. 15th century B. C.) who not only wrote on astronomy, but also on law and agriculture. We still

possess a portion of his astronomy. He first observed the place of the Collures. Mr. Davis holds (As. Res. vol. V. P. 288) that that observation was made in 1391 B. C. (?) Another passage quoted from Paràsara shows that the heliacal rising of Canopus took place in his time at a period which agrees with the date assigned to him on other grounds.

Our best and most learned work on astronomy is the *Suryya-Siddhanta*, remodelled in the 5th or the 6th century A. D. It was written by Vivasvān, father to Manu. It is known as a revelation from heaven received upwards of 2,164,900 years ago. Here also is employed the enigmetical mode of communicating knowledge. Priestly obscuration of early authors has cast a veil over our sciences. Even astronomy has been made subject to extravagant chronology : all the epochs are thrown into confusion and uncertainty. No general view of the system has been given. Only the practical parts of sciences are made known. Even here, the original sources are carefully concealed and the results shewn as *revelations* from God. There is no record of a regular series of observations. This was certainly a great bar to the progress of science. The art of making observations was taught to few.

The Ramayana, Kishkindhya Book, speaks of the sunless Polar Region and refers to the Aurora Borealis. The minister Sanjaya, speaking to the blind king Dhritaráshtra, says, "The roundness of the Earth is seen in the Moon when the shadow of the former is cast upon the latter," (Mahabh.) Yaska, explaining a

hymn of the Rig-Veda probably composed in the Epic Age, says "The moon is lighted by the sun."

Astronomical fore-casts were taken by the kings to avert or mitigate the evils of the coming year. The youngest Pándava Prince Sahadeva studied astronomy carefully and wrote a book on it, now lost.

Vyasa is our next astronomer. He gives us the following descriptions of the chief nine planets of the Hindus :—

Sun.—Red as China-rose, son to Kasyapa, very bright, foe of darknsss, destroyer of all sins and maker of day.

Moon.—White as a divine conch or snow, born of the Sea of Milk (this shows the extreme humidity. Cf. *Moist Star*) marked by spots, shining like a jewel in the crown of Siva—the Destroyer and Reproducer. (This probably refers to the moon causing death when in an unfavourable position)

Mars.—Born of the Earth, shining like a mass of splendour, full of heroic spirits, bearing the weapon called *Sakti* in hand and red in colour. (This is regarded as the planet of war.)

Mercury.—Rather black in colour like the bud of a Priyangu flower, extremely handsome, matchless in beauty, peaceful, endowed with all the qualities and son of the moon.

Jupiter.—Preceptor to the Devas and the Seers, like a very sea of talents, golden in hue, lovely and lord of the three worlds.

Venus.—White as snow, Spiritual Guide to the Daitya Aryans, expounder of all the Sciences, very bright and son to Bhrigu.

Saturn.—Deep blue in colour, son to the Sun, elder brother to Yama, born of Chhaya *i. e.* Shade and very slow in motion.

Rāhu (Node)—Half in body, heroic, cause of eclipse to the sun and the moon, born of Sinhika and very dreadful.

Ketu (Apside)—Having a colour like that of burning flesh, crooked in nature, fierce in form and tormentor of the Stars and the planets. (Stava-Panchaka) These last two are not regular planets.

Similes and metaphors abound in the Sanskrit Epics, illustrating the swelling of the sea by the attraction of the moon.

§ Other Sciences.

Law.—Laws form the back-bone of a society. To bring about the best pessible unity and harmony amongst the heterogeneous communities of Ancient India, very wise and good laws were required and our great Rishis gave them. We have ample proof to show that Hindu civilisation was daily advancing towards polish, perfection, purity and sanctity. The Vrihad Aranyaka Upanishad, I. 4. 14 gives a very noble definition of *Law*. There were punishment of criminals and proper administration of law, The

judicial procedure was still crude. The criminals were often tried by the ordeal of fire. (Chhá. Upa. VI. 16).

The chief law-givers of the Age who flourished between 1600 to 1300 B. C., were Sankha, Sàtátapa, Likhita, Apastamba, Kátyàyana, Gautama, Paràsara, Vyasa, and Yájna-Valkya. Their high antiquity is still discernible in their present but spoiled law-books.

Lofty conceptions of *justice* appear from the Mahábht. Peace Book. Chap. 91. Verses 14-27 and 32. The Bráhman criminals had no preferential treatment. Law recognized the rights of the weak and the supreme need of absolute impartiality for the king :—

"*Protecting all men by works, body and deeds and never forgiving even his offending son himself from the great duty of the king. Neither mother, nor father, nor brother, nor wife nor priest is unpunishable in the sight of that king who rules agreeably to his duty.*"

Medicine.—The trying Indian climate was a great friend of disease. Addressing Fever, the Atharva Veda, V. 22. 14 says, "As people give servants or wealth, so do we give you to Gandhari, Mujaván, Anga, Magadh and other countries." Fever still prevails in many parts of India and the weekly human sacrifice to this terrible goddess is over 10,000. Many in these days ignorantly ascribe the prevalence of fever to the Railway embankments. We think, it is a natural evil in India. Intense heat followed by excessive rain,

generally produces fever. According to our Rishis, rubbing the body well with oil before bath, cow-dung plaster on the ground, occasional fasts, Tulsi plants (Holy Basil) and Nim trees in the house, good food, thoughts, air, water &c. not only prevent fever and other harmful influences of Nature, but give healthful longevity. But it is a pity that these time-honoured wise practices are falling into disuse daily.

The Medical Experts of the Age.

	Works
1. Janaka...a king of Videha. perh. 2500 B. C.	Vaidya-Sandeha-Bhanjanam.
2. Agastya the earliest civiliser of the Deccan. 22nd century B. C-	Dvaidha-Nirnaya Tantram
3. Jàvála : a sage. (Perh. 2000 B. C.)	Tantra-Sárakam.
4. Jájali...a sage. Perh. 1900 B. C.	Vedánga Saram.
5. Paila...a sage. Perh. 1800 B. C.	Nidánam.
6. Kavatha...a sage. Perh. 18th century B. C.	Sarva-dharam Tantram.
7. Kasirája, the 2nd king of Benares. Perh. 17th century B. C.	Chikitsyá Kaumudi.

	Works
8. Dhanvantari the 4th king of Benares. Perh. 16th Century B. C.	Chikitsya Tattva Bijnanam.
9. Divodása the 7th king of Benares. Son to Bhimaratha by queen Ganavati 15th century B. C.	Chikitsya Darpanam.

10. Susruta, a prince of Canouj and son to Visvamitra came with 100 Rishi boys to study medicine with Divodāsa of Benares. He became highly proficient especially in surgery.

The Bháva Prakása.

The *Susruta Sanhitā* as we have it now, was remodelled by the famous Buddhist Nágārjuna. The fact is confirmed also by the annotators Dalvana and Bág-bhata. The original work is known as *Vriddha Susruta*. Nágārjuna preserved a little of the original poetical work. The sense of the rest he explained in prose. Susruta was probably the first to discover that spleen and lever make blood in the body. The Vedas speak of 360 bones in the body; but Susruta proved 300 bones satisfactorily.

The earliest physicians spoke of the origin of limbs of the embryo in the womb, one after another. But Divodása appears to give the wisest view on the point, in that he says that all the limbs of the body grow simultaneously.

11 Charaka.—(Not later than 1400 B. C). His parentage and home is not known. His name is explained as a "*spy*" on the earth to ascertain the state of health He brought together the works written by the 6 disciples of Atreya and consulted other works and compiled his own. The defects of Charaka were afterwards made up by the learned Drirhavala, a writer of the Panjab. Charaka is mentioned in the Mahabharata.

The properties of beef were discussed and ascertained by both Susruta and Charaka who, however, declared it unsuitable to the Indian climate.

The most ancient medical works, mentioned in the Brahma Vaivarta Purana, Brahma Part, Chap. 16, were all based on the "*Bhāskara Sanhitā* of Vivaswān whose *Suryya-Siddhanta* is a learned work on astronomy. Of the numerous early works, those of Charaka and Susruta alone have survived the test of time.

12. Nakula and Sahadeva, the two Pāndava Princes wrote about 1380 B. C., *Vaidyaka Sarvasvam* and *Vyādhi-Sindhu-Vimardakam* respectively. Great improvements were made in medicine and surgery The culture of Anatomy and Botany formed a part of medical training then. Hindu knowledge of Anatomy, obtained from the dissection of the sacrificial beasts, was really little ; our ancestors never excelled in this subject.

The Mahabharata tells us that before the War (1389 B. C.) both parties were busy procuring the best physicians, surgeons, medicines, surgical instruments &c. for the treatment of the sick and the wounded soldiers

In Chemetsry and other sciences, progress of those early Hindus was no less remarkable.

Social Life.

Caste.—Later caste-system is wholly unknown in the Rig-Veda. Traces of the three 'twice-born' are indeed found. The word Brahman (priest), even Bráhmana occurs. The Rig-Veda is entirely silent as to the *Sudras* except in the 90th hymn of Book X. The other Vedas give the system fully developed. Sudras were subjugated people. Sudras of Ancient India, Demos in the Greek states and colonies, the Plebs of Rome, the Pericœci and Helots of Sparta and the Tyrrhenes of Etruria were all of the same class to their Aryan conquerors."

Caste was regularly formed in the Epic Age by hard and fast rules. But the system was still pliant.

The simple origin of caste based on professious, was afterwards obscured by myths and legends. The true origin of Caste appears from

(i) The Váyu Purana.—"There were no castes in the first Age. Divisions arose gradually according to their works."

(ii) Ram. BK. VII. Chapter 74.—"In the Vedic Age, the Brahmans alone practised austerities. In the Epic Age, *Kshatriyas* were born : then were established the 4 castes."

(iii) Mahabh. Peace Book, Chap. 188.—"At first, all were Brahmans. Then those who were fond of

sensual pleasures, fiery, irascible, daring, forgetful of sacred duties—became *Kshatriyas*. Yellow men living by cows, agriculture and not practising religious performances, became *Vaisyas*. Black twice-born men impure, addicted to violence, lying, covetuous, living by all kinds of works'—became *Sudras*.

Sir John Woodroffe's remarks will not be out of place here :—"Indian caste arose naturally under the influences of the unifying forces of advancing civilisation to bring about the best possible kind of unity and concord among the heterogeneous communities.

"Sociology shows the existence of *caste* everywhere. The distinctions of rulers, warriors, merchants, agriculturists &c. rose from the inherent needs of society and its organisation. Classes and the castes in a practical sense exist in the West to-day. The notion that "*all men are equal*" in work, capacity or utility is unfounded.

Original castes were 4. Now only 2 remain, *viz*, the Brahmanas and the Sudras. Sudra castes have multiplied into professions—secular occupations. The "*Untouchables*" were unclean. Their habits were generally so.

There is now prohibition of inter-marriage and inter dining. Subject to caste-rules, there is still social association.

"Many are of opinion that classes will always exist, however much they may shift, Prof. Giddings the sociologist says—classes do not become blended as

societies grow older: they become more sharply defined. Any social reform that hopes for the blending of classes is fore-doomed to failure."

"The main class-divisions in modern Europe and America are between the rich and the poor.

"The ideal Indian scheme of social order is based on religious and philosophical principles which are also the practical ideals of daily life."

In the Epic Age, caste was organised mostly in the Indo-Gangetic Valley. The Dravidian converts formed the bulk of the people, *Vaisyas* (merchants) one compact body and still entitled to religion and learning. To preserve traditions, to guide the kings and the people and to save the nation morally, the Brahmins were made the Guardians of the Treasury of Religion and Learning.

The caste-rules were gradually made rigid to prevent the small Aryan community from merging into the Natives whose daughters they married or kept and whose corrupt manners, morals, food &c. were creeping into the Aryan society.

We find another institution *viz. the four stages of life*, well developed in this Age. An ideal Brahmin's life aimed at *dharma* (morality), *artha* (fair wealth), *Kāma* (moral desires lawfully realised) and *Moksha* (salvation). No nation but the Hindus has so justly and logically balanced, harmonised and served the World and God in one whole. An ideal Hindu life was mapped out into 4 stages *viz.*, continent studentship, married house-holder, liberation and forest life and

mendicancy in which a person without anything of his own and going to his death, sought union with the Great Source of all. The first two were paths of lawful enjoyment serving God. In the last two, an entry was made on the path of renunciation and union with Spirit. This round of life, first adopted by the worthy high-caste Hindus, was gradually imitated by all. Only some great souls might seek *Vairagya* (renunciation) at once.

A somewhat clear view of the state of society may be had from the following professions given in the White Yajur Veda. Chapter 16 and 30.

Thieves, horsemen, infantry, dancers; speakers, frequenters in assemblies, lewd men, sons of unmarried women, charioteers, chariot-makers, carpenters, potters, jewellers, cultivators, arrow-makers, bow-makers, dwarfs, crookedly formed men, blind and deaf persons, physicians, astronomers, elephant-keepers, wood-cutters, horse and cattle keepers, servants, cooks, gate-keepers, painters, engravers, washermen, dyers, barbers, learned men, women of various kinds, tanners, fishermen, hunters, fowlers, goldsmiths, merchants, men with various diseases, wigmakers, poets, musicians and other sorts. These were professions and not castes. Till 200 B. C., the mass were Vaisyas, entitled to the full rights of the Aryans, Sudras alone were disallowed; for they had neither tradition nor aptitude.

That the caste-rules were not so rigid early, appears from (i) the Aitareya Bráhmana. I. 16 and II. 17. One other than a Brahman could perform a sacrifice. Ait.

Bráh. VII. 29.—Persons born in one class might enter into another. Visvámitra, Debápi and Janaka became Brahmans (S. P. Bráh. XI. 6. 2. 1). Kavasha son to Ilusha, was admitted as a Rishi for his learning, purity and wisdom (Ait. Bráh. II. 19). Satyakáma Javála became a Brahmana by his truthfulness and learning. (Chh. up. V. 4.) A Bráhman imparts knowledge to a Sudra accepting presents and taking his daughter for his wife. (Chh. Up. IV. 2.) The upper three classes could sacrifice, not the Sudra. (S. P. Brah. III. 9.) The supremacy of the Brahmans was nominal yet. (S. P. Brah. III. 2. 1. 40.)

Mr. R. C. Dutt says that the *sacred thread* came to be used in the Epic Age (?)—S. P. Bráh. II. 4. 2 and Kausitaki Up. II. 7. The thread was worn by the twice-born at the time of the sacrifice only. Now it is habitually worn at all times. In the Vedic Age, probably mekhalà or a golden chain was worn.

Special Features of Social Life.—

(i) Caste almost unknown in the Vedic Age, was developed in the Epic.

(ii) In the Vedic Age, people were warrior-cultivators; in the Epic, cultured Hindus. Culture and progress went on through centuries. Hindus were now highly refined, developed minute rules to regulate their social and domestic duties.

(iii) Royal courts were now seats of learning. Learned men from all quarters were invited, honoured and rewarded.

(iv) Justice was administered by learned officers. Laws regulated every duty of life.

(v) Towns with strong walls, fine edifices, were many : had their judges, executive officers, police &c.

(vi) Agriculture was fostered, king's officers settled all disputes, looked to the collection of taxes and the safety and comforts of cultivators.

(vii) Arrangements were made for the education of all classes of people.

(viii) The White Yajur Veda XXII. 22 has an excellent prayer for the weal of the people and the country.

(ix) Wealth was in gold, silver and jewels ; in cars, horses, cows, mules, slaves ; in houses, fertile fields and in elephants and buffaloes. (Chh. Up. V. 13, 17 and 19; VII, 24 ; S. P. Brah. III. 48 ; Taitti. Up. I. 5. 12 &c.

Besides gold and silver, other metals are mentioned in the White Yajur Veda, XVII, 13 ; Chh. Up. IV. 17. 7. Lavana (borax), tin, lead, iron, leather, wood, copper &c.

(x) Food.—consisted of various kinds of grain and meat of animals. The Vrihad Aranyaka Upanishad VI. III. 13 mentions 10 kinds of seeds *viz.* rice (vrihi), barley (jawa), sesamum (tila), kidney bean (Masas), millet and panic seed (anu-prijangavas), wheat (godhuma), lentils (masura), pulse (khalvas), vetches (khalakulas). The White Yajur Veda XVIII, 12 adds *mudga, nibara, syâmâkara.*

Grains were ground, sprinkled with curds, honey, clarified butter and made into various cakes ; milk and

its various preparations have ever been a favourite food in India. Animal food was much in use. Beef was still a dainty eating. Bull, ox, miscarrying and barren cows were killed when a king or an honoured guest was received. (Ait. Brah. I. 15.) The Brahmana of the Black Yajur Veda states the kind and character of the cattle to be killed.

In the Asvamedha Sacrifice, more than 180 domestic animals are killed. The Gopatha Brahmana gives the portions to be taken by different persons. Beef was washed with Soma beer. The S.P. Brahmana IV. 5. gives a detailed account of the slaughter of a barren cow and its cooking. The S. P. Brah. III. 1. 2. 21. discusses the propriety of eating beef. Mild objections are, however, raised in the Rig-Veda. Ath. Veda, S. P. Brahmana, to cow-slaughter. Priests are desired not to eat beef. Yajna-Valkya says, "I for one, eat it, if that is tender." He draws some difference between a vegetable diet and animal diet, (Vrihad. A. Upa. VI. 4. 17-18.

(xi) Towns were surrounded by walls, beautified by finest edifices and laid out in spacious streets ; the palace stood in the middle and was frequented by barons, soldiers, saints, priests, learned men and by people on special occasions. All loved, respected and worshipped the king. There was perfect loyalty. Ministers and officers were loyal. Kings had very high regard for their queens. House-holders had wealth in various things, kept fire, honoured guests, lived up to the laws of the land, offered sacrifices, honoured virtue, learning and knowledge.

Various were the manufactures of civilised society. All followed professions from generations to generations. The people were not yet divided into numberless castes. Agriculturists lived round each town. Saints and learned men lived in forests.

(xii) Position of Women.—Women knew not absolute seclusion; had an honoured place from the dawn of civilisation. Many beautiful sayings are found which give honour to woman, marriage and Motherhood. They inherited and possessed property. (*stridhana*). They are regarded as the earthly representatives of the Great Mother of all. There are repeated texts to show that "no injury, no ill word should be used to her. She should be honoured always." They took a share in sacrifices and duties; attended assemblies, openly frequented public thoroughfares, distinguished themselves in learning, wisdom, administration, politics and battle-prowess. They never mixed freely with men. They were held in very high honour. (V. A. Upanishad). Cf. Learned Maitreyi, Gárgi Váchaknavi and others.

They were well trained in general matters and especially in domestic duties.

Early marriage and girl marriage were still unknown. There was a distinct sanction for the re-marriage of widows. Men of one caste married widows of another. Even Brahmans took widows of other castes. (Atharva Veda, V. 17. 8.).

Polygamy was common in kings and wealthy lords. In ancient times, it was almost universal among the rich

of all nations. Polyandry was exceptionally rare. A prohibition against it is found in the Aitareya Brahmana III. 23.

Marriage in *near blood* was objected for 3rd or 4th generation. (S. P. Brah. 1. 8. 3. 6.)

Women were faithful and affectionate to their lords. Female unchastity was rather rare. The S. P. Brahmana. II. 5. 2. 20. alludes to a confession of sin of adultery.

Women took great care for their hair and used fine dress, bright ornaments, gems, jewels, perfumes, dyes &c.

(xiii) *Ceremonies customs &c.*—Coronation Ceremony, the Imperial Ceremony and the Horse Sacrifice were the most imposing and ostentatious royal ceremonies of Ancient India.

The Coronation rite is described in the Aitareya Brahmana. VIII. 6-9 ; IX 39 ; X. 27. The advice given to a king in this last, is worth quoting here :—

"If thou shalt be a ruler. then from this day, judge the strong and the weak with equal justice ; resolve on doing good incessantly to the public and protect the country from all calamities."

The Imperial Sacrifice (Rájasuya) was performed by an overlord. In it, even the menial offices are done by the vassal kings.

The Horse Sacrifice was a means of expiation of sin and of assumption of the Imperial title, *Funeral*

Ceremonies.—Cremation of the dead and the burial of ashes was general in the Vedic Age (R. V. X. 15. 4; X. 16. 1.) There was occasional burial also. (R. V. X. 18. 11). There was no burial in the Epic Age. There was cremation and the burial of ashes only. (W. Y. Veda. Chap. 35.) Bones were collected and buried near a stream and a mound raised as high as the knee and covered with grass. Relatives bathed, changed their clothes, and went home, (Aranyaka of Black Yajur Veda).

Satism was in progress. Gift of cakes was made to the Manes (White Yajur Veda. Chap. 2) Cakes, wool, thread or hair were offered to the Fathers. Departed spirits received offerings from their living children and none when the line is extinct. So, desire for a male issue is a part of Hinduism. Continuity of line is a norm. of nature.

IX. Administration &c.

Many deny self-government in Ancient India. But we have clear evidence in favour of it.

"In no country in the whole world has communal autonomy been so developed."—M. B. St. Hilaire.

"It was self-government in all its purity."—Prof. M. Williams.

The constitution of self-governing Indian villages in the most ancient Hindu rule, as described in old Sanskrit works, was found almost unchanged by the servants of the Hon'ble East India Company from

whose official records, made from actual observation and enquiry, the following is taken :—

"A *village*, geographically considered, is a tract of country comprising some hundreds or thousands of acres of arable and waste land ; politically viewed, it resembles a corporation or township. Its proper establishment consists of officers and servants of the following descriptions. The potail (Skr. *grāma-pati* head-man) who has the general superintendence of the affairs of the village, settles the disputes of the inhabitants, attends to the police and performs the duty already described, of collecting the revenues within his village, a duty which his personal influence and minute acquaintance with the situation and concerns of the people renders him best qualified to discharge ; the curnum who keeps the accounts of cultivation and registers everything concerned with it ; the talliar and totie, the duty of the former appearing to consist in a wider and more enlarged sphere of action, in gaining information of crimes and offences and in escorting and protecting persons travelling from one village to another ; the province of the latter appearing to be more immediately confined to the village, consisting among other duties, in guarding the crops and assisting in measuring them ; the boundary-man who preserves the limits of the village or gives evidence respecting them in case of dispute ; the superintendent of tank and water-courses distributes the water therefrom for the purpose of agriculture ; the Brahmin who performs the village worship ; the school-master who is seen teaching the children in

the villages to read and write in the sand; the astrologer who proclaims the lucky or unpropitious periods for sowing and threshing; the smith and carpenter who manufacture the implements of agriculture and build the dwelling of the ryot; the potter; the washerman, the barber, the cow-keeper who looks after the cattle; the doctor; the dancing-girl who attends at rejoicings; the musician and the poet."

Uuder this simple form of municipal government, the people have lived from time immemorial. States after states, kingdoms after kingdoms, empires after empires rose and fell; but the townships remained entire.

It shows us at a glance how the great agricultural population of India tilled their lands and manufactured their commodities in their own self-contained little-republics through thousands of years. Happy it were if the British rulers had preserved and fostered and reformed these ancient institutions and thus continued to rule the people through their organised assemblies."

R. C. Dutt's "India Under Early Br. Rule."
pp. 119—20.

Mr. Krishnaswami Aiyangar M. A., in his *Ancient India*, gives a description of the Rural Self-Rule in Southern India under the Cholas, in the eleventh century A. D.

The villages of those days were generally large. Over each village, there was a headman. A union of 10 villages was under a Superintendent. A group of

100 villages was under a Sub Divisional Officer. Over him was the District Officer who had the charge of 1,000 villages. The village was self-governed. King, the chief executive head of the State, bestowed honours and dignities upon the State Officers. An S. D. O. would get the revenues of a rich and populous village as his pay (Mahabh. Peace Book, Chap. 87, Sl. 3-7). A District Officer used to get the net revenues of a small town, after public charges and the costs of aministration. A minister of the Crown was in charge of these district administrations. All crimes in the village were reported to the Sub-divisional Officer through the proper channel (Ibid, Sl. 5.) Every large town had its Mayor for looking after all matters relating to his jurisdiction (Ibid. Sl. 10.) Drinking shops, public women, pimps, actors, gamblers, keepers of gambling houses &c.—were put dowu (Ibid. Chap. 88, 14-15). There was perfect religious toleration but there were laws against vagrancy. India now swarms with beggars, numbering over five millions, but then nobody—holy or unholy—was allowed to beg. Of course, the physically unfit were an exception to the law, (Ibid. Peace Book. Chap. 88, Sl. 16, 17 and 24.) The kings were occasionally despotic, but generally they were bound to rule acc. to law; or they would risk their thrones. Public opinion was a great power in the land. (Mahabh. Chap. 89, verses 15-18). Lofty conceptions of *justice* appear from the Mahabh. Peace Book. Chap. 91. verses 14-27 and 32.

Trade, agriculture, cattle-rearing and money-lending on which depends the happiness of the subjects, were

under the special care of the State. Advance of seed-grain was made, taking only a fourth part of the produce. (Mahabh. Peace Book. Chap. 88, 26-30; Chap. 89, 23-24) The State provided irrigation works at public cost and gave *takavi* advances. (Mahabh. Court Book. Chap. 5, 76-79.)

Taxes were light and reasonable. The king was merely a public trustee. Public funds were religiously spent to promote the prosperity of the people. (Mahabh. Peace Book Chap. 87 and 88.) "Necessaries of life" were exempted from taxation (Ibid, Chap. 87, Sl. 14.) Excise duties were moderate. When the country was threatened with invasion, special war-taxes were imposed and war-loans were raised (Ibid, Chap. 97, 30-35.) The beneficent results of these policies were the advancement of trade, increase of wealth and general prosperity. There were good many millionaires and billionaires in the land who were wealthier than most of the kings.

The kings were the chief Executive Officers and ever devoted to the good of the people. Monarchies were constitutionally limited. The voice of the leading people could not be slighted. Generally the kings were just and popular. Their first care was for agriculture and commerce. Agriculture was held so sacred that even the worst war could not disturb it. There was a system of state-loans to the poor people. The state maintained police and army for the life and property of the people. Every state consisted of the Crown, the Lords Spiritual, the Lords Temporal and the Commons, still found in the Native States. The order is the same in England also.

King was the sole owner of the crown-lands. The third was the Feudal system. Every state had large funds for the encouragement of learning &c. Every state would demand not more than 20 p. c. of the produce. People were exempted from the payment of revenues or rents during famines or on occasions of a prince's birth, coronation &c. &c. Prisoners were set free on state-occasions. Due provisions were made for the convenience of all foreigners. There were hospitals for men and beasts, rest-houses, good roads, various conveyances, jala-yantras (fountains), yantra nauka (machine-boats), air-ships &c. There were countries, divisions, districts, subdivisions, mandalas and villages. There were village-units or unions, each representing a miniature republic, managed by *Panchatâ i. e.* panchayets, a council of five members, now revived by the Br. Government. During a crisis, the unions would get aid from the superior stations. There were emperor (samráts) kings, viceroys (upa-rājas), ambassadors (dutas) &c. Every state had 8 ministers to manage 8 different departments. The king was the spring of all. The Aryans lived in joint-family system. Husband and wife were dampati, "rulers of the house." There were exogamy and endogamy. Marriage was held sacred. It appears that the Indo-Aryans tried their best to maintain their pristine purity of blood on the one way and to admit Non-Aryans into the Hindu pale on the other. The *Pardāh* and infant marriage were unknown. "The Sanskrit Epics give good illustrations of war and art (Painting and Sculpture)" P. Brown in Dacca Review,

June, 1915. The Rishis discouraged the use of blue (indigo) and deep-red cloths. The practice of wearing long hair by both males and females, became gradually rare with the males, as that gave an air of softness and effiminacy. Ornaments of gold were in common use. Diamond, pearls, and precious stones were used by the richer classes. The military science was much improved. Coloured cloths were much in use.

X. Trade.—The magnificent sacrifices of the kings and gifts of gold &c.—clearly show the extent of India's foreign trade.

Gold currency appears from the Mahabh. Viráta Book. Slokas 43—44; Drona Book, Chap. 17, Sl. 25; Asvamedha Book, Chapter 65. Sl. 20, Court Book. Chap. 23. Sl. 53.

The Indians of the Age traded more in the east than in the west. The Egyptians, the Assyrians and the Arabs traded with India till 1300 B. C. when the Phœnicians arrived and became supreme.

The Old Testament speaks of the "wondrous products of the East."

The Ramayana, Ayodhya Book, Chap. 82 states that priest Vasista asked Bharata's permission to accept presents from the *foreign merchants* living in the northern, western and southern provinces of India and from those living in the islands (about 1460 B. C.)

Hindu commercial activity will appear from the following points—

"Damayanti joined a trading caravan going to sea" (Mahabh. Episode of Nala and Damayanti).

"Gautama left home and made for the coast ; on the way, he met a body of merchants going to sea. With them he proceeded towards the shore."

Mahabh. Peace Bk. Chap. 169.

The Rāmayana, Kishkindhya Book, Canto 40, alludes to Japan (Javā Dvipa) composed of 7 islands and also to Gold and Silver Islands.

Prof. Wilson, carefully examining the list of presents mentioned in the Court Book, Mahabh., says that India during Yudhisthira's Imperial Sacrifice, had commercial relations with China. Exchange of goods cannot be ascertained now, but certain it is that China was famous for its silk. See also As. Res. Vol. IV. P. 226. Tod's Rajasthan II. P. 185. Dr. Royle's Essay. PP. 129—137.

BOOK III.

CHAPTER I.

Rise of Magadh.

The Pradyota Dynasty.

(779 B. C. to 655 B. C.)

The 8th century B. C. is a turning-point in the history of ancient India. For, it witnessed "the old order changed, yielding place to new.' The old dynasties gave place to new ones ; Sanskrit bowed to Prakrit ; spiritualistic civilisation to a materialistic one ; the Vedic rites to philosophical speculations. Magadh (South Behar) will now exercise her imperial sway over India and outside for over a thousand years.

Ripunjaya, the last king of the Vàrhadratha dynasty was profligate, worthless and despotic. The ministers and the people were equally sick of him and his long reign of 50 years. At length Sunaka, the prime minister, most probably a Brahmin, killed his master and secured the throne for his own son Pradyota who began to rule about 779 B. C. The Pràdyota dynasty, a short one of 5 kings, ruled some 124 solar years. The usurper Pradyota ought to have been a good king, but he proved the reverse of it. He was a hypocrite and believed none ; nobody believed him in return. The nobles of the State, a powerful body, showed him no regard. The Matsya Purana does not mention even his name.

He ruled some 15 years. The second king Pálaka was a better monarch. It is said that he did nothing unbecoming a king. He was powerful and wise. The vassal kings were all submissive to him. He ruled 23 years (764 to 741 B. C.) The third king Visákha-yupa, a mere blank name, ruled some 35 years (741-706 B. C.)

The next king was Janaka who ruled some 30 years (706 to 676 B. C.) The last king was Nandi-vardhana who ruled 20 years. The last three kings departed from the wise policy of Pálaka and were thorough despots. The country groaned under them. At last, the people, justly indignant dethroned Nandi-vardhana and set up Sisunága in his place. The Puranists call the kings of the Prádyota dynasty *Varna Sankara i. e.* mingled colours. Before we pass on to the next dynasty, we shall note here some other important points.

Parsvanath (820 to 750 B. C.), the 23rd Jain Reformer, son of king Asvasena and queen Bàmàdevi of Benares and son-in-law to king Prasenajit of Oudh, refused royalty, lived as an ascetic and attained pure wisdom at Benares. Then he began to preach. His Jainism prevailed from Bengal to Gujrat. The districts of Maldah and Bogra were great centres of his faith. His converts were mostly from the depressed classes of the Hindus and Non-Aryans. He died on the Sumheta or Pársanath Hill in the Hazaribag district, at the age of 72=70 (Solar), 230=223 (Solar) years before the death of Mahavira in 527 B. C. In Rajputana, his adherents grew very powerful and oppressed the Hindus in many ways. The Rishis applied to Hindu

kings for help, but in vain. At last they created new warriors on Mt. Abu to fight out their enemies, the atheistic Jains. The new heroes, Hinduised certainly from some foreign source,—most probably from the early Scythians or Takshaks (Turks), defeated the infidels and saved the Hindus. We are told, that this happened at least before 600 B. C. The new warriors, called the "Fire-Born", were *Pratiháras*, the *Pramáras*, the *Chálukyas* or *Solanki* and the *Chauháns*. Agnisála was the first great Chauhan. We shall see them very powerful later on.

CHAPTER II.

The Saisuna'ga Dynasty.

(655 to 405 B. C.)

Sisunága was formerly a vassal of the Turanian Vrijjians. He founded his dynasty of 10 kings who ruled for some 250 years.

1. Sisunága was powerful, ambitious, wise and popular. He conquered the neighbouring kingdom of Kási where he placed his own son as king (Brahmánda Purán). To the north of the Ganges lay the Videhas who were growing very powerful. The bravery and power of Sisunaga saved Magadh from the grasp of the heroic Vrijjis of the north. The Aryans who had

entered Magadh and other kingdoms of East India were sound practical men. They loved politics, they loved conquests. Theirs was a stern materialistic civilisation. Besides, Magadh was a very ancient kingdom. But her military spirits had cooled under the later worthless kings. In Sisunága, they have now found a worthy leader. Afraid of the powerful rivals of the north, Sisunaga and his people desisted from fresh conquests. He consolidated his power at home. He ruled till 615 B. C. His son Kákavarna, so long king of Benares under him, succeeded to the throne of Magadh. Giribraja continued to be the capital. Kákavarna was dark in complexion and not heroic like his father. It appears that the king of Srávasti wrested Benares from his hands. Kakavarna ruled till 600 B. C. The next king was Kshema-dharman, a good monarch devoted to the welfare of the people. He ruled till 570 B. C. He was succeeded by heroic Kshatraujas who ruled till 546 B. C. Buddha was born (564 B. C.) in his reign. About this time, there were 16 principal kingdoms in North India. The next king of Magadh was the renowned Bimbisára, also called Srenika. He ruled from 546 B. C. to 496 B. C. The following points are note-worthy :—(i) To save Magadh from the powerful Lichchhavis of Vaisali (now Besar, 27 miles N. W. of Patna) he removed the capital to Rajagriha (now Rajgir) which he built and fortified. (ii) Conquered and annexed Anga (Eastern Behar) : he was the real founder of the Magadhan Power. (iii) He was a mild, humane, just and very popular king. Jivaka, educated at

Taxila, was his physician. (iv) The Solar line of Ayodhya was now weak; the Solar line of Sravasti was now very powerful, held both North and South Kosala and had subjugated the kingdom of Kasi (perh. about 563 B. C.) King Brahmadatta or danta of Sravasti married his daughter Kshemaká to Bimbisára and gave the revenues of Kasi as dowry. Bimbisàra also married princess Vásavi of the Lichchhavi king of Vaisali, by whom he had the Prince Ajàtasatru. Brahmadatta passed into religious retirement and his worthy son Prasenajit succeeded him to the Kosala throne. Bimbisàra also resigned his throne in favor of his prince Ajàtasatru and passed into private life. The *Váyu* Puran gives him a reign of 28 years. But the other Purans and the *Mahâwansa* assign to him a reign of some 50 years. We adopt this latter. It is said that at the insti ation of a wicked plotter named Devadatta, cousin and the rebellious disciple of Buddha, Ajàtasatru killed his good and aged father Bimbisara, by starvation. The first queen, princess of Kosala, died of grief. Thereupon her brother Prasenajit, stopped the revenue of Kasi. Ajátasatru, thus insulted attacked his Kosala. He was victorious in the first 3 battles. In the fourth, he was defeated, made prisoner and taken to the Kosala king in chains. He renounced his claim to the revenue of Kasi and begged hard for release to his uncle. A treaty was concluded and Prasenajit gave his daughter Princess Bajirà in marriage to Ajatasatru, with the revenue of Kasi as her dowry. Ajatatasatru returned to his capital. 3 years after this, Prasenajit went to Ulumbá in the

Sâkya kingdom. In the meantime, his son Biruddhaka revolted against him. Prasenajit fled and came down to Râjagriha to seek the shelter of his son-in-law, but died outside the town, tired and care-worn. Prasenajit was a great friend of Buddha. His aunt Sumanâ noted for her learning and piety, became a Buddhist nun.

Prasenajit had asked the hand of a Sákya princess, The Sakya Chiefs could not agree, as both the Houses belonged to the same Solar stock. Yet, afraid of displeasing Prasena, they sent him the daughter of a maid-servant Vásava-Kshatriyà by name. Biruddhaka was born of her. He gained the throne about 490 B. C. To punish the Sakyas for their fraud, he attacked the Sakya kingdom about 485 B. C. The Sakyas fought hard but were defeated and brutally massacred by the ruthless savage victor. The Sakya kingdom was annexed to Kosala. Shortly after, Biruddhaka and his chief minister died in a burning house. The last Sakya king Mahánàma, losing all the relatives drowned himself. 17 stupas commemorate the massacre of the Sákyas, by Biruddhaka at Ságarwah near the Vànagangá river in Nepal.

(v) The Bengali Conquest of Ceylon ;—Prince Vijaya, banished by his father for numerous misdeeds, took to sea with 700 followers, arrived in Lanka and conquered it (543 B. C ?) From the *Sinha* dynasty, the country got its new name of *Sinhala*. (vi) Cyrus, the Persian emperor, invaded India (541-40 B. C.). (vii) About 512 B. C., Darius, son of Hystaspes, the Persian monarch, conquered the right bank of the Indus, north of

Cabul, which formed the 20th province of his vast empire. This Indian province was the richest and most populous in the empire and paid Darius in gold-bar to the value of over a crore of rupees. Of course, the Indus then was more easterly in course. There were Indians in the Persian Court and army. The Indian troops in the Persian Service, went to fight even in Europe. Cf. Herodotus, vii. 65; viii. 13; ix. 91. The Persian empire was the brightest in the world till the middle of the 4th century, B. C. Certainly, there were Indo-Iranian relations in those times.

6. Ajatasatru came to the throne about 496 B. C.

(i) He interviewed Buddha, confessed his crimes, begged his pardon and was taken into the prophet's grace. He was at first a Hindu, then a patron of Devadatta's *Ajivaka* cult and afterwards of Buddhistic tendency. Perhaps he was never a sincere Buddhist like his father-in-law Prasenajit. (ii) Expecting an invasion from Pradyota, king of Avanti and also from Vrijjians, he strengthened his army and built a strong fort near Patna with the help of his Brahmin ministers Sunidha and Varshakára. He had already conquered the Lichchhavis of Vaisali, who were a branch of the ancient Vrijjis, a highly civilised people. Buddha died in the 9th year of his reign, *i. e.* in 487 B. C. He claimed a share of Buddha's relics, built a stupa over it and helped the celebration of the first Buddhistic Council before the Saptaparni Cave (487 B. C. About 483 B. C., after the sad death of his brother-in-law Birud-dhaka, Ajatasatru conquered

Kosala and the Sakya kingdom. Now Ajatasatru was the master of Magadh, Anga, Vaisali (North Behar), Kapilavastu and the Kosalas. It is said that for better government he removed his capital to Champápuri (now Pátharphâta), 24 miles from modern Bhâgalpur. His favorite idea of conquering Avanti ended with his death in 473 B. C. The great Sanskrit dramatist Bhása, gives us a very curious historic sketch of the time in his play entitled the "*Svapna Vásavadattā.* Udayana, king of Vatsa kingdom near Allahabad, had stolen Princess Vásavadattà, daughter of Pradyota, the mighty king of Avanti. Udayana was made prisoner by Pradyota. The shrewd minister of Udayana not only delivered his master but also married him to Vàsava-dattà. Again, Ajatasatru had conquered a part of the Vatsa kingdom of which Kausàmbi was the capital. Ajatasatru left his son Darsaka on the throne of Magadh. His daughter Padmāvati was yet unmarried.

Pradyota's intended invasion of Magadh was for the recovery of his son-in-law's lost kingdom from Ajata-satru. Now, the said clever minister of Udayana thought of marrying his master to Princess Padmávati of Magadh and regaining the lost parts of the Raj. He did really succeed in his ends. Darsaka gave back the province. Bhása in his play, Act I. twice mentions Pataliputra as a capital of Darsaka. This king prob. ruled till 464 B. C, Darsaka was succeeded by his son Udayàsva who in 460 B. C. built Kusumapura—"the City of Gardens" now Bankipore. Pataliputra now rose to great importance (Vayu P. Chap. 99) Udayasva

probably ruled till 431 B. .C The next king was Nandi Vardhana who perhaps ruled till 420 B C. The last king was Mahánandi, a foppish person. He ruled some 14 years. These kings kept the kingdom intact ; they neither received any invasion nor had sent out an expedition for fresh conquest. They lived in gorgeous palaces. Mahánandi died early from the effects of excessive indulgence. His weak son Pinjamakha succeeded him to the throne (406 B. C.). But the heroic Nanda, the first-born son of Mahanandi, by a Sudra concubine, organised an army, attacked and captured Pataliputra, killed Pinjamakha and ascended the throne (405 B. C.) The *Mahavansa* iv, calls the last four of the dynasty parricide kings.

CHAPTER III.

VI. The Nanda Dynasty (405 to 313 B. C.)

Nanda was ambitious, powerful and avaricious. Like another Parasu-ráma, he killed almost all the proud Kshatriyas of the time (Vis. Puran IV. 24. 4). He wás the first Kshatriya of a low degree to sit on a reputed Kshatriya throne. So, his usurpation was much disputed and opposed. The allies, all proud of their high birth, warmly espoused the opposition. Heroic Nanda also proved himself equal to the occasion. In different battles, he defeated and overthrew most of the 16 great Powers of North India, plundered their treasures and gathered vast wealth. It is said that after Yudhisthira, he was

the first *Samrát* (emperor) of India. He assumed the glorious title of *Mahápadma i. e.* the Rich. With an enormous army he held the country under military subjection. The *Mahavansa* alludes to his avarice and Yuen Chwang speaks of his immense riches. The five stupas near Pataliputra were believed to have contained the vast treasures of Nanda Raja. All troubles over, Nanda directed his attention to the condition of his people. A pond of his construction was afterwards repaired by king Kharavela of Kalinga in 165 B. C. (Inscription of Hasti Guha *i. e.* Elephant Cave, Uday-giri). By power of arms, Nanda made himself lord over a considerable part of North India. Of the 16 states, some were under his direct rule and some were allowed to rule as his vassals. The power of Magadh was at its height under Nanda Mahapadma, Pataliputra, the capital,was now magnificent, populous and an important centre of trade. Katyàyana, critic of Panini was a minister of Nanda. Besides 8 legitimate sons, Nanda had by fair Murá prob. a Persian woman, a heroic son Chandragupta by name. Nanda ruled 28 years. Then his eldest son Sumâlya succeeded (377 B. C.) The Nanda brothers kept the empire intact and reigned until 340 B. C. when the 8th Nanda brother Dasa-siddhika and his sons were murdered by his wife's paramour Indradatta who put his own son by the queen on the throne. This king of base origin was Sudhanvà or Ugradhanva (Gk. Xandrames or Agrames). His realm is mentioned by the Greek writers as the kingdom of the *Prasii*, Skr. Práchya (*i. e.* eastern) or Gangarides,

Skr. Gangaráshtra. In point of power, population and prosperity, Magadh was now the brightest kingdom in India (Hist. Hist. of the World Vol. II.)

According to the Greeks, Sudhanvá Nanda was extremely unpopular for his wickedness and base origin. The state, however was administered by Brahman ministers of whom Rákshasa, a quite selfless Brahman was the chief. A rough idea of the extent and power of the Nanda empire may be had from its military strength consisting of 20,000 horse, 200,000 foot, 20,000 chariots, 3 or 4 thousand elephants. One may be curious to ask here why the Persians did not conquer India. Of course, attempts were made, though not crowned with full success. Cyrus failed to substantiate his dream. Some 30 years later, Darius conquered some Indian tracts north of Cabul. Probably the Persians could not mind the conquest of India so seriously, as they were busy fighting with the Greeks ; or, they may have sent expeditions to India, but the Hindus beat them back. The following nine centuries (from 330 B. C. to 530 A. D.) will find India in great troubles. The first invaders were the Greeks. India was saved by her two great heroes *viz* Chandragupta (4th c. B, C.) and Pushpa Mitra (2nd c. B. C.). Yet the Asiatic Greeks had conquered some parts of India and our Indo-Greek relations existed for 400 years.

Alexander the Great in India (327-26 B. C.)

The Greeks, people of Greece, a small peninsula in the south-east of Europe, were an excellent people

noted for their bravery, learning, wisdom and arts. They were Aryan colonists of the Mediterranean islands called the Ionians. Hindu tradition makes them of Hindu origin, being the descendants of Turvasu, a rebellious son of Yayàti. It is said that these *Yawanas* gradually marched towards the *West*. Greek *Ionian* and Hindu *Yawana* is the same word. Hindus applied the same word *Yawana* to the Greek invaders and conquerors of India of the 4th century B. C. and later on. The word *Javana* (applied to the Turks or Muhammadans in general) is often wrongly confounded by scholars with *Yawana* (the Greeks).

We are sure of an Indo-Hellenic intercourse, at least in learning and trade, before Alexander who, however, made it closer. Alexander (356-323 B. C.), son to Philip II. and queen Olympias of Macedon, a province to the north of Greece Proper, was the pupil of Aristotle. He became king at 20. (336 B. C.). In 335 B. C. he subdued the northern tribes of Macedon. In 334 B. C., when he was barely 22, he was out to conquer and *Hellenise* the world, with 30,000 foot, and 5,000 horse. Of these, only 7,000 were pure Greek soldiers. The Greeks hated to serve him, as they called Alexander a foreigner. So, many resigned on the way. Of them, Memnon became the admiral of Persia; but he died of cholera in 333 B. C. This proved good for Alexander. Darius III., (Codomanus) was then the Persian monarch. Alexander invaded Persia. After many battles, Darius, being defeated, fled towards India but was assassinated by Bessus, one of his faithful friends.

Persia, Asia Minor and Egypt were conquered. The port of Alexandria was founded near the mouths of the Nile. The Carthaginian Power was annihilated. In 330 B. C. Alexander reached Ekbatana. He next went to Bactria and conquered it. Here he married Roksana. In 332 B. C. he had founded Alexandria, 30 miles north of Cabul. In April, 327 B. C. he crossed the Hindu Kush in 10 days, with his army of 50 or 60 thousand soldiers and came down on the rich valley of Koh-i-Daman. Alexander now conquered the Aryans on the right bank of the Indus. He captured Pushkalawati after a siege of 30 days and overpowered the Gandarians. After a strenuous opposition, the Asvakas (Greek *Assacanes*) were subjugated during the winter. He next attacked Massaga. Here Alexander was wounded by an arrow. Unluckily, the king of Massaga was killed by a blow from a misile. Alexander then took the formidable fortress by a storm. The queen of the late Chief and her infant son were captured. She afterwards bore a son to Alexander. He next captured the fort of Aornos near the Indus and appointed a faithful Hindu officer Sasigupta by name, as governor.

In January, 326 B. C. Alexander crossed the Indus at Ohind (Udabhándapura), 16 miles above Attock (ancient *Aratta-wahika*) where a bridge of boats was built by the friendly Indian Chiefs under the supervision of the Greek Generals. At Ohind Alexander received an embassy from Ambhi, son to his late ally the king of Taxila. The kings of Taxila sought his aid to ruin their enemies, the hill-king of Abhisares and Puru. The

king of Kashmir sent his brother to tender his submission. Several minor kings came personally to pay him homage. The kings of the Panjab, in stead of offering Alexander a combined resistance, easily yielded to him one after another. Only two kings opposed the Greek invader. One was king Hasti, defeated after a month's efforts and the other was king Puru said to be of the Pàndava origin, and ruler of the Doab between the Jhelam and the Chenab. His kingdom contained 300 towns and is now identified with the districts of Jhilam, Gujarat and Shikarpur. Alexander advanced to the Vitasta (Jhelum) and met the army of Porus on the further bank of the river (May, 326 B. C.) No other Indian king came to the frontier to repel the foreign foe. The hill Chief of Abhisara, an ally of Puru, now left him and joined Alexander. The promised contingent of the Kashmir king did not yet arrive. The Greek writers have called the Hindu Raja of Taxila a most useful ally for his "liberal supplies" to the Macedonian army. Puru alone, with his two sons and an army 50,000 strong, gallantly stood to oppose the mightiest hero of the world. To the eternal glory of this valiant Indian monarch be it said that when Alexander had summoned him to submission, Porus gave the proud answer that he would indeed come, not as a supplicant but at the head of an army ready for fighting. Alexander now prepared for a decisive battle. The river was in flood. Porus had drawn his army in battle-array on a dry land before a hill. Thinking that the cavalry—the main stay of his army, could not face the huge elephants of Porus,

Alexander thought of a device. Leaving the camp well-guarded, he marched 16 miles to the north, forded the river near an island and reached the eastern bank, under the cover of a dark night. A son of Porus hurried up with an army to oppose but was routed. Then Puru marched with the bulk of his army towards the north-east on the Carri plain. The Hindus fought bravely for 8 hours but were defeated. Arrian ascribes the Hindu defeat to the following causes: (i) The Indian bows, though very powerful, were useless to the mobile Greek cavalry. (ii) The ground was slippery. (iii) The Greek horsemen were superior in personal strength and discipline. The army of Porus was annihilated, his two sons were killed and "Porus himself, a magnificent giant, six and a half feet in height, fought to the last, but at last succumbed to nine wounds and was taken prisoner in a fainting condition." Alexander, pleased with the gallantry and princely dignity of Porus, not only re-instated him but also augmented his kingdom by giving him some conquered tracts. Porus was now fast friend of Alexander. To commemorate his victory, Alexander built two towns *viz, Nikaia*, on the battle-field (modern Sukhchainpur) and *Boukephala* (in memory of his favourite horse)—now called the town of Jihlam. The victory spread the Greek fame far and near and roused native fear. The king of Kashmir now came personally to give homage. The Asvakas then revolted and the Khattios helped by the Kshudrakas and Malavas offered stubborn resistance but all were put down. Many other Princes tendered

submission and promised allegiance to the invincible invader. The Agalassians were severely defeated. Alexander now felt a strong desire to conquer Magadh but his troops were quite unwilling to proceed further. His speech, promise and threats to the army were in vain. Their reluctance was probably due to the following—(i) The Macedonian army was almost shattered. (ii) The Magadhan army was very powerful, whose fame had reached even Egypt. (iii) The bravery of the men of Porus had convinced them that other Indians were no mean rivals to them.

The wise counsels of Koinos, his trusted Cavalry General, persuaded Alexander to stop from further conquests and to give orders for retreat. (September, 326 B. C.). On the Eastern bank of the Sutlej, he erected 12 big altars, each 50 cubits high, dedicated to the 12 great gods. It is said that Chandragupta and his successors long venerated the altar and offered sacrifice on them. In 325 B. C., Alexander sailed up the Chenab to the Indus. The tribes of the Punjab and Indus were easily subdued. King Subhuti (Sophytes), lord of the Salt Range, yielded without resistance. Before leaving the Panjab, Alexander publicly appointed Porus to be king of the entire Doab between the Hydaspes and the Hyphases. These tracts, peopled by 7 different nations had nearly 2,000 towns. In the meantime, a marriage reconciled Porus and Ambhi as friends. The small states on the Lower Indus were easily seized. Alexander fortified the conquered tracts and established satrapies. In August, he returned to

Persia through Gedrosia (Mukran Coast) with 80,000 men In September, Nearchus sailed for Persia with the fleet. At Babylon, Alexander lived and ruled for a short time. Here he married the eldest daughter of Darius III. 80 captains and 10,000 Greek soldiers took Persian women.

After Alexander's departure, Philipus, the Greek Governor of the Punjab was murdered by mutinous mercenaries. Eudemus aud Ambhi of Taxila are made temporary governors. At the age of 32, Alexander died of a strong fever at Babylon (June 11, 323 B. C.) He stayed in India 19 months. In 323 B. C. there was one bright Greek domain from Macedonia to India, from Bactria to Egypt. Alexander's communination with the distant home and other parts of the empire was marvellously quick. His expedition was an organised one and had historians, geographers, scientists, merchants &c. He encouraged caravan trade from India to the Levant. His merchants collected Indian products, perfumery &c. to be shewn to Europe. One object of Alexander's conquests was to spread Greek civilisation abroad. But we regret to note that he himself and his men were *Orientalised* in Persia-! In 321 B. C. Antipater appointed Peithon satrap of the Upper Indus and Porus of the Lower Indus. But erelong, Porus, held in high esteem by the Hindus, was murdered by Eudemus, (320 B. C.) This crime roused the heroic people of Porus against the Greeks. In 317 B. C. Chandragupta expelled the Macedonian Satraps from the land of the Indus. By 316 B. C., he was master of Afghanistan,

Beluchistan, Sindh and the Punjab. No Indian work—Hindu, Buddhist or Jain—makes the least mention of Alexander. The Indians probably regarded Alexander as a mighty robber and his expedition and conquests as a political hurricane. India was not changed—India was not Hellenised. The Persian India of the North-West also was not *Iranised* much.

Of the numerous adventurers who had flocked to the camp of Alexander in the Panjab for their private ends, Chandragupta (Gk. Sandra Coptos), an exile from the court of Magadh, was the foremost. He induced Alexander to conquer Magadh. His object was to be the king of Magadh under the Greeks. But he displeased Alexander by his haughtiness ; so, he was forced to fly the Greek camp. It seems probable that before Chandragupta met Alexander, he had visited the Persian capital and the emperor Darius III. to induce him to help him on the throne of Magath some how, but in vain. Chandragupta was ambitious, bold, heroic, affable, handsome and very strong in brain, body and mind. The great kings favoured him not, but Fortune soon took him for her own. In the Panjab, he had carefully learnt the Greek mode of fighting. Now, the death of Alexander, quarrels of his Generals, murder of Porus, and the native revolts paved the way of his future success.

Having left the Greek camp, Chandragupta prob. entered the army of the king of Taxila where he soon won his laurels. His burning ambition only awaited an opportunity and it presented itself before long. The people of the Panjab did not like the Greeks ; they

wanted a suitable leader ; on the murder of Porus, the natives revolted. Chandragupta put himself at their head and drove away or destroyed most of the Greek garrisons one after another, and became master of the Panjab. (315 B. C.). Next he thought of Magadh—powerful Magadh which could not be conquered easily. He dreamed—he planned—he thought of a stratagem. Luckily, another opportunity occured soon and helped him to rise. Satakàra, being insulted by Ràkshasa, applied to Maharaja Nanda for redress ! but having no relief from the emperor, he left Pàtaliputra, breathing vengeance and came to the Panjab in quest of Chandragupta whom he found at Taxila where he had already secured the friendship of Chánakya, a clear-headed politician of firm resolve, sound learning, but of poor means. Satakara and Chandragupta plotted together for a great political move and gain of their ends by making Chanakya a cat's paw. One day. Satakara asked Chanakya to go with him to Pataliputra where he was a minister and where he might rise in fame and fortune- Chanakya agreed and went to Pataliputra where soon, through the machination of Satakara, he was greatly dishonoured by the Nanda Raja in a feast in the Royal House. At this, Chanakya took the vow of ruining the Nanda Family.

"In the meantime, the Saka, Yawana, Kirata Kamboja, Persian, Balhika and Chandragupta's other soldiers and the force of the mountain-king (prob. Napal), besieged Pataliputra on all sides." 315 B. C.

Mudra-Rakshasam. Act II.

At Pataliputra some of the Nandas were ruling conjointly. The later Saisunága kings used both Rajagriha and Pataliputra as their capitals; but the Nandas made Pataliputra their sole capital. Rakshasa was their most faithful old Brahman Minister. Satakára was the 2nd Minister.

Chánakya's full name was *Chanakya Vishnugupta Kautilya* which means Vishnu gupta son to Chanaka, the Indian Bismarck. He was a clear-headed politician. At his instigation and through his machination, Chandragupta killed the Nandas in private, seized the throne, proclaimed himself king of Magadh and Chanakya his prime minister. But strong opposition came from Ugra-dhanvà (Gk. Agrames). Chandragupta, with the aid of the Nepal king, defeated Ugra-dhanva and secured the throne. (Asiatic Researches. Vol. V.) Rakshasa, highly aggrieved at the ruin of his masters, joined Malayaketu, a hill-king and induced him to invade Pataliputra. Rakshasa succeeded in inducing the kings of Gándhára, Saka, Hoona, Khasa, Kashmir, Chedi and even the Greek Satraps to back Malayaketu with their armies under the temptation of a fair share of the splendid kingdom of Magadh. All marched towards Patna. Everywhere there was a great din of battle. Rákshasa planned other schemes of murdering Chandragupta. But Chanakya, by spies, learned all the machinations of Rakshasa and set about to frustrate them. First, he caused a division between Malayaketu and Rakshasa, by a false letter, as if written by Rakshasa to Chandragupta and detected by Malayaketu.

Thereby Malayaketu got angry with Rakshasa and killed 5 of the allies. At this, the soldiers terrified, fled and so did the other allies. Malayaketu remained alone. Erelong he was made prisoner by several chief officers sent by Chanakya. Rakshasa, thus defeated and sad, came back to Pataliputra and lived in private. Chanakya and Chandragupta went to him and after showing him great honour, offered him the Prime Ministership. Rakshasa was thus won over. Malayaketu was released and allowed to go back to his own kingdom in state. Now Chandragupta was secure. Rakshasa died soon; then Chanakya was again the Prime Minister (*Mudra-Rakshasam*). His conquests of North India were complete by 313 B. C. Sudhanva Nanda was probably slain. He was formally crowned in 312 B. C.

CHAPTER IV.

THE MAURYAN DYNASTY (312 to 180 B. C.)

1. Chandragupta (312-288. B. C.) was the founder of a new dynasty called the *Mauryan*, from his mother Murá. The Nanda Brothers had scornfully rejected her claim to queenship. Now Chandragupta, her successful son and the first universal monarch of India exalted her name, by calling the dynasty after her. Dr. Spooner holds that Mura was a woman of Persian extract. But neither Indian tradition nor Greek record

favours the conjecture. Yet, after careful enquiry I am now convinced that Mura was a Persian woman. Her name does not seem to be Indian and is probably connected with Persian Meru or Maur. The Puranists called the Indo-Parthians *Morandas*, the "Morundœ" of Ptolemy, This early Noor-Jahan ("Light of the World"), probably daughter to some Persian merchant of Pataliputra, had caught the eye of Nanda Raja who, late in life, made her a partner of his royal bed and love. Had she been a fair but common Sudra woman of India, she would not aspire to rank as a queen. The mother of Nanda Raja also was at first a pretty dancing maiden ; but Mahanandi the last king of the Sisunaga dynasty, took a fancy to her and made her a concubine. Nanda was born of her by the King.

The word *Brishala* applied to Chandragupta seems to be a Sanskritised form of *Párasyala i. e.* Persian. In his first rise and success in the Panjab, Chandragupta was much helped also by the Persians who sympathised with him as one of their own and against the common enemies—the Greeks. Later on, he conquered Magadh mainly with the help of Persian soldiers.

The term *Sudra* applied to Nanda, Chandragupta and others by some later Puranists, is highly objectionable, as neither law nor usage sanctioned it in Ancient India. They were genuine Kshatriays, though of a somewhat low degree. This dynasty of 10 kings ruled 133 solar years.

Acc. to the *Kumárikâ-Khanda, Agni Purana* and *Skanda Purana*, Chandragupta began to rule on

312 B. C. This is also our proposed date. It is likely that his Indian conquests were complete before 312 B. C. For, some Purans state that he ruled 24 or 25 years peacefully, Chandragupta built *Chandra gupta nagari* on the R. Krishna (Deccan) The author of the *Mudra-Rakshasam* and his annotator both belonged to that town. From this we infer that Chandragupta conquered almost the whole of India. His empire extended from the Persian Frontier and the Hindukush to the Bay of Bengal and from the foot of the Himalayas to the 13th degree North Latitude. Only Kalinga, Chera, Chola, Pandya and Kerala—all covered now by the Madras Presidency, were allowed to live free. The merit of these spendid achievements was mainly due to Chanakya, the Peshwa of the Mauryyas. His Prince Vindusàra also bore a great part. Chandragupta founded the Mauryya Era counted from 312 B. C. Shortly after his ascension, both he and Chanakya made a pilgrimage to the *Sukla-Tirtha* on the Nerbada to atone for their sins. (Kumarika Khanda and Agni Purana). On the death of Alexander in 323 B. C., his Generals fought for his vast empire. Seleukus, one of the Generals, succeeded in making himself master of the Central and Western Asia (312 B. C.), The Seleukidan and the Mauryan Eras began almost at the same time. Now Seleukus made a vigorous attempt to regain the Indian possessions. But in 305 B. C., Chandragupta, after a successful campaign, forced him not only to abandon all thoughts of conquest in India but

also to cede all territories east of Persia. Thus Afghanistan., Beluchistan, Mekran Coast, the Indus Valley, Sindh, the Panjab—became Chandragupta's, In 303 or 2 B. C. Seleukus concluded a treaty with Chandragupta under the following unfavorable terms :—(i) Seleukus renounced all claims on India. (ii) Ceded a considerable part of Ariana, west of the Indus. (iii) In exchange for 500 elephants, he surrendered his claim on Afghanistan, Beluchistan and the Mekran Coast. (iv) Gave a daughter in marriage to Chandragupta and (v) placed an envoy in the court of Pataliputra. Thus was India saved from the Greek rule. Chandragupta was one of the greatest monarchs of the world. We are indebted to Megasthenes, the first Greek ambassador in the Mauryan Court, for an entire and accurate account of Chandragupta and his administration. The following points are chiefly notable :—(i) Pataliputra : it was now the metropolis of India and a great emporium. of trade. Numberless foreign vessels always lay on the Ganges. The city was 9 miles long and $1\frac{1}{2}$ miles broad, defended by a strong wooden palisade having 64 gates and strengthened by 570 turrets. It was further guarded by a deep and wide moat fed by the waters of the Sone = Hiranyavâha, Greek *Eranaboas*. (ii) Palace : The palace of Chandragupta was chiefly built of wood overlaid with floriated gold leaves, and was unsurpassed in splendour. (iii) Chandragupta :—His favorite amusements were combats of animals, gladiatorial contests, various races and the chase. Generally

he lived in the inner palace protected by female guards, probably composed of Greek women. He gave audience to the people once a day when he received petitions and heard cases in person. A certian Persian influence was visible in some of his personal habits and style of architecture. He was a Hindu Raja; there was perfect toleration under him. The caste system was well-organised and all followed the hereditary professions assigned to each. He highly honoured the worthy Brahmins with whom he held an annual council to discuss the welfare of the state. Siva was worshipped in the Royal Family. (iv) Muni cipality. The capital was administered by a municipal body of 30 members divided into 6 Boards of 5 members each: the 1st Committee superintended the industrial arts; the 2nd, looked after the foreign residents and visitors; the third inspected the vital statistics; the fourth had the charge of trade and commerce; the fifth looked after the manufactures and the sixth collected a tithe ($\frac{1}{10}$) on sales of goods. The whole body were responsible for the good administration of the city and had to keep in order markets, temples and other public works. (v) Provincial Government:—The provinces were governed by viceroys generally relatives of the king who constantly watched over them by means of "news-writers" who acted as spies and reported to the king privately all that occured in the country. Taxila, Ujjain, Bhilsa in Central India were the viceregal seats. (vi) Justice was very strict, criminals were punished with much severity. (vii) The

agricultural land was regarded as the property of the Crown. Cultivators had to pay a tax to the Government amounting to one-fourth of the gross produce of the fields on which great care was bestowed. Large sums at public costs were spent on irrigation work. There was a regular system of canals, tanks, wells, and lakes. A special department looked after the irrigation of the country. (viii) The army :—The military administration was excellent. The state maintained a huge standing army of thirty thousand horse, six hundred thousand foot, 9000 elephants, besides chariots, in regular pay. The military department was supervised by a Committee of thirty members divided into six boards of five members each. The first looked after the admiralty; the second looked after commissariat; the third after the infantry; the fourth after the cavalry; the fifth after the war-chariots and the sixth after the elephants. There were regular arsenals and docks. Soldiers were highly paid.

(IX) Peace, progress and prosperity reigned everywhere in the empire. Great encouragements were given to learning, arts and industries. The roads were maintained in excellent order. Pillars serving as milestones and sign-posts were set up at the intervals of half a kos = 2,022½ English yds. A grand trunk-road about 1200 miles long connected the North-West Frontier with Pataliputra. The Greek observers testify to the high degree of civilisation of the first Mauryan empire. Chanakya's *Artha Sastra* (Art of Government) also fully supports it.

(X) Success of Chandragupta :—Chandragupta was about 23 when he met Alexander in 326 or 25 B. C. He was crowned in 312 B. C. and ruled for 24 years. So in 22 or 23 years, he rose from a mere helpless exile to be the greatest emperor India has yet seen. His splendid achievements were (1) The expulsion of the Macedonian garrisons. (2) The decisive repulse of Seleukus the conquerer. (3) The subjugation of the largest empire yet known in India. (4) The formation of a gigantic army. (5) The thorough organisation of the civil government of a vast empire. (6) His power was so firmly established that no disputes or opposition arose to his son and grandson's peaceful succession. (7) His alliance was courted by the powerful Greek kings. (8) The Greek princes made no attempt to renew the aggressions and were content to maintain friendly diplomacy and commercial relations with the Mauryans for 3 generations. (9) Chandragupta received from and sent to Seleukus various gifts. (V. A. Smith). In everything, Chandragupta adopted and worked upon the ancient Hindu model. "The little touches of foreign manners in his court and institutions, were *Persian* and not Greek." Towards the latter part of Chandragupta's reign, Chanakya had a quarrel with him ; so he left for the wood for penitential purposes. Chandragupta also retired to Mysore in 288 B. C. and was succeeded by his son Vindusara alias Amitraghâta, Gk. *Allitro Chades* (slayer of foes). Chinrai-patan in Mysore was probably the town built by Chandragupta.

2. Vindusára :—He made no fresh attempt at conquests, The friendly relations with the Greek Powers of the west continued, Megasthenes and Deimachus were the Greek ambassadors in his father's court. Ptolemy Philadelphus of Egypt placed Dionysios in his Court, Fully secure, Vindusara now gave himself to pleasures. By 16 wives, he had 100 children, male and female. His marriage with the mother of Asoka is curious. An astrologer had predicted her great fortune. So her father, a poor Brahman of Champapuri (near Bhagalpur) came to Vindusara at Pataliputra to make fair Subhadrángi his queen, Vindusara accepted her. But the other queens, jealous of her beauty and youth, put her out of the emperor's sight and employed her in the inner quarters as a female barber. Thus she spent her days most miserably. One day Vindusara wanted a barber at an unusual hour. The Chief Queen thinking that the King had forgotten her by that time, sent her to shave the king. Pleased with her work Vindusara asked her who she was. She stated her case, and the king remembered everything. From that time, she became the most favorite queen.

She bore him 2 sons: the 1st was Asoka and the second, Vitásoka. Asoka was ugly in form, dark in complexion and very unruly. So, his father did not like him much. The people gave him the name of *Chanda i. e.* Terrible. For training, he was handed over to the great astronomer Pingala-Vatsa who, struck wifh the many auspicious signs on his person, predicted his great fortune and said that he would next inherit

the crown. Prince Asoka reached due age but his nature remained quite unchanged. He became so wild that Vindusara sent him to far-off Taxila to put down a mutiny or to be killed in the attempt. Asoka was heroic and a man of great parts. He quelled the revolt and was cordially received by all. Vindusara, pleased with him next sent him out to Ujjain as Viceroy. Here he married fair Devi, daughter to a rich Jeweller, by whom he had the son Mahendra and daughter Sanghamitrà. Certainly this name was given her after initiation.

Vindusara supervised all state affairs but the real burden was borne by the able ministers, of whom Ràdhágupta was the chief. Susima, the eldest prince did not like to be under the control of Radhagupta. So, he began to be independent and tyrannical. This offended Radhagupta who cleverly sent him to Taxila and brought Asoka to Pataliputra. Shortly after, Vindusara fell ill, Susima being away in Taxila and Vindusara not so willing to nominate Asoka his heir, the ministers induced Vindusara to appoint Asoka his Regent. But as soon as the emperor died, Asoka was however declared emperor. On hearing the death-news of Vindusara, Susima hastened towards Pataliputra but on his way he learned that he had been deprived of his father's throne. So, he rebelled and being aided by some of his brothers, invaded Pataliputra. But Asoka, with the help of his able ministers, defeated them and made them prisoners. Then to guard against future evils, Asoka commanded the ministers to put them to death; but they refused. Thereupon he

himself cut off their heads. The allegation that Asoka put most of his brothers and sisters to death is baseless.

3. Asoka :—Thus secure, he began to rule with an iron hand (264 or 63 B. C) He was at first a staunch Hindu Saiva and used to feed 60,000 Brahmans every day with meat, drink and other palatables. The complaints of the people against Buddhistic conversion and the probable insinuations of the Brahmans led Asoka to be a bitter persecutor of the Buddhists: he had the Bo-Tree cut down, an image of Buddha broken down and the executioner Chanda employed to kill every Buddhist monk he would meet with. Owing to its abstract character, Buddhism was a failure in India. In 3 centuries, there were only a few thousand adherents, mostly monks. Now the persecution of Asoka seemed to threaten its very existence. But erelong the table was turned and Asoka became a strenuous advocate of Buddhism. In 261 B. C., Asoka conquered Kalinga, a very powerful ancient kingdom lying on the Bay of Bengal between the Mahanadi and the Godavari. (i) His empire :—Asoka's empire extended in the north-west to the Hindu Kush; in the west to the Persian frontier and the Mukran Coast. Northwards, his dominions reached the foot of the Himalayas and appear to have comprised the districts round Srinagar (built by him) and the territory round Lalita Patan in Nepal, 2½ miles south-east of Katamandu (also built by him) The whole of Bengal acknowledged his sway. Only the Upper Assam and the Tamil kingdoms of Chera

Chola. Pandya, Satiya were independent. The Andhra kingdom between the Godavari and Krishna was a Protected State. The Hill Tribes of the empire were probably semi-independent. (ii) Administration :—Pataliputra was the metropolis and the seat of the central government. The vast empire was divided into 5 parts, (1) Magadh and the adjoining tracts were ruled under the direct supervision of the emperor. (2) The North-West Provinces comprised the Panjab, Kashmir, Gandhara, Afghanistan, Beluchistan, Sind &c.: capital Taxila, the famous seat of Hindu learning—were ruled by a Viceroy. The Western Provinces of Rajputana, Malwa, Gujrat and Cathiawar were ruled by the nephew (sister's son) of Asoka from the capital Ujjain, a sacred seat of Hindu learning, religion and astronomy. (4) The Eastern Provinces with Kalinga were ruled by a Viceroy from the capital Toshali in Orissa. (5) The Deccan was ruled by a Viceroy from the capital Vidisa, now Bhilsa. The administration was probably, on the whole, a highly efficient one. (iii) His family :—Asoka, a polygamist had 4 queens viz, Padmavati, Asandhimitra, Pavishya-raksha and Tishya-raksha. The mother of Mahendra was rather a concubine, daughter to a Vaisya jeweller of Ujjain. On the death of Asandhimitra, Asoka, in his old age married a young dissolute woman Tishya-raksha by name. She tried to induce Kunála, son to the queen Padmavati, to approach her. But pious Kunala declined. This enraged her much. Asoka once fell seriously ill. It is said that by Tishya-raksha's

careful treatment the emperor came round. He promised her a boon. Now, as a reward, Asoka allowed her to rule the empire for a week. Asoka had sent Prince Kunala to put down a rebellion headed by Kunjarakarna of Taxila. Kunala suppressed the revolt but was blinded by Kunjarakarana at the command of Tishya-raksha. Kunala turned a Bhikshu and with his wife Kánchanamálá came to Pataliputra and passed the night piping in the elephant-stable. Asoka discovered him in the morning, learnt the machination of Tishyaraksha and at the earnest request of Kunala, spared her life. Asoka was generally kind and affectionate towards all. He made ample provisions for his surviving brothers and sisters. (iv) His Conversion and Works for Buddhism :—The blood, blood-shed and the miseries of the Kalinga War moved Asoka. He preferred the peaceful life of a Buddhist monk. In the 10th year of his reign *i. e.* in 253 B. C., he was initiated by St. Upagupta formerely of Mathura. His brother, wives, ministers and the Brahmans tried their utmost to change his mind, but in vain. With Upagupta, he was out on a pilgrimage and visited Kapilavastu, Lumbini Park now (Rumindei), Sarnath (Benares), Buddha Gaga, Nepal, Kashmir and other sacred places. He honoured the Previous Buddhas, distributed the relics of Buddha building holy stupas everywhere. He erected 84,000 Buddhist chapels mostly in Magadh, which gave it the new name of *Vihara* (country of monasteries). For the up-keep and propagation of Buddhism, Asokavardhana now made it his

official religion, created a special department of religion, appointed Buddhist officials, held councils and meetings, gave alms, maintained a large number of learned monks set up edicts, tables, sent missionaries all over the empire and abroad, employed censors to look after the *morale* of the people. He is now called *Dharmasoka* (Pious) and "*Beloved of gods.*)" He was perfectly tolerant, and equally honored the Brahman and the Buddhist Sramanas. In the 17th or 18th year of his reign *i. e.* in 246-45 B. C., the Third Great Buddhistic Council of 1,000 monks met for 9 months at Pataliputra with Tishya as the president. Its object was the suppression of many heretics and false monks and the settlement of much disagreement about the sacred books. The rules of the Order and the doctrines of the Faith were solemnly rehearsed and settled. The result was inscribed in an Edict found at Bhabra. At the end of the Council the following missionaries were sent :—(1) Madhyantika went to Kashmir and Gandhar (2) Mahâdeva went to Mahisa Desa *i. e.* countries south of the Godaveri, including Mysore (3) Rakshita to Banavàsi Desa (a part of Rajputana) (4) Dharmarakshita went to Aparànta Desa (countries west of the Punjab (5) Mahâdharama-rakshita went to Maharashtra (not Bombay Presidency, but Burma, and the Malaya Peninsula) Madhyima to the Himalayas. (7) Maharakshita Bhadanta to *Yona-loka i. e.* the Greek countries of Egypt, Asia Minior, Syria, Greece and Macedon. (8) Sena and Uttara to Suvarna Bhumi *i. e.* Golden Chersonese up to Singapur. (9) Mahendra

and Sanghamitra to Ceylon. (V) The results of the Mission were indeed very great : (a) It turned the sectarian Buddhism into a world-religion. (b) It made Asoka the emperor of a religious empire never known before. (c) It made Asoka a great benefactor of mankind. (d) It brought about a closer touch of the Indians with the Greeks and other peoples. (e) Through it, Indian lore again found its way abroad. (f) Bhadanta introduced Greek sciences, arts, architecture, astronomy &c into India. (g) It paved the way of the future rise and success of Christianity. He spent crores of rupees in maintaining monasteries, monks and preachers and himself turned a monk before his death. It should be noted here that these efforts did not extinguish, drive away or eclipse Hinduism even from Magadh. Hindus also were astir and preached the Pauranic Hinduism in North India and the Deccan. Buddhistic converts were mostly from the low-caste Hindus and from the Non-Aryans.

(IV) His works for the people.—His principles of government and ethical system, meant for the progress of the people were engraved on rocks, pillars and caves throughout the empire. They speak of perfect toleration and persuasion as the best means of converting others, and forcing purity of life. He excavated tanks and wells, planted trees on the wayside, built rest-houses, fixed mile-stones on the roads, set up schools, established hospitals for men and beasts, made arrangements for the education of men and women ; took measures for the civilisation of the aborigines and strictly prohibited

the slaughter of animals. To serve as a model, he himself refrained from all cruel sports, abolished the royal hunt and forbade prisoners to be tortured. He aimed at being a true father to the people. He would hear their complaints at any time. He strictly enjoined all officials to work earnestly for the good of the people. He appointed censors to look after the *morale* of the people. He held periodical assemblies to settle disputes or other intricate points of law and custom and thereby encouraged arts and letters. (vii) His Foreign Relations :—His relations with the 5 Greek Powers of the west continued friendly as ever. (viii) His Edicts :—Of the 84,000 chapels, few exist. Of the Edicts, 14 are as yet discovered. "Those Edicts, engraven in different Prakrit dialects on pillars or rocks, whose wide distance from one another shows the great extent of Asoka's empire. The pillars are at Delhi and Allahabad, the rocks at Kapur-da-giri near Peshawar; at Girnar in Gujrat and Dhauli in Orissa and at Bhabra on the road running south-west from Delhi to Jaipur" (R. Davids' Buddhism PP. 222-23). They are of 3 kinds viz, religious, administrative and personal. (ix) His architecture: With Asoka, the architectural History of India begins. Some of his pillars still stand. The Sákasar Pillar near Mirzapur, Dist. Dacca seems to be of Asokan origin. His monuments at Bharhut, Sanchi, and Buddha Gaya were contemporary or a little later. Nothing remains of his magnificent palaces; but Fa Hian in 414 A. D. says, from the ruins of his buildings and a tower that his palace was too admirable

to have been the work of any mortal. The ancient Pataliputra lies buried under 18ft, of the present E. I. Ry. Bankipur and Patna. Some remains of Ancient Patna have been recently dug out by Dr. Spooner.

(X) His Partition :—After a long and prosperous reign, Asoka passed into religious retirement in 227 B. C. and lived as a Buddhist monk on *Songir*, Skr. Suvarnagiri, to practise religion himself. His vast empire was partitioned among his sons. Kunala got the Panjab, Afghanistan &c. under the name of Dharma-Vardhana. Prince Jalauka got Kashmir. Prince Su-yasas got the home-provinces and ruled as emperor at Pataliputra. Other Princes got the remaining dominions. Asoka's waste of the imperial fund for church forced the ministers to remove him from power and place the eldest Prince Suyasas on the throne. Prince Tibara by the Queen Cháru-Váki, a favourite child of the old emperor, had pre-deceased Asoka. The new emperor Suyasas also died soon. His son Dasaratha succeeded on the throne of Pataliputra. He is known from brief dedicatory inscriptions on the walls of cave-dwellings at the Nágárjuni Hills bestowed on the Ajivakas. The script, style and language of Dasaratha's records show that his date was not far from that of Asoka. Two Purans assign to him a short reign of 8 years only. Jalauka is reputed to have been an active and vigorous king of Kashmir, who expelled certain foreigners and conquered the plains as far as Kanouj. He was hostile to Buddhism and as a devout Saiva, erected many temples at places which can be identified.

Kunala as the eldest prince and son to the chief queen Padmávati, was heir to the throne ; but for blindness, he was set aside. His son Samprati, not verified by any epigraphic record, got the Western Provinces and ruled at Ujjain. The Jains of Western India praised him as an eminent patron of Jainism, who founded many monasteries even in Non-Aryan countries. He was called the Jain Asoka. His successors were Vrihas-pati, Vrisha-sena, Pushya-dharman—Pushyamitra (?)—Bombay Gaz. Vol. I. Part I, p. 15. 1896.

The connection of Asoka with the ancient Khotan kingdom appears to have been close. It is said that Asoka had banished some nobles of Taxila to the north of the Himalayas as a punishment for their complicity in the wrongful blinding of Kunala. One of the nobles was elected king who reigned till he was defeated by a Chinese rival.

Another tale states that the earliest ancestor of the Khotan royal family was Kunala son of Asoka. Probably Asoka's political jurisdiction extended into the basin of the Tarim.

(XI) Down-fall of the Mauryyas :—7 weak kings ruled after Asoka, but the vast empire daily dwindled into a small State. Soon after the death of Asoka, Kalinga and Andhra became free. Akbar built the Mogul empire but Aurengzeb ruined it. Chandragupta built the Mauryan Empire but Asoka sowed the seeds of its speedy fall. The causes were (a) extreme religious fervour. In an empire of different castes, creeds and colours, Asoka was not right in being a religious zealot ;

nor was he right in spending vast sums of his people's money for one particular religion. (b) Weakness of his successors. (c) Revolts from within :—(i) After the death of Asoka, the pent-up Hindu discontents began to burst forth. Asoka had dethroned their Brahmans from the supreme place in religion and politics ; had obstructed their sacrifice that essentially needed the slaughter of animals, and had filled all high offices by Buddhists. The Hindus at last revolted, led by Pushya or Pushpa Mitra, a heroic Brahman youngman of Rohilkhand. Vrihadratha, the last Mauryan ruler of Pataliputra, recognised the Hindu claim and appointed Pushyamitra as the commander of the Imperial troops. (ii) The Andhras, probably an Aryan people formerly living in the delta between the Godavari and Krishna, now after Asoka's death became free and spread their power to the sources of the Godavari and soon stretched right across the peninsula from the Bay of Bengal to the Arabian Sea. (d) Invasion from without : Bactria, Skr. Balhika Desa, north of the Hindukush mountain, was a kingdom of Seleukus and his successors. About 250 B. C., the Greeks there became free. In 206 B. C., Antiochus, the Greek ruler of Syria crossed the Hindukush, reached Kabul, forced its Hindu king Subhagasena to pay him elephants and tribute and then returned home through Candahar. The Greeks next wrested Afghanistan from the Mauryyas. About 190 B. C. the powerful Greek king Demetrios conquered Kapisa, Gandhar, the Panjab, Sindh and some other tracts. Next Eucratides and other Greeks founded

several small kingdoms in India. Menander was the next great Greek conqueror. He annexed the Indus delta, Gujrat, parts of Rajputana and Oudh. About 180 or 179 B. C. he was marching upon Pataliputra, but General Pushyamitra advanced, checked his progress, and signally defeated him. Thus the Greeks had conquered North-West India, western half of North India, Western India and the Central Province. The Purans mention 8 great Greek rulers of India. Some of them embraced Hinduism and were Vaishnavas. Their empire was however overturned by the Sakas. The Greeks became gradually absorbed in the Hindu population. The last Mauryan ruler of Pataliputra was murdered by Puspamitra who usurped the throne and founded the Sunga dynasty (179-78 B.C.). The Mauryan dynasty continued to rule in Magadha till the 7th century A. D. Minor Mauryan dynasties, connected with the main House, continued to rule in Konkan, Chitor and other parts of Western India till the 8th century A. D.

CHAPTER V.

RATIONALISTIC AGE : 1300 to 200 B. C.

I. *General Features* :—The *practical spirit* of the Age exhibited itself, in the Sutra literature, not claimed as *revealed*, but admitted to be *human* composition. Now all learning, science and religious teachings were reduced to concise practical manuals, to enable teachers and learners to teach and learn all things and duties easily, well and for ever. Philosophy became practical, popular and gradually developed. Hindus expanded over the whole of India and Ceylon. India received a new light from the Persians and the Greeks.

In the seventh century B. C., began a very great change : old order changed, yielding place to new. Magadh rose with its highly practical civilisation composed of Aryan and Dravidian cults and culture. Sanskrit yielded to Prakrit. The sixth century B. C. witnessed a revolution in religion.

II. *Extent of the Hindu World.*—Aryan conquests went on with full vigour till by 200 B. C., we find India mostly reclaimed, civilised and Hinduised. Early in this Age, India falls into three circles regarded with different degrees of esteem.

The first circle contained Aryávarta—the North Indian *Mid-Land*, marked for spiritual pre-eminence and still regarded as the 'meet nurse' of the Indo-Aryans. The rule of conduct which prevailed there, was authoritative.

The second circle—home of the people of *mixed* origin, included South Panjab, Sindh, Gujrat, Malwa, South and East Behar. The Pañjab—the earliest home of the Indo-Aryans, was now backward in cultures and religion of the Gangetic Hindus.

By 1200 B. C., these countries had already become recognised as Hindu kingdoms, and Hindu civilisation and influence had gone beyond these lands to other less advanced countries.

The third circle included the land of the Arattas (Attock) in the Panjub, some countries of Southern India, East and North Bengal and Kalinga—Eastern Sea-board from Orissa to R. Krishna. A person going to those countries had to atone for the sin committed, by a sacrifice.

Baudhayana. I. 1. 2.

This was the extent of the Hindu world before 1200 B. C. In the 5th century B. C, Ceylon was conquered and colonised by an exiled Prince of Bengal, who founded the Sinha dynasty at Anu-radhapur, from which the island received the name of *Sinhala*.

In the same century, a large number of Aryans had colonised Southern India.

Baudhayana, probably a Southerner and of 13th century B. C, writes that portions of South India had not only been colonised but had become the seats of powerful Hindu Kingdoms and of distinct schools of laws and learning. Baudhayana has high regard for Aryavarta, yet he takes care to mention the particular laws and customs of South India.

III. *Literature* :—(a) Sacred.—Of the numerous Brahmana and Sutra works, only a small number have come down to us.

The *Charana-Vyuha* speaks of 5 Charanas of the Rig-Veda, 27 of the Black Yajur Veda, 15 of the White Yajur Veda, 12 of the Sama Veda and 9 of the Atharva Veda.

The *Vedangas* or 6 different branches of subsidiary studies relating to the Vedas, gradually assumed the Sutra form. They are indicated below :—

1. *Sikshá* (Phonetics) is the science of pronunciation. The works on the subject of the Epic Age were replaced by more scientific works of the Śutra Period, called *Prati-Sákhyas i.e.* collections of phonetic rules applicable to each recension of each Veda.

Most of the *Prati-Sákhyas* are lost. We have only one for each Veda except tha Sáma Veda.

Saunaka is given the authorship of a Prati-Sákhya of the Sàkala branch of the Rig-Veda, which is reasonably doubted by Dr. Goldstucker. Kàtyàyana (not the critic of Panini) is said to have composed a Prati-Sakhya of the *Madhyan-dina* recension of the White Yajur Veda A *Prati-Sakhya* of the Black Yajur Veda and one of the Atharva Veda, still exist, but the names of their authors are not known.

2. The *Kalpa* Sutra is the collective name given to 3 classes of writings *viz*, the *Srauta Sutra*, the *Dharma Sutra* and the *Grihya Sutra*.

The Srauta Sutras give details of ceremonials relating to Vedic sacrifices, condensed into short treatises.

The Rig-Veda has 2 such books called Asvalàyana and Sánkháyana. The SamaVeda has three called Másaka, Látyáyana and Dràhyáyana. The Black Yajur Veda has 4, called Baudhayana, Bharadvája, Apastamba and Hiranya Kesin. The White Yajur Veda has one called Katyayana. All these works are left entire.

The Asvalayana Sutra is divided into 12 chapters. Asvalayana was a pupil of illustrious Saunaka (fl. 1300 B. C.). The teacher and the pupil are said to have jointly written the last two books of the *Aitareya Aranyaka.* Dr. H. Oldenberg thinks that the short and metrical fourth book of the work probably belongs to an ancient age, while the 5th or the last book, in genuine Sutra style was the work of Saunaka and Asvalayana.

This reveals the curious fact that the earliest Sutra works are connected with the last Brahmana works of the Epic Age.

After Paràsara and Vyasa, Saunaka, is another colossal figure in the field of ancient Hindu letters. He flourished about 1300 B. C. He was priest to Janamejaya Pàrikshita in his famous Horse Sacrifice. Many of his pupils were distinguished scholars.

The Sankhyayana Sutra is divided into 18 chapters. Prof. Weber supposes that this Sutra belongs to Western India, as the Asvalayana to the Eastern.

The 'Másaka Sutra is only a tabular enumeration of prayers relating to different ceremonies; the Satyayana gives the views of various teachers. These two are connected with the Tàndya or Panchavinsa Brahmana

of the Sama Veda. The Drahyayana and Satyayana are almost alike

The Sutras of the Black Yajur Veda have been chronologically arranged as those of Baudhayana (perh. 13th century B. C.) Bharadvaja (perh. 12th century B. C.) Apastamba (prob. 9th century B. C.) and Hiranyakesin, perh. 8th century B. C., Dr. Buhler has recovered the lost Bharadvaja Sutra.

Katyayana, son to Gobhila and a pupil of Saunaka wrote a Srauta Sutra of the White Yajur Veda in 26 chapters. He strictly followed the Satapatha Brahmana and the first 18 chapters of the work correspond with the first nine books of the Brahmana. Both Latyayana and Katyayana allude to *Brahma-bandhus* of Magadh, supposed by some to be the first Buddhists but really inferior Brahmins (according to annotator Karka) who had entered Magadh early and were denounced by the Brahmins of Mid-land.

2. The *Dharma Sutras* present to us the manners, customs and the laws of the times. They aimed at making the Hindus good citizens, while the Srauta Sutras show us the Hindus as worshippers.

The ancient *Dharma Sástras* were condensed into concise *Dharma Sutras* of this Age and transformed into the metrical law-books of the Pauranik Age. The original *Sastras* were in prose, sometimes in prose and verse and the later codes are in continuous verse. The *Dharma Sutras* implanted in the minds of all, especially young learners, their religious, social and legal duties.

Most of the Dharma Sutras are lost and not yet recovered. Manu's early Dharma Sastra was condensed into a Dharma Sutra with suitable additions and alterations called the *Old Manu* which is discernible even in the present code. Manu's Dharma Sutra is lost and not yet recovered. As references to Manu are frequent in the Sutra literature, it is doubtless that he was held in high honour in the Age. Of the existing Dharma Sutras, Vasista belongs to the Rig-Veda, Gautama to the Sama Veda, Baudhayana and Apastamba belong to the Black Yajur Veda. These works have been translated by Dr. Buhler.

Gautama, author of Hindu Logic, flourished in the 15th century B. C. It is said that Vyasa had pointed out to him several mistakes of his Logic. Enraged at this, Gautama took a vow not to see Vyas's face again. With soft and humble words, Vyasa, however, propitiated the old logician who then pleased, looked at him with down-cast eyes. This earned him the new name of *Akshà-pàda*, from *akshi*, eyes and *pada* foot. This Gautama wrote a Dharma Sastra, afterwards condensed and codified into the Gautama Dharma Sutra.

Vasista also wrote a Dharma Sastra, changed into a Dharma Sutra later on.

Baudhayana indeed flourished in the early part of the Sutra Period. He had transferred a whole chapter of Gautama's into his Sutra. The same chapter is found quoted in Vasista's Sutra also.

One Apastamba, the writer of a Dharma Sastra

belonged to the Epic Age. The Sutrakára Apastamba probably flourished in the 9th century B. C.

Dr. Buhler, translating the Dharma Sutra of Apastamba states that Apastamba was probably born or naturalised in the powerful Andhra kingdom of South India, with its capital near Amarabati, on the lower Krishna and founded his Sutra school there. His date is supposed to be the 4th century B. C. Mr. R. C. Dutt gives it as 5th century B. C. Apastamba speaks of the six Vedangas, the Prior Mimánsà and the Vedanta philosophy &c., from which and other reasons we conclude that Apastamba lived in the 9th century B. C. or there about.

The Grihya Sutras give the rules necessary to fix the details of domestic rites and social ceremonies performed at marriage, at child-birth, at his first feeding, at his assuming studentship &c.

We still practise those rites and ceremonies almost unaltered in names and styles.

The Asvalayana and Sankhyana Grihya Sutras belong to the Rig-Veda. The Pàraskara Grihya Sutra belongs to the White Yajur Veda along with the Khádira which is an abstract of Gobhila Grihya Sutra of the Sama Veda translated by Dr. H. oldenberg. Gobhila's work is edited by Pandit Satyavrata Samasramin with excellent notes.

In most cases we have only fragments of the Sutra literature left.

The entire Kalpa Sutra of Apastamba, still extant, has 30 sections. The first 24 of these deal with Vedic

sacrifices; the 25th gives the rules of interpretation, the 26th and 27th treat of the domestic rites, the 28th and 29th contain the Dharma Sutras (Civic laws) and the 30th section—the *Sulva Sutra*, "rules of cord" has the geometrical principles applied to the construction of varying altars of the Vedic sacrifices. Dr. Thibaut first published these to the Western world. Dr. Von Schrader had concluded long ago that Pythagoras learnt his mathematics also from India.

3. Vyakarana (Grammar)—The great fame of Panini eclipsed that of all other grammarians of the Age. His *Ashtádhyáyi i. e.* A Grammar in Eight Lectures said to be the 'shortest and the fullest grammar in the world,' was in fact an abridgement of the *Máhesa Grammar* and was meant to serve both secular (Bhàshá) and sacred (Chhanda) literature. He was born at the village Sálàtura in the ancient kingdom of Gàndhara now North West Frontier Province of India. He was the last of the Vedic grammarians. His father was Devala and mother Dákshi. It is said that while at school, he was very dull and so turned out. Being highly aggrieved, he did not return home, but went to a part of the Lower Himalayas where he worshipped Siva for sometime with great devotion and acquired great brain-power. Afterwards, he not only compiled his grammar, but also wrote a poem, a work on *Siksha i. e.* Phonetics and a work on *Gana* in which he derived the entire language from a few roots. Being a man of the extreme North West, he knew little of the Brahmanas, Aranyakas and the Upanishads composed mostly in the Gangetic

valley. Yuan Chwang found Panini's image worshipped and his grammar school thriving in the North West.

A curious "battle of books" was waged by scholars about the *date* of Panini whom Dr. Goldstucker and most of the scholars have placed before Buddha. Prof. Max Muller and Dr. Hœrnle place him in the 4th century B. C., relying on a statement in the *Kathá-Sarit-Sâgara*, BK. IV, 20-21-22, which has the following :— "Panini, his critic Katayana and other boys read in the school of preceptor Varsha at Pataliputra. Finding Panini dull, the preceptor's wife turned him out of the house ; thus expelled, Panini, wounded, went back not to his house but to the Himalayas where he obtained great power through the grace of Siva and then composed many works." Vide also Agni Puran, Chap. on Phonetics.

We think that Panini flourished about 800 B. C ; his hostile critic Katyayana lived in the 5th or 4th century B.C. and his defender Patanjali lived in the 2nd century B. C.

We advance the following grounds in favour of our proposed date :—(i) Sanskrit was a spoken tongue in the time of Panini. (ii) As the last of the Vedic grammarians, he stood in a transition period when Chhandas (Vedas) and Bhasha (secular Sanskrit) were both current. (iii) Some grammatical compounds, such as Dvigu and Bahuvrihi reveal the pastoral condition of society. (iv) In Panini's time, Chhanda (Vedic Sanskrit) was in its last stage and Bhasha ceased to be spoken in its purity ; some words were corrupted and

new words used. The obsolete Chhanda, living Bhasha (literary and polished tongue) and Apa-bhransa *i. e.* rude and uncultivated cant of Patanjali's time, show that Panini lived about the middle of the Sutra period.

(v) His general ignorance of the Gangetic Valley and its sacred literature.

(vi) His distinction between a native place and a place of residence in IV. 3. 89 and 90, shows that a spirit of adventurous emigration and colonisation strongly prevailed.

(vii) The Valley of the Indus was the scene of great activities in Panini's time, though some explorers had penetrated into the Valley of the Sone in the East (IV. 1. 43).

The power and suzerainty of one Kshatriya Prince is recognished (V. 1. 41.)

He speaks of Valhika and its many towns (IV. 2. 117). of Sankala and Kapisi (IV. 2. 75 and 99); of the Panjab, Sindh, Paraskara (Thala Parkrara) and Kachohha (Kutch, an island) IV. 3. 133 and IV. 3. 10.; of the Kurus and Madras of the Panjab; of the Bharatas of the East (IV. 2. 130-31 and II. 4. 66); of colonies in Kamboja, Sauvira, Magadha and Kosola (IV. 1. 175; IV. 1. 148—170—171); of Ushinara beyond Campila (Cabul) home of excellent blankets. Cabul is called Campila in the Vájasáneyi Sanhità. XXIII. 18.

Foreign opinions on Grammar and phonetics—"It was in philosophy as well as in grammar that the speculative Hindu mind attained the highest pitch of its marvellous fertility." (*Prof. Weber*).

Prof. Wilson speaking of the Yajur Vedic Pratisakhyas says, "No nation but the Hindus, has been yet able to discover such a perfect system of phonetics."

Mr. Tompson, Principal, Agra College says "The creation of the *consonants* in Sanskrit is a unique example of human genius."

Prof. Macdonell holds, "We (Europeans) are still far behindhand in making even our alphabet a perfect one."

Prof. Max Muller says—"That an entire language is based on a few roots is a truth not known to Europe before the 16th century A. D. In India, the Brahmans knew it long long ago."

4. *Nirukta.* The names of many writers on Nirukta (Vedic Glossary) are found in Yaska (prior to Panini according to Dr. Goldstucker and others.) who, however made his work a philological one by adding useful notes, comments and explanations.

5. *Chhandas* (Metre). The Vedas, the Aranyakas, and the Upanishads have even whole chapters devoted to Metre. But the first scientific treatment of the subject is met with in the Sutra Literature. Some chapters are devoted to the metre of the Rig Veda at the end of the Pratisakhya. The Nidána Sutra in 10 propathakas discusses the metre of the Sama Veda.

6. Jyotisha or Astronomy also received a practical treatment in the period to convey a knowledge of the heavenly bodies necessary for fixing the time for sacrifices and to establish a sacred calendar. Astrology was coming into use.

Astronomy was used for religions purposes, for medical discoveries, for learning men's fortune, and the evils of weather, crops &c.

In a work of Baudhayana, we first come across the mention of the Solar Zodiac. Colebrooke thinks that the Hindus took *hints* of it from the Greeks. We have discussed it in a previous chapter.

Another class of works called the *Anukramani* (Index to the Vedas) belongs to this Age. Saunaka wrote several Anukramanis of the Rig Veda, of which one is still extant. His *Vrihad devatá* is a voluminous Anukramani. His pupil Katyayana's fuller works replaced the preceptor's. Katyayana's Anukramani of the Rig Veda gives the first words of each hymn, the number of verses, the name of the poet ; the metre and the god.

The Jain sacred literature is yet little known. The Buddhist '*Three Pitakas*' *i. e.* Books on morals and rules of conduct were compiled about 375 B. C. Early Buddhism had no books on metaphysics.

Secular Literature :—

The Sanskrit Epics and the Puranas were explained to females, Sudras and the *Dvija-bandhus i. e.* fallen Brahmans. So, these works grew up till they attained their present shapes, probably in the 5th century B. C.

Drama of high antiquity, was especially cultured in this period. Instructive episodes from the Purans and the Sanskrit Epics were enacted before the public on festive occasions. Two disciples of Buddha once performed a play before their preceptor. Panini has

preserved the names of two early writers on Poetics viz, Silâli and Krisâswa. Many acts of Buddha's life were performed.

Chânakya's *Art of Government*, II. 27 mentions stage, actors, actress &c, There is proof of dramatic performance in the Sita Vengra and Jogimara Cave Inscriptions in Central India. The *Mahâbhâ hya* of Patanjali (150-140 B. C.) mentions the two plays *Bali-bandha* and *Kansa-vadha*.

The hostile critic of Panini, I mean Kâtyâyana wrote his *Vārtika* probably in the 5th or 4th century B. C. This Kátyáyana Vararuchi, a Brahman and son to Somadatta a native of Kausambi, became a minister to Nanda Rájà and wrote a Pâli grammar. Towards the close of the 4th century B. C., Chánakya wrote his *Artha Sastra* (Art of Government) in 3 Books and a *Niti Sástra* (A Book of Worldly Wisdom). The books show high learning, vast experience, useful informations and sound business-like ideas. His statements are confirmed by Megasthenes,

His brother Vátsyàyana wrote before 300 B C. his *Káma Sàstra*, a *Treatise on Fine Arts* &c.

Hindu *Poetics* of Bharata was finally compiled before 200 B. C. Prof. Cowell says that it proves the previous existence of many plays.

Some of the *Játakas i. e.* Birth-stories of Buddha were probably composed in the 3rd century B. C. The Gáthá portion of the Lalita Vistara, a poem on Buddha, was written before 200 B. C.

Tales and Fables.—

A good deal of our secular literature of the Age is lost, being replaced by later works. Tales and Fables did certainly exist in the Period, that found their way abroad along with religion, philosophy &c. The Tales of Æsop (6th century B. C.) were compiled from them.

Elphinstone remarks—"In both of these compositions, Hindus appear to have been the instructors of all the rest of mankind. The most ancient Tales of Bidpai *i. e.* Bidyápati, have been found almost unchanged in their Sanskrit dress and to them almost all the fabulous relations of other countries have been clearly traced.

"The complicated scheme of story-telling, tale within tale, is also of their own invention. "Hindu tales show no taste for description (like Arabian and Persian), but simplicity, spirit and interest."

History of India, 9th Ed. P. 172.

§ Language.

We have said in a previous section that *Sanskrit* was *made* by the Deva Aryans (29th century B. C.)

Hence it is often called *Deva Bhàshà i. e.* tongue of the Devas. This Sanskrit also admits of 3 stages *viz*, Old, Middle and Modern.

The original Aryan tongue, loose and irregular, was called Brahma Bhá-há or Bálhika Bhasha (the older form of classical Sanskit, according to Dr. Macdonell) from which sonorous Sanskrit was evolved by the Devas, had been brought to India by the Rishis who composed

the entire *revealed literature* in that ancient tongue, as a departure from that was deemed heretical. That *Brahma Bhasha* also had passed through several stages. Till 1400 B. C. Brahma Bhasha was used in sacred and Sanskrit in all profane literature. Besides, there is evidence to show that there had been several Prakrits before 1400 B. C. The Rámayana states that Rama had good knowledge of many plays containing Prakrit elements. Yudhisthira had built his new town of Indraprastha near modern Delhi and filled it with Brahmins, merchants &c. versed in Sanskrit, Prakrit and other dialects.

Most of the hymns and prayers of the Vedas, are composed in rustic and irregular dialect : but the language, metre and style of a particular hymn in one of the Vedas furnish internal evidence that their composition in the present arrangement took place after Sanskrit had advanced from its ruggedness to the polished and sonorous language in which the mythological poems, sacred and profane, have been written.

Colebrooke.

"From the Vedas to Manu, from Manu to the Puranas, the change is the same as from the fragments of Numa to the 12 Tables and from those to the works of Cicero" —Sir William Jones.

The historians of Alexander used Indian names easily resolvable into Sanskrit. They do not allude to a sacred tongue distinct from that of the people. So it *seems* that Sanskrit was spoken in the 4th century B. C. But in the earliest Sanskrit dramas women and unedu-

cated people speak in Pali or Prakrit, while Sanskrit is reserved for the higher characters.

Prof. MaxMüller says, "It is from the Prakrit and not from the literary Sanskrit that the modern Vernaculars of India branched off in course of time.

Science of Language, 2nd series. Sec. I.

But Kàtyàyana in his Pali grammar advances a contrary theory :—"Pali is the origin of all the Indian languages : Sanskrit and other dialects are derived from it."

The Sinhalese call *Páli* Mágadhi ; being used in *palli* (village), it was called Pali *i. e.* vulgar tongue, a loose and corrupt form of Sanskrit.

Palása was a name of ancient Magadh. So, Palàsi = Paláyi = Páli was the tongue of Magadh. Buddhists hold that Màgadhi is the original tongue. It is current all over. Formerly it was a *spoken* language. In the time of Buddha, it became written and assumed a literary dignity.

Prinsep, Muir, Wilson, Burnouf, Lassen and other Scholars say "Pali is the eldest daughter of Sanskrit. From Pali, the other vernaculars of India are derived. The language of Asoka used in the edicts, proves this. From the Himalaya to the Vindhyas ; from the Indus to the Ganges, Asoka used a language intelligible to all, with slightest variations."

Cunningham divides that tongue into 3 groups *viz*, Panjabi (West Indian), Ujjaini or (Central Indian) and Magádhi (East Indian). But doubtless, these three are one and the same ; only for pronunciation, *r* is changed into *l* &c.

Prinsep calls the Asokan language a cross between Sanskrit and Pali. Wilson calls it distinctly Pali. Lassen agrees with Wilson, but adds moreover "Pali is the eldest daughter of Sanskrit. When Sanskrit ceased to be a spoken tongue, Pali first came to be used in North India. Mr. Muir also endorses that statement. The Buddhist works of the 3rd century B. C. collected from Ceylon, show the same Pali as was used by Asoka in his declarations. In the Rationalistic Age rose the Buddhist literature and Pali flourished side by side with the Sanskrit Sutra literature. Pali followed Sanskrit and not the Prakrits.

Alphabets :—Bráhmi was the earliest alphabet of the Deva-Aryans. It came to India and in time gave rise to three viz, Sáradá, Sriharsha and Kutila. The *Sama-váya Sutra* of the Jains mentions 18 alphabets. The *Nandi Sutra* of the Jains speaks of 36 and the *Lalita Vistara*, a magnified life of Buddha gives 64 different alphabets, as follows :—Bráhmi, Kharostri, Pushkara-sari, Anga, Banga, Magadhi, Mangalya, Manushya, Anguliya, Sakári, Brahma-balli, Drávir, Kinari, Dakshin, Ugra, Sankhya, Anuloma, Ardha-Dhanu, Darada, Khasya, China, Huna, Madhákshara, Vistara, Pushpa, Deva, Naga, Yaksha, Gandharva, Kinnara, Mahoraga, Asura, Garura, Mriga-Chakra, Chakra, Váyu-Marut, Bhauma-deva, Antariksha, Uttara-Kuru, Apara Gauradi, Purva Videha, Utkshepa, Nikshepa, Prakshepa, Ságara, Braja, Lekha-Pratilekha, Anudruta &c., &c.

§ IV. Religion—Philosophy—Learning.

Religion.—Hinduism, Jainism, Buddhism, and Atheism were the chief religions of the Age.

Hinduism appears to have had then three forms viz, Vedic Hinduism, Philosophical Hinduism and Popular Hinduism.

The efforts of Krishna, Jaimini, Vyasa and Yudhisthira had revived the Vedic religion with its true spirit and elevated morals; but the impetus lasted several centuries only. By 600 B. C., the Vedic religion became a mere bundle of lifeless rites and tenets.

Thoughtful Hindus still paid a nominal regard to the Vedic religion but they were rather sick of the rites and sought pure wisdom. Thus philosophical Hinduism was making rapid strides among the thoughtful people.

The lightless mass followed Popular Hinduism which consisted of the minor Vedic rites, the worship of gods and goddesses such as Siva, Indra, Sun, Durga, Shashthi, Sarasvati &c., idol-worship, pilgrimage to sacred places &c., introduced by Vyasa. The *Varnásrama Dharma i.e.* 4 castes with respective duties were well organised.

Prince Sámba, a son of Krishna, being cured of his leprosy by worshipping the Sun-God, brought a colony of the Sàkali Brahmans from beyond India to conduct the Sun-worship at Mooltan (Panjab). This Sun-Temple became as holy as the Temple of Jagannath (Lord of the World) at Puri (Orissa) in our own times. Yuan

Chwang visited it in the 7th century A. D. as will appear from the following :—

"At Mula-Sambhura, (probably Skr. Mulasthan-Samba pura), there are convents mostly in ruins and 8 temples one of which, that of the Sun is one of unusual splendour. The statue of the god is of pure gold and the temple from its first founding has never ceased to resound with continual music and it is always lighted up brilliantly at night."

As the country now enjoyed peace, the Brahmans became eager to Hinduise the anti-Aryan people of India and in it, perhaps they succeeded a good deal. Vyasa's Puranas and the Mahabharata, written for women and Sudras, were daily made popular amongst the mass. "The Brahmans tried to gain power over and regulate with their precepts, the state and law and civil life in all its manifestations." Hist. Hist. of the World.)

Jainism.—Neminátha, an uncle to Krishna and the 22nd Tirthankára of the Jains, flourished sometime before 1400 B. C. His reformed religion lasted some five centuries. Next came Pàrsva-nàtha (820 to 750 B.C.), the 23rd Jain Reformer, son to king Asvasena and queen Bámádevi of Benares and son-in-law to king Prasenajit of Oudh, refused royalty, lived as an ascetic and attained pure wisdom at Benares. Then he began to preach. His Jainism once prevailed from Bengal to Gujrat. The districts of Maldah and Bogra in North Bengal were great centres of his faith. His converts were mostly from the depressed classes. He died on the Sumheta or Paresnath Hill in the Hazaribag District,

at the age of 72=70 (solar), 230=223 solar years before the death of Mahávira in 527 B. C. In Rajputana, his adherents grew very powerful and oppressed the Hindus in many ways. There were, however, great and noble persons of the warrior caste who preached religions of reason, good morals and universal love. The 6th century B. C., is marked by a great flourish of religion. Vardhamána Mahávira (597-527 B. C.) reformed Jainism. He was born about 30th March of a royal family: his father was king Siddhártha of Pawana and mother queen Trisalá; married Yasodá, princess of 'Samvira city: had a daughter called Priya-darsaná married to Jámali, a disciple of his: lost his parents at 28, lived for 2 years with his eldest brother Nandi-Vardhana: renounced the world at 30, practised *yoga* for 2 years; then preached chiefly in the Gangetic Valley: had been even to many wild people to preach but was scolded and persecuted: next went to Kausambi. Satánika was king there: much respected here: many adopted his doctrines. Here after 12 years' severe Yoga, he became enlightened: had 11 chief Brahmin converts: died at 72=70 (Solar) at the capital of king Hastipála of Apápa-puri. His sect is called *digamvara* (naked), now *raktamvára i. e.* red-robed, as they wear a piece of red cloth. His main lessons are:—(i) The *senses* cannot be the seat of wisdom. (ii) The *Law of Karma* must be admitted. (iii) A *being* is a reality, not an illusion. (iv) The *Next World* must be admitted. (v) Slaughter of animals is the greatest sin. (vi) What cannot be cured must

be endured. (vii) Wilful mortification of the body is improper. (viii) Truthfulness, sincerity and good conduct are essentially needful, (ix) Stealing is the foulest deed. (x) Pure conjugal love. Due control of all earthly desires.

Buddha the great Hindu Reformer (564 to 487 B.C.): He came of the Sâkya clan, a minor branch of the Solar dynasty of Ayodhya. His father was Suddhodana king of Kapilavastu in Nepalese Terai and mother was Màyàdevi who died a week after his birth at Lumbini Park, Skr. *Ramya-bana*, now Rumin Dei. He was nursed by queen Gautami, his mother's sister and was therefore called Gautama. From his youth up, he felt keenly for the suffering humanity. At 19, he married fair Yasodharâ. At 29 a son was born to him. Then disgusted with the world, he turned an ascetic, came down to a hill near Rajagriha and carefully studied the Hindu philosophy with two Brahmans there; he next went to a village near Gayà, sat under a tree for 6 years to realise all spiritual truths by personal thinking. Here he discovered the *True Wisdom* he sought and became *Buddha i. e.* the *Awakened.*

He began to preach at Benares. His reformed religion was :—(i) Indirect belief in the immortality of the soul, law of *Karma* (action), and transmigration of the soul. (ii) Rejection of all rites and rituals, of the caste system, of a popular idea of God. (iii) Culture of love, truth, charity, forgiveness, absolute purity in life, thought and speech. (iv) Regard for animal life in any form. (v) Following the *Golden Mean* between

a gay life and an austere life. From these it is no paradox to say that Buddha himself was not a *Buddhist.* After some 2400 years *i. e* from 2950 B. C. to 550 B. C., he was the only Hindu who gave a correct exposition of our true religion. His tenets, his order of monks, his Missionary spirit, his Nirvana were *Hindu* but not *his.* Only earnestness—vehemence—awakening was *his*—all new and all his own. Hindus have recognised him as an incarnation of their Deity. At Sarnath (Benares), his former 5 disciples were his first converts. In three months, the number rose to 60. Afterwards, Kasyapa with his 500 disciples was converted. Bimbisara, though not initiated, shared his faith and made the gift of Venu-bana to the Buddhist Order. He next visited Kapilavastu and converted the royal family. He comforted his father and wife. His wife turned a nun. His son Rahula, brother Ananda, brother-in-law Devadatta, Aniruddha were converted. He preached 46 years at Rajagriha, Kausámbi, Srávasti Vaisali, and Kusinagar. His friends :—(i) Udayana, king of Kausambi and Ghoshira, a rich merchant. (ii) Bimbisara of Rajagriha. His son Ajatasatru was at first a foe but afterwards a friend. (iii) King Prasenajit of Sravasti; the merchant Sudatta purchased Jeta-bana for Buddha. (iv) The Lichchhavi king of Vaisali made him a gift of Mahavana. At the age of 77 (solar), he died in the *sal* wood at Kusinagar. The Mallas of Kusinagar and his disciples cremated him decently. After that, his relics were distributed. His rebellious disciple and brother-in-law Devadatta founded the *Ajivaka* sect (a rigid Jain

form). Fa-Hian saw his followers in the 5thc. A. D. The Materialists also existed in those days. "Buddhism did not thrive in India owing to its abstractness and morbid views of life, as well as by the competetion of Sivaism and Vishnu ism. But in modified form, it has flourished in a greater part of Asia" (Hist. Hist. of the World, Vol. II.) Over ⅓ people of the world still profess Buddhism.

Prof. Rhys Davids says, "Buddhism is the product of Hinduism. Gautama's whole training was Brahmanical. He probably deemed himself to be the most perfect exponent of the spirit as distinct from the letter of ancient faith."

Is Buddha indebted for his lessons to the Brahmans or to the six previous Buddhas? Our answer is "Certainly not." The Rig-Veda VIII. 49. 2-3-4; the Yajur Veda XIX. 30; XIX, 77; XXXVI, 188; I. 5; the Satapatha Brahmana I. 1; XIV. 4, and some verses of the Atharva Veda also contain the lessons of Buddha. Later on, Gautama and Vasistha give the same morals. Prof. Oldenberg says in J. A. S. B. 1913, "Buddha and the Old Buddhism are the true descendants of that Yajnavalkya whom the Vrihad Aranyaka places before us."

Yet we most say that Buddha was in no way indebted to the former six Buddhas if they had existed at all, nor to the Hindu moralists spoken above. Historically, Buddhism may be regarded as the happy combination of the inward tendency of the Upanishadic wisdom and the outward practicality of Magadh.

Buddha consciously set himself up not as the founder of a new religion, but as an ardent Hindu reformer. He believed to the last that he was proclaiming only the ancient and pure form of Hinduism corrupted at a later date. Hindu Sannyasins—Bhikshus—Sramanas, in the last stage of life, followed the faith of renunciation and morality, knowing no castes, rites, attachment &c. Hindus aimed at the supreme Bliss through different stages of life; while Buddha was eager to bring that Bliss—*Nirvána*—within the reach of all *at once.* Hindus regarded the Old Buddism as one of their sects.

Philosophy.—The original works on Hindu Philosophy are long lost, but they were given a Sutra from in the Rationalistic Age. So they are still called Sánkhya Sutra, Yoga Sutra, Nyáya Sutra, Brahma Sutra &c. "The abstract questions of matter and spirit and creation &c. were dealt with, not as in the Upanishads in guesses and vague speculations, but with marvellous acumen and relentless logic. Learned men still paid a nominal regard to the Vedic Sacrifices, but it was only half-hearted. Hence thoughtful men leaned more towards wisdom than to ritual religion.

Learning.—Learning ever valued by the Indians, was in a sound and flourishing state. At Taxilá, the then chief centre of learning, were taught the Vedas, the 6 Vedangas, philosophy, law, medicine, mathematics, military science, purans, history, magic, astronomy, prosody, philology &c. Provisions were made for a general deffusion of knowledge among all classes of

people. Subscriptions were raised by the rich to maintain Orphanage &c. The two Sanskrit Epics and the Purans then composed in Pali (acc. to Mr. Justice Pargiter), were explained to women and lightless mass.

The culture of medical science was highly satisfactory. Jivaka, royal Physician to Bimbisára, King of Magadh, had studied medicine with Prof. Atreyá at Taxila. At the close of his studies, he was required to study all the medicinal plants within 15 miles of Taxila. The works of Susruta, Charaka (Gk. Xàrch) and others were in general use. Susruta was well-versed in medicine, anatomy and surgery. He has given a detailed and accurate account of the number of nerves, bones, and sinews of each part of the body. W. Harvey discovered the circulation of blood in the body in 1627 A.D., but Susruta had discovered it long long ago. He says that 175 veins carry blood to the system. These veins rise from the liver and the spleen and spread to all parts of the body.

Surgery (Skr. Salya) excelled in Ancient India. The Mahabh. Effort Book, tells us that both parties were busy collecting the ablest surgeons, surgical instruments, bandage, medicines &c. against the coming war.

Susruta's eight-fold divisions of surgery learnt from Divodasa, are *Chhedana*, cutting ; *Bhedana*, piercing ; *Lekhya*, stripping off skin ; *Bedhya* drawing out impure blood ; *Eshyá*, probing ; *Ahárya*, taking out stones &c. from the body, *Bisráva*, bleeding by operation ; *Siwana* sewing. Susruta speaks of 127 different instruments and of 14 different kinds of bandage. Various kinds of

Forceps, Probes and Speculum were used. (Vide Susruta, Sutra Part Chap. VII and VIII.) The Buddhist missionaries called *Sthavira-putra* gave the Greek word *Therapeutics.* English *surgery* and *hospital* probably originated from Skr. *salya* and *swásthya-sála* (a house for repairing health).

Hindu Learning &c. Abroad.—The Egyptians, the Arabs, the Assyrians, the Jews took from India not only commodities and building materials, but also Indian cult and culture. The Phoenicians gave a larger currency to them in the West.

Hindus and Egyptians,—"Of all ancient nations, the Egyptians are the one whom the Hindus seem most to have resembled"—Elphinstone, P. 52.

The points of resemblance are set forth by Prof. Heeren in his Historical Researches (Asiatic Nations) Vol. III. P. 411 to the end. Alexander and his Generals noticed the caste system in Egypt (4th Century B. C.)

Hindus and Greeks.—Elphinstone calls the Early Hindus far superior to the Greeks. (P. 52).

"Their internal institutions were less rude ; their conduct to their enemies more humane ; their general learning was much more considerable, and in the knowledge of the being and nature of God, they (Hindus) were already in possession of a light which was but faintly perceived even by the loftiest intellects in the best days of Athens. (P. 52 53).

"Hindu civilisation was original and peculiar. This early and independent civilisation was probably a misfortune to the Hindus. For they grew blind, learned

to revere their own and were averse to novelties." We cannot give our full assent to this remark: Progress depends on mutual interchange of ideas. Whenever the different parts of the world were brought together by commerce or politics, then each country *gave and received* light, life, cult, culture in any form. Hindu wisdom once influenced the Egyptian and the Assyrian empires. The Phoenicians took eastern culture to all lands. Indian wisdom and religion were carried over the world by the Persian Empire. The Greeks, the Romans, the Buddhists, the Hindus, the Arabs and the English have taken and spread, Indian religion and metaphysics at least in foreign land. In return, India also had many useful lessons from abroad.

We are sure of an Indo-Hellenic intercourse, however weak and interrupted, long before Alexander. The Greeks first had the Indian wisdom from the Phœnicians. Homer, Thales, Anaximander give the first glimpses of India and the Indian thought. Von Schrader, Schlegel, Dr. Enfield and others think that Pythgoras and others came out to India to learn. Dr. Macdonell believes in the historic possibility of the Greeks having been influenced by Indian thought through Persia." (Hist. of Skr. Lit. P. 422) Pythagoras had his doctrine of metempsychosis, asceticism, vegetarian principles and mathematics, from India direct or from Indian philosophers in Persia. (Macdonell.) The large part played by numbers in his metaphysical system is a noticeable point. He had his lessons on geometry from the Hindus.

Geometry as a Science originated with the early Hindus in their construction of various altars. They made considerable progress at least 800 B. C. The *Srauta Sutras* of the Yajur Veda have *Sulva Sutras* *i.e.* rules of the cord," the earliest geometrical operations in India. The *Taittiriya Sanhita* (V. 4. 11) describes various altars. The *Kalpa Sutras* of Baudhayana and Apastamba have a chapter on geometry, Great skill is shewn in the demonstration of various properties of triangles. Area is expressed in the terms, of the 3 sides (unknown to Europe till published by Clavius in the 16th century A. D.) The ratio of the diameter to the circumference is given and is confirmed by the most approved labours of Europeans. It was not known outside India until modern times.

The *Chaturasra—Syena,* a falcon-shaped altar built of square bricks, was the most ancient. The *Vakra-paksha Vyasta-puchchha Syena* is a falcon-shaped altar, with curved wings and outspread tail. The *Kankachit* is a heron-shaped altar with two feet. The Alajachit is very similar to it. Various *Chitis* (brick-built altars) are mentioned: some are curved, some are angular, some circular and others tortoise-shaped &c.

Dr. Thibaut says, "Squares had to be found equal to two or more given squares or to the difference of two given squares; oblongs had to be turned into squares and squares into oblongs; triangles had to be constructed equal to given squares or oblongs; and so on. The last task, and not the least, was that of finding

a circle, the area of which might equal as closely as possible that of a given square."

J. A. S. B. 1875. P. 227.

Pythagoras certainly learnt the theorem viz, "*the square of the hypotenuse is equal to the squares of the other two sides of a right-angled triangle,*" from India where it was well-known at least 2 centuries before, as will appear from the two rules :—(i) The square on the diagonal of a square, is twice as large as that square. (ii) The square on the diagonal of an oblong is equal to the squares on both its sides."

Some important propositions are shewn below :—

1. *To describe a circle equal to a given square :* Draw half of the cords stretched in the diagonal from the centre towards the line due east ; describe the circle together with the third part of that piece of the cord which will lie outside the square. [The result is approximately correct.]

2. *To turn a circle into a square :* Divide the diameter into 8 parts and again one of these 8 parts into twenty-nine parts ; of these 29 parts, remove 28 and moreover the sixth part of the one left part, less the eighth part of the sixth part. *i. e.* $\frac{7}{8}+\frac{1}{8\times 29}-\frac{1}{8\times 29\times 6}+\frac{1}{8\times 29\times 6\times 8}$ of the diameter of a circle is the side of a square, the area of which is equal to the area of the circle.

3. *To find the value of a diagonal in number, in relation to the side of a square.* Increase the measure by its third part, and this third part by its own

fourth, less the thirty-fourth part of the fourth." If 1 represents the side, the diagonal will be $1+\frac{1}{3}+\frac{1}{3\times4}-\frac{1}{3\times4\times34}=1{\cdot}4142156$. The real value is $\sqrt{2}=1{\cdot}414213......$

Hindu Geometry of the Age seems to have involved even Mensuration and Trigonometry.

As the Brahmins found out that they could express all geometrical truths by arithmetic and algebra and as they began to worship images in the next Age, requiring no more altars for Vedic rites, they neglected Geometry; but the Greeks, borrowing the science from India, soon excelled in it. Hindus, however, shone in *Rási*, science of numbers, by their long-discovered Decimal Notation of which the ancient Greeks and Romans were almost ignorant.

In the science of Grammar, Hindus are still unsurpassed in the world. The entire Sanskrit language was resolved into some 1800 roots before 1000 B.C. Panini also gave a like resolution. Discovery of Sanskrit (1780 A. D.) has enabled the great European Scholars to discover Philology. Bopp, Grimm, Humboldt and others have reduced the Aryan tongues to the same roots into which Panini had resolved Sanskrit in the 9th century B. C.

The chapter on Indo-Persian Relations is still dark, though partially illumined of late years by Dr. Spooner and others. Hindus and Parsis were once one people. There was inter-course between the two. Indian influences were in Ancient Persia. The Sun-

worship in various forms was current there. A plate discovered by the German Scholar Hugo Vinclaire, states that 3300 years ago *i. e.* in 1385 BC., in a treaty between two Kings of Babylon, mention is made of their gods Mithra, Varuna, Indra &c., in course of other things. N. W. India was conquered by Darius in 512 B. C. Even before this, Hindu learning, religion, wisdom &c., had spread in Persia and thence to Europe. The Persians also came to India to settle, to trade, to travel &c.. The Persian Empire was the most powerful, brilliant and model to the world from 550 to 330 B. C. Doubtless, Persian influence on India was great then.

Indian wisdom was also reflected in the philosophy of Confucius of China (6th century B. C.)

Kanádá's Theory of Atoms (modern *electrons or* protyles) was published in Greece by Democratus about 440 BC. and afterwards proved also by Epicurus. Dalton has published the same in modern Europe.

ADMINISTRATION.

The Sutra works of Gautama (X.), Vasista (XIV.) and Ápastamba (II. 10. 25.), the Pali works, Chánakya's Artha Sástra (Art of Government) and the Greek Accounts of India, show the highly organised system of administration, at least in some kingdoms of India. * Of course, the system continued, as it was in the Epic Age, with the change that the sturdy and warlike manners of the former were replaced by more luxurious, effiminate and sophistic habits of the Rationalistic Age. Chanakya and Megasthenes give us a general account of the

careful system of administration under the Hindu rulers of the Age.

The city of Pataliputra was administered by six bodies of 5 members each. The first looked to the industrial arts: the second, to the entertainment and convenience of all foreigners, giving them lodgings, escorts on the way, medicine when sick, burial when dead and sending their property to their relatives. The third looked to the vital statistics, registering all births and deaths; the fourth, to trade and commerce, examining weights and measures, seeing that the products were sold by public notice. On payment of a double tax, one might deal in more than one commodity. The fifth, looked to manufactured articles saleable by public notice. There was a fine for selling mixed goods. The sixth collected the tenths of the prices of the articles sold, still called *dahatrá*, Skr. *dasottara*.

The Military Department also consisted of six bodies of 5 members each. The first looked to the Admiralty. The second, to the bullock-trains carrying engines of war, food for the army, provender for the cattle and other requisites. The third took care of the Foot; the fourth, of the Horse; the fifth of the war-chariots and the sixth of the elephants.

The Department of Agriculture and Public Works had the charge of agriculture, irrigation, forests, rural tracts, huntsmen, collection of taxes, superintending the occupations of wood-cutters, carpenters, blacksmiths and miners; constructing roads and setting up a pillar at every ten stadia, to shew the by-roads and distance.

The villages were little self-governing bodies. The account of Megasthenes regarding the personal habits and occupations of kings almost tallies with that of the Kings of the Epic and the Pauranik Ages.

Speaking on the Hindu equipment for war, Arrian says that the foot soldiers each carried a bow of his own length; the shaft was about 3 yards long: there was nothing which could resist an Indian archer's shot. In their left hand, they carried bucklers of undressed ox-hide and of about their own length. Some were armed with javelins but wore a broadsword about 3 cubits long; this they used in close fight with great effect. The horsemen were equipped with two lances, with a shorter buckler; they used no saddles, no bits, but a circular piece of stitched raw ox-hide studded with pricks of iron or brass pointing inwards, but not very sharp, round the extremity of the horse's mouth. A rich horseman used pricks made of ivory.

Baudhayana I. 10. 18. 11; Vasista IX. 20; Apastamba II. 5. 10-11 show how humane were the laws of war among Hindus. Megasthenes also says the same:—"Hindus do not ravage the soil and reduce it to a waste. The peasants remain quite unmolested even in the worst war. They do not ravage an enemy's land with fire, nor cut down its trees."

Under strong government, Indians were peaceful and law-abiding.

In Courts of Justice, criminal and civil laws were administered and judicial trial held, by men of learning, birth, age, reasoning &c. In doubtful cases, truth was

ascertained by reasoning, document and the like means. The Dharma Sutras strictly enjoin all to speak the truth. Gautama says, "To give false evidence is a mortal sin which involves loss of caste." (XXI. 10.) "To speak the truth before the Judge is more important than all duties." (XIII. 31).

"The perjured man shall go to hell" says Baudhayana. He also prescribes a penance for the sin. (I. 10. 19. 15).

The oath administered to a witness was of the most solemn character (Vide Vasista, XVI; Baudhayana I. 10. 19). On the *speaking of truth*, vide also Gautama XI; Apastamba II. 11. 19.

Megasthenes states, "Hindus seldom go to law; they make their pledges and deposits without witnesses; they hold truth in high esteem and a person who bears false witness in India suffers the dreadful penalty of the mutilation of his extremities."

LAWS.

Unjust distinction now pervaded the criminal laws of the Age. For the same offence, different castes had different punishments: higher the caste, lesser the penalty. (See Baudhayana, I. 10. 18-19).

The same indelible stain marks the penalty for adultery between castes and other minor offences, (See Apastamba II. 10. 27; Gautama XII).

For a Sudra, the laws were ten times more severe. And why so? The Mahābhārata pleads for a thorough impartiality, a lofty conception of justice, requiring

a king not to pardon even his offending son &c. Now, soon after the Great War, why were the laws made so unjust and cruel, especially for the Sudras? Mr. R. C. Dutt says that the Brahmins framed such laws only to *emphasise* their own superiority; in practice, the laws were rather just, being intelligently exercised by sensible kings, officers and judges. We think, such unequal and cruel laws in this Age, said to be the best in India, were necessitated by the evils of the times. After the Great War, there was a revival of the Non-Aryan Powers. Turks, Turanians, Sudras &c., were astir They caused great political unrest in the land. Some Turanians, having pierced the Himalayas, came down on North-India and seized Videha (North Behar). The renowned Janaka dynasty was at an end about 1200 B. C. Cunningham says that *Brijis*, Skr. *Birájas*, people without a king, from *bi*=without, and *raja*, a king, were composed of different tribes such as the Lichchhavis of Vaisali, Vaidehas of Mithila and Tirabhuktis of Trihoot. The ancient state of *Briji*, extended from the Gandaki to Mahánadi, was 300×83 miles. In time, 8 towns belonged to the 8 tribes viz, Vaisali, Kesaria, Janakapur, Navandgarh, Simroon, Saran, Dwarbanga, Purneah, Matihari. Of them, the Lichchhavis and the Vrjjians were the most powerful.

There are many curious legends to tell us that the Brahmans were generally slighted. The Kshatriyas in their own estimation at least, stood supreme. Society was once more in disorder. To re-set it, the caste-

system was thoroughly organised and made hereditary at Benares about 1200 B. C.

Death or corporal punishment was probably the penalty for theft in some cases. (Gautama, XII, 45). The prerogative of mercy was reserved by the king. A spiritual guide, a priest, a learned householder or a prince could intercede for an offender, if not guilty of a capital crime. (Apastamba II. 10. 27. 20.)

The right of self-defence was allowed to a person attacked by an incendiary, poisoner, one ready to kill with a weapon in hand, a robber, one who takes away another's land or abducts another's wife. (Vasista III. 15. to 18.)

Suicide was highly discouraged. No funeral rites are allowed to a suicide.—Vasista. XXIII. 14 &c.

Agrarian laws were strict, yet good and reasonable. (Gautama. XIII. 14-17). Megasthenes tells us "that he who caused an artisan to lose his eye or his hand, was punished with death.

Lands were leased ; good arrangements were made for crops and trade : stray cattle were impounded. (Apastamba. II. 11. 28; Gautama XII.) Unenclosed fields were used by all for grazing cattle, obtaining fire-wood, culling flowers and getting fruits. (Gautama. XII. 28).

Vasista gives some good provisions on the *right of way* and evidence in disputes regarding immoveable property. (XVI. 10 to 15). Gautama. XII. 37-39 and Vasista. XVI. 16—18, give the law of acquiring property by usage :—The following 8 things used by another

for 10 years continuously, are lost to the owner: Ancestral property, a purchased article, a pledge, property given to a wife by her husband's family, a gift, property received for performing a sacrifice, the property of re-united co-parceners and wages.

Note :—A pledge, a boundary, property of minors, an open deposit, a sealed deposit, female slaves, the property of a king and the wealth of a Srotriya are not lost being enjoyed by others. Animals, land and females also are not so lost to the owner.

Property entirely given up by its owner, goes to the king. The king shall administer the property of widows and minors &c. (Vasista XIV. 8—9).

The interest for loan of money on security was only 15 P. C. per annum and the principal could only be doubled. Articles and products such as gold, grain, flavouring substances, flowers, roots, fruits, wool, beasts of burden, without security could be lent at an enormous rate of interest which could be increased six or eight fold.

Vasista II. 51, Gautama XII, 29 & 36; Manu VIII, 140. Gautama, XII, 34-35, name six different kinds of interest, *viz*, compound, periodical, stipulated, corporal, daily, and the use of pledge.

Ordinarily, the heirs shall pay the debts of a deceased person. But the money due by a surety, a commercial debt, a fee due to the parents of the bride, immoral debts and fines shall not devolve on the sons of a debtor. (XII. 40-41).

Law of Inheritance :—

Gautama names 12 different kinds of sons such as 1. Aurasa (legitimate), 2. Kshetraja (bastard), 3. Datta (adopted), 4. Kritrima (made), 5. Gudhaja (secretly born), 6. Apabiddha (abandoned by the parents), these six, as kinsmen and heirs, can *inherit*. 7. Kànina (son of an unmarried daughter), 8. Sahodha (son of a pregnant bride), 9. Paunarbhava (son of a re-married female), 10. Putrikáputra (son of an appointed daughter), 11. Swayàmdatta (a self given son), 12. Krita (purchased).

These six are kinsmen, not heirs and cannot inherit, but are maintained as members of the family. Vasista regards Aurasa, Kshetraja, Putrikâputra, Paunarbhava, Kánina and Gudhaja sons as kinsmen and heirs; while Sahodha, Datta, Krita, Svayamdatta, Apaviddha, and Nisháda (son of a Sudrà) as kinsmen, and not heirs. They cannot inherit except when there is no legitimate heirs of the first 6 classses. (XVII).

Baudhàyana (II. 2. 3.) names 14 kinds of sons of whom the first seven *viz.* Aurasa, Putrikàputra, Kshetraja, Datta, Kritrima, Gudhaja and the Apaviddha were entitled to inheritance. The next six *viz.* Kànina, Paunarbhava, Svayamdatta, and Nishàda (son by a twice-born father in a Sudrà mother) were regarded as members of the family. The last Pàrasava (son of an Aryan father by a Sudra mother begotten through last) was not even regarded as a member of the family.

The law-giver Apastamba who flourished in the 10th or 9th century B. C. protested against the recognition of such heirs and sons on the grounds that those ancient

customs could not be allowed amongst sinful men of the Age. (II. 6. 13; II. 10. 27). He recognised the Aurasa son alone as legitimate to follow the ancestral occupations and to inherit the estate. Yet the ancient customs did not die out soon. *Adoption* is still in force.

Baudháyana (perh. 13th century B. C.) was probably a southerner. He had high regard for the Gangetic Valley. Yet he mentions some peculiar laws and customs of South India (I. 1. 2.)

Five customs peculiar to the north were dealing in wool, drinking rum, selling animals that have teeth in the upper and the lower jaws, following the trade of arms and going to sea.

The customs peculiar to the South were eating in the company of an uninitiated person, eating in the company of one's wife, eating stale food and marrying the daughter of a maternal uncle or of a paternal aunt.

Partition of Property :—The law of primogeniture never obtained in India. In the joint-families, the eldest son would inherit the estate and maintained the rest. Gautama, the earliest law-giver of the Age, seems to have favoured partition, for "in partition there is an increase of spiritual merit." (XXVIII. 4.) He lays down that the eldest son shall get, as an additional share, a twentieth part of the estate, some animals and a carriage; the middle-most son shall get some poor animals, and the youngest shall get sheep, grain, utensils, a house, a cart and some animals; and then the remaining property is equally divided, or Gautama also allows the eldest two shares and the remaining sons one share

each; or they may take one kind of property by choice according to seniority; or the special shares may be adjusted according to their mothers. (XXVIII, 5 to 17).

The property of un-reunited brothers, dying without issue, goes to the eldest brother; the property of a re-united co-parcener goes to the co-parcener; what a learned co-parcener has acquired by his own labour, may be withheld from his unlearned co-parceners and unlearned co-parceners should divide their acquisitions equally. (XXVIII. 27. 31).

A Brahman's son by a Kshatriya wife, if the eldest, shares equally with a younger brother by a Brahman wife. The sons of a Kshatriya by a Vaisya wife, share, equally. The son by a Sudra wife, if virtuous, is maintained, while even the son of a wife of equal caste does not inherit, if he be living unrighteously. (XXVIII. 35-40).

Vasista allows the eldest brother to have a double share and a little of the kine and horses; the middle most gets utensils and furniture; the youngest takes the goats, sheep and house. If a Brahman has sons by Brahman, Kshatriya and Vaisya wives, the first gets three shares, the second two shares and the third *i. e.* the son by the Vaisya wife gets one share. (XVIII. 42 to 50.)

Baudháyana allows all the children to take *equal* shares, or the eldest son to take one-third in excess. The sons by wives of different castes, will take four, three, two and one shares, according to the order of the castes. (II. 2. 3. 2-10).

Apastamba protests against such unequal division of property and declares that all the virtuous sons inherit, but he who spends money unrighteously, shall be disinherited though he be the eldest son. (II. 6. 14. 1-15).

The nuptial presents and ornaments of a wife, were inherited by her daughters. (Gautama, Vasiṡta XVII. 46, Baudháyana. II, 2. 3. 43.)

Apastamba holds that on the failure of sons, the daughter may inherit. (II. 6. 14. 4.)

§ CASTE.

To keep off foreign influence, to save society from spiritual contamination, to maintain the pristine purity of blood, to minimise faults, and to bring society into better order, the Caste System was thoroughly organised in this Age with well-defined occupations for each caste, by means of rigid and inviolable rules. Formerly, members of inferior castes might enter even priestly caste by virtue, knowledge and religion (see Ait. Brahmana and Satapátha Brahmana) but now caste was declared *hereditary* at Benares about 1200 B. C. These stringent measures show that people in general were growing more sinful than ever. Even our protestant lawgiver Apastamba admits it. Yet we are sure that *merits* were not slighted in society for mere birth nor faults passed over in high births. The seers and the legislators now took a rational view of caste. The worthies of even low castes were held in high esteem (see Manu), while the sinful unworthies of the twice-

born classes were depressed, denounced and even classed as Sudras. Loss of caste was the penalty for disreputable or criminal life. The lawgivers of the Age also determined the caste of the offspring of concubinage and criminal intercourse with women of upper classes and of others dead to civil life.

Mr. R. C. Dutt here seems to be wrong in supposing that in this Age Manu and other law-givers forgot or ignored the true historical origin of caste and sought for a new fictitious theory, viz, "the different castes were created by a sort of permutation and combination among the men and women of the few parent castes."

Before the Rationalistic Age, the Indians were composed of 7 classes viz, Brahmans, Kshatriyas, Vaisyas, Sudras, Vrátyas (fallen Aryans not fully accepting the caste system, their priests called Brahma or Dvija Bandhus and Atheists), children of concubines and low-caste paramours and the Nishàdas *i. e.* untouchable Hunters &c. Mass of the Aryans were Vaisyas and those Vaisyas were mostly Dravidian converts. They followed different professions according to their choice and these professions were generally hereditary. The Vratyas might be *pure Aryans* again by performing some prescribed penances.

Mr. Elphinstone calls the *Kayasthas* (Cáyets) pure Sudras. But by all traditions, they are *Vratya-Kshatriyas i. e.* fallen warriors who turned back for their lives. The etymology of the word also shews this: *Káya* = body, and *Stha* = one who stands or lives

for. Hence, a timid fugitive, a cowardly run-away was ridiculed in society as Káyastha. This class came into society from the time of Parasu-Ráma. The proud and true Kshatriyas broke all social sasociation with them. It is said that they lost *asi* (sword) and got *masi* (ink). By the appointment of Parásara (15th century B. C.), they were given the profession of *writing* *i. e.* all clerical works of the Raj.

Their number is now about nine millions. Outside Bengal, they still have a sacred thread and follow some of the customs of the Warrior class. In Bengal they have long lost the sacred thread and rank as aristocratic Sudras.

Formerly, men of the first three classes could take wives from inferior ranks (only good girls), but not vice versa. Their offspring were regarded as kinsmen, if not *heirs* in all cases. They were maintained in the family. About the beginning of the 3rd Age, concubinage became unrestrained and the off-spring. often sinful. The children of criminal intercourse also had now grown up to a number. The law-givers now set about to determine their castes and professions. Was this act a meddlesome interference of muddlesome brains? Was this a violent trespass on human rights? We do not think so. Our legislators were scrupulous, merciful and far-sighted. They considered *blood* and framed laws according to its nature and quality. They wanted to make all *good and great* and to make *birth* a mere outward stamp. No nation but the Hindus, has raised sociology on a more rational basis.

Dr. William Miller, of the Madras Christian College observes :—"The solidarity of man was more markedly recognised in Hinduism than in any other religion."

Sir John Woodroffe says, "if the *merits* of all peoples were balanced, India would appear high in the scale."

Vasista *XVIII* names the new classes thus :—

(1) *Chandála*, born of a Sudra father and Brahman mother.

(2) *Vaina*, born of a Sudra father and Kshatriya mother.

(3) *Antyavásin*, born of a Sudra father and Vaisya mother.

(4) *Ramaka* is the offspring of Vaisya father and a Brahman mother.

5. *Paulkasa* is the son of a Vaisya father by a Kshatriya mother.

6. *Suta* is the son of a Kshatriya father by a Brahman mother.

7. *Ambashtha* is the son of a Brahman father by a Kshatriya mother.

8. *Ugras* are children of Kshatriya fathers but Vaisya mothers.

9. *Nishádas* are offspring of Vaisya fathers and Sudra mothers.

Baudhayana, I. 9. 16-17 names the new castes in a slightly different manner :—

1. The sons of wives of equal or of the next lower castes are *savarnas*, of equal castes.

2. The sons of wives of the 2nd or 3rd lower castes, are Ambasthas, Ugras and Nishàdas respectively.

3. The sons of Brahman fathers and of Kshatriya mothers are Brahmans; those of Brahman fathers and Vaisya mothers are Ambashthas and those of Brahman fathers by Sudra mothers are Nishàdas or Pàrasavas.

4. The sons of Kshatriya fathers and Vaisya mothers are Kshatras; those of Kshatriya fathers and Sudra mothers are Ugras; those of Vaisya fathers and Sudra mothers are Rathakáras; those of Sudra fathers and Vaisya mothers are Mágadhas; those of Sudra fathers and Kshatriya mothers are Kshattris; those of Sudra fathers and Brahman mothers are Chandálas; those of Vaisya fathers and Kshatriya mothers are Ayogavas; the sons of Vaisya fathers and Brahman mothers are Sutas; the sons of Ugra fathers and Kshattri mothers are Svapàkas; those of Vaidehaka fathers and Ambastha mothers are Vainas. Those of Nishàda fathers and Sudra mothers are Paulkasas; those of Sudra fathers and Nishàda mothers are Kukkutakas.

Those sprung by an intermixture of the castes are *Vrátyas*, (not to be confounded with the original Vràtyas *i. e.* denounced and denationalised Aryans).

Gautama, IV. has the following list :—

The children of Brahman parents, are Brahmans.

The sons of Kshatriyas by Brahman wives are Sutas; those of Vaisyas by Brahman wives, are Màgadhas; those of Sudras by Brahmin women are Chandàlas.

The sons of Brahmans in Kshatriya women are Murdhábhishiktas; those of Kshatriyas in the same, are Kshatriyas; those of Vaisyas in the same are Dhivaras; (fishermen) those of Sudras in the same are Paulkasas.

A Vaisya woman bearing sons by a Brahman, is the mother of Bhrigya-Kanthas; the sons of a Vaisyá by a Kshatriya, are called Màhishyas; the sons of a Vaisyá by a Vaisya father, are of course Vaisyas and the sons of a Vaisyá by a Sudra are Vaidehas.

A Sudrá by a Brahman, bears Pàrasava; by a Kshatriya, Javana; by a Vaisya, Karana; and by a Sudra, Sudra.

Gautama X. 5. prescribes the study of the Vedas, performance of sacrifices and gifts of alms for all *twice-born* Aryans. The Brahmans are further allowed to sacrifice for others, receive alms, follow agriculture and trade, if they do not work themselves.

Vasista in his *Dharma Sutra* Book III. strongly protested against the growing abuses of the privileges of the Brahmans in being idlers, ignorant and hangers-on in the following way :—"Brahmans who neither study nor teach nor keep sacred fires, become equal to Sudras. The king shall punish that village where Brahmans ignorant and unobservant of holy duties, live by begging, *for it feeds robbers*, The sin that fools, perplexed by ignorance, declare as *duty*, shall fall, increased a handred-fold, on those who propound it. A Brahman unlearned, is a wooden elephant. Drought or some other great evil will befall the lands where ignorant men eat the bread of the learned."

The special occupations of Kshatriyas were governing, fighting, conquering, learning the management of chariots and bow, and standing firm in battle, never turning back.—*Gautama*. X. 15-16.

Tha special employments of Vaisyas were trade, agriculture, tending cattle, lending money and labour for gain.—*Gautama*. X. 49.

Sudras were to serve the three superior castes or labour for gain. (*Gautama*. X. 42). They might also trade, earn money by independent work, listen to religious discourses, and sacrifice with the help of priests. But as they had neither tradition nor aptitude, they were not allowed to study the Vedas or perform sacrifices themselves.

The *seven castes* of Megasthenes (300 B. C.) are virtually our four. His philosophers and councillors were the Brahmans engaged in religious study and in State-employment. His soldiers were the Kshatriyas; his overseers were only special officers and spies of the king; his husbandmen, shepherds and artisans were the Vaisyas; Sudras were engaged in cultivation, pasture and manufacture.

He further sub-divides the philosophers into Brahmans, householders and Sramans (ascetics).

The Brahmans as disciples.—The children are under the care of one person after another, and as they advance in age, each succeeding master is more accomplished than his predecessor.

The philosophers dwell in groves near the city, in simple style and lie on beds of rushes or skins; abstain from animal food and sensual pleasures and spend their time listening to religious discourses and in imparting their knowledge to learners.

The Brahmans as House-holders.—"After living in this manner for 37 years, each person goes back to his own property, where he lives for the rest of his days in ease and security. Then they array themselves in fine muslin and wear a few trinkets of gold in their fingers and in their ears. They eat flesh, but not that of animals employed in labour. They abstain from hot and highly-seasoned food. For numerous children they marry as many wives as they please. As they have no slaves, they have more need to have children around them to attend to their wants."

The Brahmans as Sramanas (Ascetics).—"They live in the wood on leaves of trees and wild fruits and wear garments made from the bark of trees Kings consult them by messengers about the causes of things and who, through them, worship and supplicate the deity." The Order of Monks existed in India before Buddha whose monks were called the Sàkyaputriya Sramans.

"By their knowledge of pharmacy, they (the Brahman physicians) can remove barrenness and make marriages fruitful and determine the sex of the offspring. They effect cures rather by regulating diet than by the use of medicines. The remedies most esteemed are ointments and plasters."

"The Philosophers, being exempted from all public duties, are neither the masters nor the servants of others. They are, however, engaged by private persons to offer the sacrifices due in life-time and to celebrate the obsequies of the dead. They forewarn assembled

multitudes about droughts and wet weather and also about propitious winds and diseases.*

The Brahmins not only formed a caste by themselves but were also leaders and guardians of the Hindu people. They taught the young, presided at sacrifices and funeral ceremonies, advised villagers and cultivators on weather and crops, prescribed medicines, advised kings in peace and war, kept the royal treasury and sat as judges in all cases. The educated classes asked their priestly advice and help in large ceremonies. The peasants consulted them on the prospects of the year.

Such a universally honoured and useful body of men are indeed rare in the world. Ah! from what height to what base deep are the Brahmans now fallen!! That high discipline is gone; that high moral ideal is obscured!

§ AGRICULTURE.

"Most of the people of India are tillers of the soil and live upon grain: only the hillmen eat the flesh of beasts of chase."—*Nearchus quoted by Arrian.*

"India abounds with vast plains—highly fertile, more or less beautiful and watered by a net-work of rivers. A considerable area is under irrigation. Land bears two crops a year. The country teems with animals of all sorts. The elephants are of monstrous size.

Besides cereals, there grow, throughout India, much millet, much pulse of various sorts, rice, *bos-porum*, many plants useful for food, other edible products

for animals. Famine seldom visits India; there has never been a general scarcity of nourishing food. The country enjoys a double rainfall—that of winter and of summer—yielding two harvests annually. The fruits and the esculent roots of varied sweetness afford abundant sustenance for man.

Humane war-laws and wise usages prevent the occurence of famine. Even the worst war does no harm to the farmers, crops, cattle, fields, trees &c. The Indian peasants are laborious, intelligent, frugal and honest. Agriculture flourished under an efficient administration, fair and just laws and secure life and property.—*Megasthenes.*

§ ARTS.

There is little or no room to doubt that the Indians had carried the various manufactures and arts to a high state of excellence. The manufactures of India were taken to the foreign markets, especially to Alexandria by the Phoenicians and others.

Megasthenes says,—"The Indians are well-skilled in the arts, as might be expected of men who inhale a pure air and drink the very finest water. The soil, too has under ground numerous veins of all sorts of metals, for it contains much gold and silver, and copper and iron in no small quantity, and even tin and other metals, which are employed in making articles of use and ornament as well as the implements and accoutrements of war.

"In contrast to the general simplicity of their style, they love finery and ornament. Their robes are worked in gold and ornamented with precious stones, and they wear also flowered garments made of the finest muslin. Attendants walking behind hold up umbrellas over them : for they have a high regard for beauty and avail themselves of every device to improve their looks."

Vasista in his *Dharma Sutra*, III. 49—63, speaks of objects of gold, silver and copper, of stones and gems, and conch shells, pearls and of things made of bone, wood, leather, cloth &c.

Bohn's Translation of Strabo, III. P. 117, describes a procession thus :—"In processions at their festivals, many elephants are in the train, adorned with gold and silver; numerous carriages drawn by four horses, by several pairs of oxen ; then follows a body of attendants in full dress, bearing vessels of gold, large basins and goblets, an orguia in breadth, tables, chairs of state, drinking cups and lavers of Indian copper, most of which are set with precious stones, as emeralds beryls and Indian carbuncles : garments embroidered and interwoven with gold : wild beasts as buffaloes, panthers, tame lions and a multitude of birds of variegated plumage and of fine song." This description reminds us of the far-famed *Janmáshtami* Procession of Dacca, held annually in August in honour of the Birth-day of Krishna.

A *dhuti* (an under-garment of cotton), *chádar* (a sheet, serving also the purpose of a head-dress) and occasionally a cotton-coat made the general dress of the

people. Gobhila's *Grihya Sutra* treats of dress. Fibres of plants, cotton, silk and wool were the stuffs of garments. Nepal, Kashmir, Gandhar, Usinara were noted for their best blankets and other woolen stuffs. Ceylon was noted for the rich hangings for elephants. *Kanthà*, now rags, formerly meant a kind of quilt. (Panini, II. 4. 20; IV. 2. 142-143). Carpet was in use (Panini. IV. 2. 12.) A medicated fume was used for mosquito-curtain. *Pata-mandapa* (tents), *Kánda-patas* (Ladies' Tents), *vitána* (awnings) were in use. The use of a bodice by the Indian women was not copied from the Greeks. Arrian quoting Nearchos, says,—"The Indians wear shoes made of white leather and these are elaborately trimmed, while the soles are variegated, and made of great thickness." Vàtsyàyana's *Káma Sastra* (Treatise on Fine Arts) mentions 6 Canons of painting &c.

§ ARCHITECTURE.

Poetry, painting, music, sculpture, architecture &c., flourished in India from the earliest times. The Vedic Ceremonies much helped their rise and development. Besides tradition, we have no instance of any kind in the first two Ages. The Rationalistic Age, however, is rather rich in tradition and proofs alike.

Temple of gods is mentioned in the Mànava Grihya Sutra. 1. 7. 10: "Let a daughter be married in a temple." The Sànkhyáyana Grihya Sutra IV, 12. 15. Panini.* V. 3. 96-100.

The *Baithak* of Jarásandha and the walls of Old Rájagriha in Behar the ruins of which are still extant, were built before the 5th century B. C. (General Cunningham). Many of the Buddhist caves like those of Khandagiri and Udayagiri in Orissa were anterior to the time of Alexander (326 B. C.)

Near *Chinrai-patan* in Mysore, there is a gigantic statue of a Jain Tirthankára cut out of a rock: height from 54 to 70 feet. I think this Chinraipatan is our *Chandra-pattana i. e.* City of Chandra who is no other than our Mauryan Chandragupta who had retired to Mysore to pass his last days as a Jain ascetic. The Statue was cut by him or by any of his successors. The author of the play entitled the *Mudrá-Rákshasam* and its commentator both belonged to this city.

Fine Hindu temples and palaces, Buddhist topes, chapels, monasteries, decorated pillars, engraved figures, paintings on the walls, rock-cut caves and temples still show the high state of Fine Arts culture in the latter part of this Age.

The Buddhist *Játaka Stories* tell us that the rich in those days lived even in seven-storeyed buildings. *Sudhá-karma* (white-wash), *lepa* (plaster and cement) *golámbuja* lit. round lotus (cupola) corrupted into modern *gambooj*, *mangaleshtaka* (foundation-stone) &c, were well-known then.

Scholars hold two theories regarding the Indian Architecture. Some regard it as the product of original Hindu genius; others admit it, but add an influence of foreign models. Prof. E. B. Havell has maintained the first.

Stone-building was well-known to the Vedic Indians. But the art was gradually laid aside, as the country was found subject to terrible earth-quakes, flood and intense heat. This we learn also from a Greek writer. Brick-built houses and wooden superstructure on brick-plinths came into vogue. Hindus again adopted stone as a building material after 500 B. C., when they came into contact with the Persians and the Greeks, from whom they certainly got hints. Yet, the palace of Asoka was a free-stone structure.

The Magadhan style of architecture began with Asoka, the master-builder of India. It was outward-looking and material; like the Grecian architecture and sculpture, it exhibited human interest and human expressions. The genius of the Magadhan people lay at the root of this "frank naturalism."

Idols, idol-worship, painting, sculpture did exist in India before Asoka who, however, made them very general. (J. R. A. S. 1911. P. 1114-19; 1912. P. 1059; 1913, PP. 651-53). Patanjali (150-40 B. C.) in his *Mahabhashya (Defence of Panini)* probably alludes to Asoka's making the idol-worship general. To popularise religion, Asoka used to bring out a procession (see. Edict No. 4.) which displayed various images. His popular religion aimed not so much at Nirvana as at Heaven. Ethical conduct and some rites in the shape of the worship of gods formed the chief parts of his religion.

The excellence of the artists of Asoka's time may be seen from the well-executed animals on the capitals

of his pillars. Four capitals of the Pillar Edicts of Asoka, with figures of animals on, are yet discovered. They have 3 chief parts : at the bottom is the bell which resembles the bell of the pillars found in the ruins of Persepolis, the ancient capital of Persia. Over the bell is the abacus and over it, the figure of a beast. In the body of some abacus, are executed birds or beasts in relief ; in some, creepers and flowers.

Of these, that at village Loria Nandangarh (Dist. Champaran, Behar) stands almost entire in the very spot where it was placed. This noble pillar is a glaring proof of what excellence architecture had attained in the time of Asoka. On it, a flock of swans is very finely represented in the abacus. On the top is carved out an excellent lion facing east and resting on its two hinder legs. The lion of the pillar at the village Ràmpuruà, Dist. Champaran was buried in the ground. It been discovered, brought to Calcutta and placed at the entrance of the Calcutta Museum. The upper part of the face of it is broken. Though not life-like, yet its limbs appear lively and spirited.

The capital of the Sàranath Pillar is the best. In the body of the abacus are shewn figures of elephants, bulls, horses and lions. Four large lions leaning against one another, stand on the top. The lions, all natural and lively, exhibit a thorough lordly mien. Dr. Marshall observes :—"Both pillar and lions are in an excellent state of preservation. They are master-pieces in point of both style and technicalities—the finest carvings indeed that India has yet produced, and unsurpassed. I

venture to think if anything of their kind exist in the ancient world."

The pillar of Sanchi (Central India) has similar 4 lions, on the top. Their heads are now broken. General Cunningham writes—'Their muscles and paws are quite natural and may be compared with the samples of the Grecian sculpture. (Arch. Report. 1904-5 P. 36.) Mr. V. A. Smith holds that 'the Saranath pillar must have been wrought by a foreigner. (Indian Architecture, P. 62). Was this foreigner a Persian or an Asiatic Greek? Nothing has as yet been found outside India, of the execution of lions like those of Saranath or Sanchi. On the other hand, ancient coins with Brâhmi lipi on, prove that from very ancient times, coins with the figures of elephants, bulls &c., were cast in the mould. (Rapson J. R. A. S. 1900. P. 182.)

§ SOCIAL LIFE.

The Rationalistic Age—the best in India, was singularly rich in great thinkers and moral preachers. Manu, Gâutama, Vasista, Baudhâyana, Apastamba, the last two Jain Reformers, Gautama the Buddha all turned on *morality* as the essence of true religion. The moral elevation of the people was indeed very great. "Probably in institutions and morality, India was at its height just before Alexander." Those were the days of Hindu greatness. The effect of the religion of Manu on *morals* is indeed good. Distinction between right and

wrong is well shewn. Drinking of wine is held a crime of the first degree. False evidence is highly denounced. There are numerous injunctions to justice, truth and virtue. He extols honest poverty and decries unfair opulence. He inculcates generous maxims and elevated sentiments. Humanity to animals is held most meritorious. Killing a suppliant and injuring a benefactor are heinous offences. The state of women is high and honourable. Family must not be in want. Ornaments, apparels and good foods must be supplied at festivals and jubilees. He gives laws for the protection of widows. Wife is to be devoted to husband.

"Manu gives excellent precepts of politeness and self-denial on hospitality to guests. He gives rules for forms of salutation and civility to persons of all classes and relations: great respect for parents and age, for learning and moral conduct, for wealth and rank and immemorial custom. Learning is greatly honoured: All classes are recommended to cultivate it." Gautama, in his Dharma Sutra, VIII. 24-25 seys, "Virtue alone holds society together and smooths the path of progress. Compassion, Forbearance, Purity, Gentleness, Performance of good actions, Freedom from avarice, anger, covetousness are esteemed as the *eight good qualities*. He whose soul is void of these qualities, will not be united with Brahman nor shall he reach His Heaven." The following are his commandments to a house-holder: "He shall always speak the truth: shall conduct himself as becomes an Aryan: shall instruct virtuous men: shall follow the rules of purification: shall take pleasure

in the Veda: shall never hurt any being; shall be gentle yet firm, ever restrain his senses and be liberal.

Vasista in his *Sutra*, BK. VI, preaches the same sweet sermon: "The Vedas do not *purify* him who is deficient in good conduct. As the beauty of a wife causes no joy to a blind man, even so the Vedic studies and rites bring no blessing to him who is wanting in *good conduct.*"

All the moralists are equally earnest in detesting and repressing *crimes, sins and immorality.*

The sins that led to loss of caste, according to Gautama (XXI. 1-10.) were murder, drinking wine, violation of a guru's bed, incest, theft, atheism, a persistent repetition of sinful acts, harbouring criminals, abandoning blameless friends, instigating others to such foul acts, associating with outcastes, giving false evidence,[1] bringing false charges and similar acts.

According to Vasista, I. 19-21., the violation of a guru's bed, the drinking of wine, murder, theft and spiritual or matrimonial connection with outcastes were the five greatest of sins causing loss of caste.

The drinking of wine was most strictly prohibited. The penance was death: hot liquor of the same kind being powered into the sinner's mouth till he was scalded to death. (Gautama, XXIII. 1; Baudhayana II. 1. 1. 18).

Vasista (XIII. 47-48) inculcates a high regard for teachers, preceptors, elders, father and especially mother who is a thousand times more venerable than the father.

Sacred learning and philosophy were open to ladies.

Polygamy, prevalent among the rich, was however discouraged. "A householder shall not take a second, if his first wife is willing and able to perform her share of the religious duties and if she bears sons." (Apastamba. II. 5. 11.)

Banishment, insanity, impotency, renunciation, loss of caste or death of a husband were the circumstances which allowed a (willing) woman to marry again. (Vasista XVII. 20). A husband might abandon his barren wife in the 10th year, one who bore daughters only in the 12th, one whose children all died, in the 15th and a quarrelsome one, without delay."

Manu aud Baudhayana. II. 2.4. 6.

The abandoned wife was still a member of the family. Only the husband took a second wife for male issue. Hindus never knew an unjust divorce.

"He who has unjustly forsaken his wife, shall put on an ass's skin, with the hair turned out side and beg in seven houses for six months saying, 'give alms to him who forsook his wife."

Apastamba. I. 10. 28. 19.

Formerly 12, or even 14 forms of marriage were admitted; but in the Sutra Period, Gautama and Baudhayana recognised eight forms, but Vasista and Apastamba admitted only six viz, *Brahma, Daiva Arsha, Gandharva, Kshatra* (*Rakshasa*) *and Manusha* or *Asuri*.

Marriages among kinsmen were strictly prohibited in thisAge. Baudhayana allows a person to marry the

daughter of a maternal uncle or a paternal aunt (I. 1. 2. 4) Vasista prohibits marriage between a man and a woman of the same *Gotra* (clan) or *pravara* (line) or who are related within four degrees on the mother's side or within six degrees on the father's. (VIII. 1. 2.) Apastamaba prohibits marriage between men and women of the same *gotra* or who are related within six degrees on the mother's or father's side.

Girl marriage, almost unknown in the first two Ages, gradually came into vogue in this third. The re-marriage of widows except in the case of child-widows, was generally discouraged.

The dead were burnt with some rites : the relations entered water, changed their dress and fasted or lived on poor food for 3 days. *Sapinda relationship* extended to the 7th generation. Brahman Sapinda remained *impure* for 10 days after the death ; a Kshatriya for 11 days ; a Vaisya for 12 days and a Sudra for one month. On the failure of sons, Sapindas could offer the funeral oblation.

At the *Sráddha* (funeral sacrifice), the bereaved would feed a small number of Brahmans versed in the Vedas, noted for learning, virtue and purity. The minimum number, acc. to Gautama, was *nine* and acc. to Vasista, *one*. (Gautama XIV. 1—5, and 13 ; XV. 7—9. Vasista XI. 29. ; IV. 11—17.)

Early in this Age, a man might have chosen one of the 4 orders viz, that of a student, a householder, an ascetic and a hermit. (Vasista VII. 3 ; Baudhayana

(II. 10. 17. 2). But Apastamba says that "if he lives in all these four, he will obtain salvation." (II. 9. 21. 2.)

The householders formed the bulk and the best of the four orders. (Vasista. VIII. 15)

Gautama prescribed at least *40 sacraments* or sacred duties for the householder. These *Domestic Ceremonies* we have already noticed in a previous chapter. So, it is needless to repeat them here.

Apastamba (II. 2. 3. 4-9.) gave directions for keeping *Sudra cooks* of cleanly habits, whose preparations were deemed fit even for religious rites.

The *Sutrakáras* gave many rules on food. Bad animals and birds were no more used as food. Beef, though still used as a food, was gradually falling into disuse, owing to the growing disinclination to kill animals except at sacrifices. This is apparent from an altered text of Manu pointed out by Dr. Buhler. In his Dharma Sutra, Manu gave permission to slaughter animals of sacrifices (Vide Vasista IV. 5.). This has been changed into an absolute prohibition to take animal life, in the present metrical code.

In some rites, slaughter of animals formed a necessary part. The *Sula-gava* (Roast Beef), the *Ekáshtaká*, the *Atirátra*, the Nirudha Pasubandha required the sacrifice of oxen. The *madhu-parka* (honey-meat) had to be accompanied with the sacrifice of a cow, in honour of the distinguished guest. The use of beef went out with the discontinuance of Vedic rites and was finally given up for Jain and Buddhistic appeals to humanity.

§ INDIAN LIFE AND CHARACTER.

In the Rationalistic Age, the Brahminical supremacy had established a high order of civilisation in India :—

(*i.*) "From the early excellence of the Brahmans in all these branches of learning viz, the Vedas, their commentaries and other connected books, theology, logic, ethics, physical science, astronomy &c., it is probable that they had made considerable progress even when Manu's Code was formed." The professions mentioned show the civilised life. The various grains, spices, perfumes and other productions show a highly cultivated country. The Code in general, presents the picture of a peaceful and flourishing community. Gold, gems, silks, ornaments are spoken of as being in all families (Chap. V. 111-112 ; VII. 130).

Elephants, horses, and chariots are familiar as conveyances for men, as are cattle, camels, and waggons for goods. Gardens, bowers and terraces are mentioned. Construction of ponds and orchards by wealthy men for the *public benefit*, is here perhaps first enjoined. (Chap. IV. 226).

Note : Manu's present metrical code, written prob. in the 2nd century B. C., was compiled-from the older documents (1200 B. C.) which again were systematised and codified from still older traditions.

(ii) Homer (11th century B. C.) speaks of the Indians as "*pious* Ethiopians of the East."

(iii) High Brahminic discipline, wisdom and morality had induced even men like Empedocles, Pythagoras

and others to come out to the East and drink at this very fountain-head. The teachings of Pythagoras are an exact photograph of the Indian life and lore. (6th century B. C.).

(iv) Skylax of Corianda in Asia Minor. (6th century B. C.) Ordered by Darius, he went by sea to explore the Indus and the coast of India: Returned home in 30 months. His encouraging report had induced Darius to conquer a portion of India (512 B. C.). His work is lost and lives in scattered references. He gives the fabulous stories about one-eyed men, about sleeping in their ears, and other wonderful stories.

(v) Herodotus, born 484 B. C. at Halikernasus in Asia Minor. This "Father of History" gives the first definite account, however "meagre and vague and nebulous" it may be. He gives the following points :—The Indian province of Darius, the richest and the most populous yielded him an annual tribute of 360 talents of gold-dust.

An Indian contingent served in the army of Xerxes, clad in cotton garments and armed with cane-bows and iron-tipped cane-arrows.

The dog-sized gold-digging ants abounded in the gold districts near the source of the Indus. (Mahabh: Court Book also mentions this). India—a land of many rivers and many tongues—was the farthest part of the inhabited world, being bounded on the east by sandy deserts. (The India of Darius and Herodotus did not go beyond the Indus). The people, mostly dark, were of 3 distinct classes. The first two were the North-western aborigines living on raw fish and flesh and the

third class comprised the Hindu sages. Being struck by cotton, Herodotus speaks of it as "wool growing on trees more beautiful and valuable than that produced from sheep."

(vi) Ktesias, the Royal physician of Persia, wrote about 398 B. C. his *Indika*, preserved in an abridged form by Photius, a Byzantine of the 9th century A. D. was indebted to Skylax in some measure : credulous : collected the fables current about India in the Persian court. His book is a medley of marvels and matter. He speaks of large four-footed birds called griffins guarding gold in the mountains ; of snub-nosed pygmies skilled in archery but having hair and beards trailing to their feet ; of the wars of the cranes and the Pygmies ; gold-faced men having large and shaggy garments and living up to 200 years ; of the one-footed men noted for speed ; of the fountain of liquid gold ; of the fountain of water congealing to cheese, a dose of which would make a guilty person confess his crimes. Aristotle used his reports on Indian animals in his book on zoology. Ktesias says that India has no swine, tame or wild ; he mentions the unicorn ass, cups made from whose horn, had the virtue of protecting men from some disease and from poison. There was a small bird whose dung first produced sleep and then death. The Indian jackal could imitate the human voice, had the strength of a lion and the swiftness of a horse.

His account of the cochineal plant, the worm and the dyes made from it, is right. He mentions the monkey, the parrot, the elephant and the tiger (man-eater).

He praises the Indians for their sense of justice, their devotion to the king and their contempt of death. Their complexion was fair. They were free from head-ache, tooth-ache, ophthalmia and from mouth-sores or ulcers in any part of their body. They generally attained the age of 120 years before death. There were a people to the north who lived even 400 years.

Ktesias mentions the Indus and the *Hyparkhos* (Ganges ?). He says that no rain ever fell in India. [This shews that the Greek knowledge of India before Megasthenes, was confined to the Punjab).

(vii) The two Sanskrit Epics probably compiled in their present shapes not later than the 5th century B. C., give traditional pictures of our early civilisation.

(viii) Some of the Pali *Játaka* stories give us a picture of the civilisation in North India in the 6th and the 5th centuries B. C. From them appear the manners, customs, rules of conduct in Ancient India. They show India free from contaminating foreign influence. They show Hindu society in its entire purity and completeness. The rich lived in 7—storeyed buildings; merchants went to foreign lands on trade in large vessels having expert sailors, guides, pilots &c. The citizens would raise subscriptions to maintain orphanage and educate the orphans as 'Free Students.'

(ix) The discovery (1898) on the Nepal frontier at Piprawah of the Stupa about which the Imperial Gazetteer of India, New Edition, Vol II. P. 102, observes —"The construction and contents of the Stupa offer valuable testimony concerning the state of civilisation

in North India about 450 B. C. which is quite in accordance with that elicited from early literary sources.*

(x) The Mahâ-vansa, Chap. X.—King Pándukâbhaya of Ceylon of the 4th century B. C. and a follower of Brahmanism, conferred the following blessings on the people :—(a) The institution of hospitals. (b) Complete City Organisation: Capital Anurádhápura had probably the oldest Municipal corporation in the world. (c) Able administration of the city. (d) Advancement in Sanitary Science. (e) Appointment of Mayors in the Capital. (f) Demarcation of the limits of the city. (g) Conservancy. (h) Different crematoriums for different castes. (i) Supply of water reclaiming and deepening a large natural marsh. (j) Different *dharmasalas* (rest-houses) for different people. Modern Municipal Corporations are still wanting in some of these.

It is often alleged that the ancient Hindus were deficient in altruistic feelings—nobler sentiments, in the shape of building hospitals &c. The first hospital of Europe was in France (7th century A. D.); but in India, there were hospitals for men, beasts and birds long, long before Buddha. There is a chapter on *Vrikshâyur Veda* (Medical treatment of Trees and Plants) in the Agni Purana. Manu. IV. 226, enjoined all wealthy men to construct ponds and orchards for public benefit. The rich maintained orphanage. Construction of roads, bridges, rest-houses &c. has been in India from the earliest times. Hindu Rajas ever looked to all foreign residents in India, regarding their comforts, health, safety, wealth &c. (Vide Chanakya &

Megasthenes) Generous maxims, noble sentiments, self-denial, hospitality to strangers, giving shelter to those seeking refuge, public spirit &c., were never foreign to Hindu character. Hindu traditions show this, foreign accounts prove this.

(xi) The Records of the Greek Historians and Geographers of Alexander the Great :—(a) Good points. —Greek observation and critical faculty were now much improved ; so, from them we have good accounts of what they saw in the Panjab. (b) Their defects,— general credulity (even in Megasthanes). Writers, mostly soldiers, were illiterate and wanting in critical acumen. They collected only topographical informations for the purpose of war. They wrote little of fauna, flora, religion, social life &c. Their accounts of men are not always worth much. They had probalby neither time nor inclination to study India patiently and well.

Their knowledge of India was only partial, being limited in the Punjab. So, their general remarks are occasionally wrong. The knowledge of Herodotus and Ktesias had stopped at the Indus ; Alexander carried it to the Sutlej. Besides, he collected ample informations, mainly from Chandragupta regarding the rich Gangetic Valley. (Arrian, Anab. V. 25). Moreover, he heard of Taprobane, ancient *Tamra-Varna*), now Ceylon, a distant unknown island rich in elephants, cetaceous animals, pearls &c (Strabo XV. 15.)

The works of Alexander's officers viz, Baeto, Diognetus, Nearchus, Onesicritus, Aristobulous, clitarchus,

Androsthenes and others, are lost, but are partly preserved by the later Arrian, Strabo, Diodorus.

The *Stathmi* of Amyntas, a Macedonian, is a compilation of facts about India before Megasthenes. It is said that Diognetus and Baeto took measurement of all tracts traversed by Alexander. The *Stathmi* is based on them. The Greeks thought India like a *rhomboid.* From the Alexander Bridge to the sea, the distance was 1149 English miles. A Grand Trunk Road ran from the Indus to Pataliputra. Patna to Sea = 689 Br. miles. Therefore, Indus to Sea is 1149 + 689 = 1838 miles. From the mouth of the Ganges to Cape Comorin = 1838 miles. Again, from Cape Comorin to the Indus is 2183 Br. miles. These measurements the Greeks learnt from the Indians.

The Mahabharata describes India roughly as an equilateral triangle. Genl. Sir Alex. Cunningham says that "the close agreement of these dimensions given by Alexander's informants with the actual size of the country, is very remarkable and shows that the Indians, even at that early date in their history had a very accurate knowledge of the form and extent of their native land".

The Greek writers noticed the following :—Self-choice of husband and wife, polygamy, satism, offer of virgins as a prize to the victors, penance and wisdom of the sages. (Diod. Sic. XXI. 30) Alexander himself, struck by the wisdom and penance of the sages, sent to them Onesicritus who, however, found them above temptation and fear. One of the saints named Kalanos

agreed to follow Alexander and went to Persia with him, where he fell ill and burnt himself to death. Another point had attracted the Greek notice: the sages often fasted and lived on frugal and sparing diet—which led them to believe that the Indians lived without food. (Elliot. Vol. ii. p. 10 note.)

The country *i. e.* North-West India was then divided into many independent States knowing no common interests—no unity. The form of government was monarchical in some and republican and aristocratic in others. These two latter probably referred to the ancestors of the Sikhs, the Rajputs and the Marhattas (See Prof. Heeren's *Historical Researches* (Asia) Vol. II. P. 202. 1846). Kingship was hereditary, the Brahmins were ministers and law-makers. The laws were not committed to writing. (Strabo. XV. 66.) Slavery was unknown and the people everywhere enjoyed peace and prosperity. (Arrian's Indika. 10) Sober and diligent, truthful and peaceable, the Indians were good citizens and good farmers. They were noted for physical bravery above other Asiatics.

The Indians are praised for their skill in manufactures and imitations of foreign objects. Seeing the Macedonians use sponge, they exactly imitated it by sewing hair, thin strings and threads into wool. (Nearchus, quoted by Strabo, XV. 67.)

Nearchus testifies to the existence of writing in India before Alexander. "This we know from Nearchus himself who ascribes to the Indians the art of making paper from cotton." (Max Muller's Hist. of Ancient

Skr. Literature.) Yajna-Valkya (14th century B. C.) speaks of paper made of cotton &c. Strabo. XV. 67 states that the Indians wrote on smooth cloth very cleverly woven and well-pressed. Curtius VIII. 9 says that the Indians, at the time of Alexander used the tender sides of barks for writing.

No fee in money was either given or taken in marriage. The women were remarkable for their chastity. (Arrian's Indika. c. 27). The common people were robust, abstemious in living, finely dressed in white muslin, shod with sandals and clad in cotton cloths a part of which was twisted round the head. (Curtius VIII. 9) They wore precious stones as ear-rings and decked their wrists and arms with golden bracelets. (Ibid.) Some had a great liking for ornaments and gaudy garments interwoven with gold. (Strabo. XV. 69) They were also fond of dyeing their beards and hair which they loved to wear long (Ibid, 71). Needless to say that this was an old practice of the Hindus.

The Brahmins much liked the study of philosophy and medicine and even women were versed in metaphysics (Strabo. XV. 34 and 66). The Brahminic indifference to gold and grave had impressed the Greeks much. (cf. the bold answer of Dandamis). The *Sramans* mentioned by the Greeks were not probably Buddhist but Hindu. As in politics, so in religion, the different sects of the Hindus never knew amity and unity. Females freely mixed with the Sramans, yet there was no violation of the laws of chastity. The Indians worshipped Zeus Ombrios (Indra), the Ganges and other deities.

The soil, chiefly alluvial, was greatly fertilised by the floods during the rains. The country was subject to occasional earthquakes. The rivers often changed their beds. (Strabo. XV. 19 and 71.) India then had good periodical rains, mines of gold and silver, mountains of fossil salt, dogs of rare strength and grace, beasts of uncommon size, singing birds, talking parrots, imitating apes, huge banian trees affording shelter to 400 horsemen, plenty of medicinal plants and fragrant herbs, sweet reeds, precious stones, garnets of every class and pearls—"the gifts of the sea,' which enriched the far distant Indians. (Arrian's Indikā c. 16; Curtius. VIII. 9; Strabo. XV. 21—22; Horace, Epistle. I. 6.)

(xii) Chanakya's *Artha Sastra* (Art of Government), Bk. II. Chap. IV. and his brother Vátsyáyana's *Káma Sastra* (Treatise on Fine Arts &c), both compiled about 312 B. C.

(xiii) Megasthenes (300 B. C.) The ancient writers say almost nothing about Megasthenes. Only Arrian notes in a place that he lived in the house of Sibyrtius, governor of Arachosia (Countries round Candahar). Phylarchos tells us that Chandragupta had sent Seleucus a very curious present. Seleucus also sent Megasthenes to Pataliputra as an ambassador, probably to strengthen the bonds of friendship. Chandragupta's ambassador lived in the court of Seleucus.

Sibyrtius had been Governor of Arachosia and Gedrosia, now Mukran Coast in 323 B. C.; again in 316 B. C. (Diodorus. XVIII. 3; XIX. 48.)

In all likelihood, Megasthenes was not present in Alexander's Indian Expedition. He came to Pataliputra by the Grand Trunk Road marked by mile-stones to indicate distance and the by-ways. At the Magadhan capital, he was most cordially received as a friend. He came down on his embassy after 305 B. C. the probable date of the treaty between Seleucus and Chandragupta. At Pataliputra, he lived long, but not continuously, for he went back to his royal master several times to submit his reports. (Arrian. V. 6. 2.) His work called *Ta Indika* was compiled about 300 B. C. mostly from reports and partly from personal experiences. Probably his book had 4 parts viz, India and its physical features; Indian manners and customs; Indian nations; and the Indian history, gods, religious institutions &c. He paid more attention to descriptions than to style and language. His work is lost, but is preserved in fragments by Strabo, Arrian, Diodorus, Pliny and others.

Of the Greeks, only he and Daimachus were aware of India's correct shape, length and breadth. According to him its breadth = 16000 stadia [Indus to Pataliputra = 10,000 stadia; thence to Sea, acc. to sailors; 6,000 st.] Himalayas to Ceylon is 17,500 st. but Megasthenes makes it 22,300 stadia: even this is correct in a way. He names 15 affluents of the Indus viz, Indos = Sindhu, Hydaspes = Vitasta; Akesenes = Asikni = Chandra bhaga. Hydraotis = Udra-wati = Iravati; Hyphasis = Vipasa. Soanos = Suvana; Saranges = Sáranga; Cophen = Cabul; Soastos = Suvastu (Swat); Garocas = Pankor Peykelaitis = Pushkalavati. Tutapus = Satadru.

Megasthenes alone has given a correct account of the Ganges. Its minimum breadth was 8 miles = 66 stadia; average depth 100 to 120 ft. Certainly the Ganges was very large then. He namés 58 rivers of India and 19 affluents of the Ganges: Sonos = Sona; Eranaboas = Hiranya-vaha; Kondokwatis = Gandaka-vati; Jomanes = Jamuna. Kommenases = Karma-nasa. Panzalai = Panchala. Oxymagis = Ikshumati; Andromatis = Andhramati (Tamasa) Cossoanos (sona ?)

Kaukasos = Himalaya. Meros = Meru. Erenuesis = Benares. Matha = Magadh. Omalis = Bimalá. Derdai = Darada (home of the ant-dug gold) Prasioi = Prâchya Desa, capital Palibothra = Pataliputra. Saurasenai = Surasena (Muttra Dist) Methora = Mathura = Muttra. Corisobora = Clisobora = Krishnapura (Agra ?). Capitalia = Aravalli and Mt. Abu. Pandœum = Pandya. Taprobane = Tamra-varna (Ceylon).

Megasthenes has given a rather complete sketch of India and the Indian life &c. recorded from his own observations and the reports of the well-informed Brahmin ministers whom he repeatedly cited as proofs. Though not free from some faults, and mistakes, yet his book, the best of its kind in that age, exercised great influence on the Greeks and the Romans, and on modern Europe (18th Century. A. D).

As the faithful picture of India of a special period, drawn by an impartial foreign observer, the value of *Ta Indika* is indeed very high and great to all.

Megasthenes says that in India, there are (a) 118 states, large and small; of them, 8 are very powerful.

The *Prasii i. e.* Magadhas are the most powerful and the foremost nation in India. [This Magadh included also the land of the Kurus and Panchalas, as Megasthenes says that Jumna flowed through the kingdom of Magadh]. Their capital is at Palibothra (ancient Patna), a flourishing city, 9 by 2 miles, girded with a wooden wall having 64 gates, 570 bastions and a deep ditch in front.

N. B. Palibothra for Pataliputra, is not a Greek distortion, but an imitation of corrupt native pronunciation. All foreigners have adopted and used Indian names as they are *spoken* and not as they are written in classics.

Since 1876, several excavations at ancient Patna have discovered parts of a wooden wall, a long brick-wall, a line of palisades, a gate, two wooden pillars 8 or 9 ft. high, a number of wells, several iron spear heads. Dr. Wadell discovered near Kumrahar some relics of an Asoka Pillar. At Bulandibag, he discovered the capital of the pillar.

The excavation of 1913 has discovered some remains of Asoka's palace, some remains of the Hall at Kumrahar resembling the 100 pillared Hall at Persepolis, the signs of flood and subsequent fire (prob., 1st century A. D.), the brick-built houses of the Gupta period, a tri-ratna, a piece of rock with bha, d, d inscribed, the middle part of an image of a Bodhi sattva very large and entire, the head of an image of Buddha, a coin of Indra Mittra, two copper-coins of Kanishka, a coin of Chandra Gupta Vikramaditya (375 to 413 A. D.),

18 seals, several entire earthen pots found near the wooden gallery.

King Chandragupta of Magadh has a standing army of 600,000 foot, 30,000 horse and 9000 elephants which indicate the vastness of his resources.

The Calingoe, people of Kalinga, the entire sea-board from the Ganges to the Krishna. Their capital *Parthalis* is probably Burdwan now. Its powerful king has 60,000 foot, 1000 horse and 700 elephants.

A large island in the Ganges is called *Madhya* Kalinga which is probably the modern Presidency Division and a greater part of the Faridpur District. Our classical *Nava Dwipa*, "new island in the Ganges" still surviving in a district, perhaps favours this supposition. The king had 50,000 foot and 4000 horse. The Mandu and the Malli, lived in the Sub-Himalayan region. The people of Ganga-rásthra, called the *Gangerides* living near the mouths of the Ganges, were the men of East Bengal. The Ganges then fell into the Bay of Bengal a few miles east of Dacca. Several powerful tribes lived here under a king who had 50,000 foot, 4,000 horse and 400 elephants.

The *Andhras*, the most powerful nation of the South, had numerous villages, 30 walled towns and 100,000 foot, 2,000 horse and 1,000 elephants.

The Isari, Cosyri and other tribes lived in the extreme North-West near Kashmir. The kingdom of Magadh then embraced all North India and touched the frontiers of the Punjab.

Rajputana: The Bhils, Meenas, Kanjars and other wild tribes lived in woods infested by ferocious tigers. However, there were good tribes who lived in the fertile tracts, on the hills of Chitor, Aravalli &c. Several tribes lived enclosed by Capitalia (Mt. Abu).

The *Horatoe i. e.* the Saurashtras were people of Gujrat. Their capital on the coast was a noble emporium of trade and their king had 1,600 elephants, 150,000 foot and 5,000 horse.

The Pandoe, people of Pandya in the extreme South were the only race ruled by women. A Lunar Prince of the Pandu line had gone to the south from Dwaraka and founded a state there. Mathura, now Madura was the capital. The king had 300 towns and an army of 150,000 foot. and 500 elephants. Pliny VI. 23.6 describes their wealth and grandeur.

The *Asangoe* lived in the country between the Indus and the Jumna, backed by the desert. Their king had 30,000 foot, 800 horse and 300 elephants.

Patala was a large triangular island in the Indus near its mouth.

Taprobane, ancient Tamra-barna (copper-coloured) is Ceylon: Megasthenes says that a river separated it from the continent. The island is productive of gold, precious stones, pearls, and very huge elephants. Aelian, indebted to Megasthenes, says that Ceylon was full of hills, palm-groves and huts of reeds. The people used to carry their elephants in their ships and sell them to the kings of Kalinga.

(b) India abounds in many mountains, hills and vast fertile plains yielding two crops a year.

(c) Towns :—Arrian's *Indika*. X : The towns in India are reported to be so numerous that they cannot be counted. The towns on the tidal rivers and the sea-coast are mostly wooden. Owing to heavy rains, brick-built houses do not last long. Rivers run ove the sides in flood. The towns on hills and high grounds are brick-built or mud-built. Pataliputra is the largest city in India. (Vide also Strabo. XV. I. 35-36).

(d) Fauna and Flora :—Megasthenes speaks of the Royal Bengal tigers, elephants and their hunts described at length, many monkeys, large dogs, antelopes, electric eel, serpents, winged scorpions, big snakes, oysters, pearl-fishery, gold-digging ants, one-horned horses (rhinoceroses ?); of ebony growing in Bengal, palm, willow, wild grapes, ivy, laurel, myrtle, box-tree and various marine plants. The variety and plenty of flowers and fruits excited the wonder of the Greeks. (Diod. II. 36).

(e) Metals : There is plenty of gold, silver, copper, iron, tin and other metals. These are used for ornaments, utensils and weapons. (Diodorus. II. 36). There are also fragrant stones (Strabo). Gold is obtained by mining, by the digging of ants, and by collecting from streams. Ceylon is rich in gold-mines.

(f) Indian Life, Style &c.—The Indians are fond of ornaments of gold and precious stones. They raise no stone to the dead whose virtues and fame alone are deemed the fit memorial. (Arrian, Indikà. X.) Indians

are all free and have no slaves of other nations even. (Stravo. XV. 1. 54). They are frugal and temperate in habits, especially in camp; they do not like much crowd and are orderly, moderate and regardful of truth and virtue. Thefts are rare. In Chandragupta's camp of 4 lakhs of men, theft of Rs. 30/- only a day is reported; they possess a strong sense of justice: they never lie, never quarrel. They have perfect mutual trust. They never go to law, never complain about their pledges and deposits, require neither witnesses nor seals; they generally leave their houses unlocked, unguarded. Writing is unknown (?): everything depends on *Smriti* (code, not memory). The Indians are frank, frugal and happy. Their wine is prepared from rice; but they do not drink wine except at sacrifice. Rice and curry make their staple food. A simple dress (*dhuti* and *chádar*), leather shoes and an umbrella make the usual attire. Usury is never practised. Finery is in use. Scarcity of food-grains is unknown. They live in wooden houses. The people are fond of gaudy dresses and attendants follow them with umbrellas. Polygamy is prevalent and wives are purchased from their parents in exchange for a yoke of oxen. (Strabo, XV. 54).

The penal laws, seldom required to be exercised, are very severe. A false witness suffers mutilation of his extremes. One causing the loss of hand or eye to a workman is put to death (Strabo. XV. 54). Death is also the penalty for the non-payment of *tithe* on sales. The war-laws are very humane and good.

The people take physical exercise in several ways. One favourite method is passing smooth ebony rollers on the body.

The following are prohibited :—Suicide, inter-marriage, inter-dining, change of profession or trade in many articles.

The Indians dine singly ; at no time would they eat together. They decorate the crematoriums on which they raise earth-mounds not very high. They use muslin worked in flowers. They honour beauty and try every art to improve their looks. They do not respect age void of wisdom (cf. Manu II. 156). They do not wear a garland to sacrifice. Their sacrificial beasts are not cut in two, but strangled to death, for the beasts are then offered to the gods entire.

Megasthenes further noticed the treatment of sick elephants, seven castes of the people, the Brahmins, philosophers, Germani (Hindu Sramans, not Buddhist), different stages of life, Hindu and Greek gods alike, culture of philosophy, astrologers' council of spring declaring annual forecasts, magicians, flourishing agri-culture, irrigation, people stalwart and robust, survey of lands, Military and Municipal Boards, expert physicians, Intelligence Department, spies, prostitute-spies, royal hunt, female guards, paid Indian soldiers in the Persian army, Royal Marine Department, ship-wrights, 5 elements, calendar, rain of copper dust, wonderful caves, various horses, musical instruments, worship of gods, temples, drains and drainage, next world, India as the cradle-house of the Hindus, muslin, pearls, formations

of land, constant change of the royal bed, female education, inheritance by sons, satism, and the Indian stories (Strabo. P. 711, Pliny VII. 2. 14. Chap. 22; Solinus Ch. 52.)

As for his account of the marvellous, we cannot blame Megasthenes. From Homer downwards, all the Greek writers on India adopted many Indian fables, unreal beings &c. Dr. Schwanbeck says that the Indians magnified the ugly features and the physical defects of the various Non-Aryans. That is the root of one-eyed, three-eyed, mouthless, noseless, dog-faced tribes &c.

The Mahabharata, Bk. I. Chap. 28; Court Book. Chap. 31, Slokas 66-67; Salya Book, Chap. 46, Court Book Chap. 31 & 52; Sleep Book. Chap. 8, verses 129-132; Court Book. Chap. 51, Verses 17-18; also Ramayana and Harivansa—describe such beings.

The probable truth is that the aborigines and the Non-Aryans of most Ancient India had strange physical defects; but intercourse with the Aryans has gradually improved their types and features. The Phœnicians took their accounts to Asia Minor where the Greeks first learnt them. Homer's use of Indian tales in his epics probably originated in this way.

(g) Religion.—The Macedonians believed in the identity of Hindu and Greek gods. Siva was their Dionysios and Krishna, Hercules. They further believed that their two great gods had come to India, conquered it and taught the people various arts &c. Euripides also described so by imagination. Megasthenes also give similar accounts. Dr. Schwanbeck says that

that age was extremely credulous. The worship of Siva and Vishnu was very old in India. The Greeks up to Megathenes knew nothing of Buddhism, Megasthenes tried to study Hinduism minutely, but his account is meagre :—"The Brahmins are never swayed by weal and woe. They often discourse on death. They think that this life is but a stepping-stone to brighter life and light in future. They never teach their wives philosophy. They do not like the material world much : Like the Greeks they say that the world is created, destructible, round, and is composed of 5 elements : it is the work of One Maker. The Earth is at the centre of the universe. Birth, soul and other points are the same as with the Greeks. Like Plato, they hold soul immortal."

Megasthenes may have written a chapter on the Indian literature, but it has vanished altogether. His successor Daimachus was ambassador under Vindusara. His work on India also is totally lost. The short accounts of Patroclus, Eratosthenes ,and others tell us nothing new.

XIV. The Asokan Edicts II & XIII. also tell us of ancient civilisation.

§ TRADE.

During the Period under review, Indian trade, both inland and foreign, was brisk. India's foreign trade consisted of the following branches :—Indo-Babylonian, Indo-Ceylonic, Indo-Malayan and Indo-Chinese. Besides the sea-routes, there were over-land caravan routes

from India to Central Asia, China and the Levant Sea. The Indian merchants carried on trade with Assyria and China under the so-called *Embassy System*: the Black obelisk of Shalmana ser II, and the Chinese Records show this. Indian merchants settled at Alexandria, the then chief market of the world. Indian trade with Egypt continued under the Ptolemies. One Greek writer says that the Indians procured immense gold from abroad. Indian goods were also carried to the shores of the Black Sea and the Caspian Sea along the Oxus. The trade routes once covered Asia like a net-work (for full descriptions, see Prof. Heeren's *Historical Researches* (Asiatic Nations), Vol. II., Appendix IX and XIII.)

Yet, it must be borne in mind that the Hindu maritime activity in the West was not very great and it declined gradually. At first the Egyptians, the Assyrians and the Arabs were prominent. Then the Phœnicians, the Jews and the Greeks became supreme. Nearchus (4th century B. C.), Agatharchides (2nd century B. C.) and others say that trade was entirely in the hands of the Arabs. (a) Phœnician Trade with India:—The Phœnicians, Lat. Phœni, Rig-Vedic *Pani* (trader) were an Aryan tribe living originally to the north of India. In the Deva-Asura War, they had helped the Asuras (30th century B.C.) these allies at first triumphant, were finally defeated and driven out by Indra. The Asuras under their leaders Vritra and Bala, founded states in Ancient Persia and Turkey (Mesopotamia, Skr. Madhya-Bhumika or Vedika). The

Panis settled in a tract on the Levant Sea (2800 B. C.) and built their city Tyre about 2750 B. C. Our Indian Indra had driven and not destroyed, them; but the Greek Indra, I mean, Alexander the Great annihilated them in the 4th century B. C.

The Phoenicians were traders and most enterprising navigators from the earliest times. "They aimed at the empire of the sea and actually possessed it." (Dr. Robertson's *History of America*; Introduction.) Tyre became the crowning city whose merchants were princes, whose traffikers the honourable af earth. (Isaiah. XXIII. 8.). This *mart of nations* (Ibid. 3) had all sorts of rich articles from precious stones to "purple and broidered work." (Ezekiel. XXVII. 16).

The Phœnicians came out to India not later than the thirteenth century B. C. The former commerce of Phœnicia had three branches viz., Arabian-Indian, the Egyptian and the Assyrio-Babylonian. Of these, the first is most important. They would come to India by the Red Sea route and also by the caravan route from the shores of the Persian Gulf to the Mediterranean coast of Syria. Several good harbours of the Arabian Gulf were seized by the Phœnicians from the Idumeans. But the distance from that Gulf of Tyre being very great, they afterwards occupied the nearest Mediterranean port called Rhinocolura. Thither were taken overland all the articles to be re-shipped to Tyre. (Robertson's *Disquisition* P. 7—8).

"Long before the Persians had made themselves masters of Babylon (561 B. C.), the Phoenicians had

established themselves for pearl-fishery and the Indian trade on the isles of Tylos and Aradus, the modern Bahrein Islands in the Persian Gulf"—(Dr. Royle's Essay P. 122)

The twenty-seventh chapter of Ezekiel gives a list of the articles of Phoenician commerce brought from various countries. It is now difficult to ascertain those that were purely Indian. It is probable that cinnamon, aloes, onyx, agate, gold, diamond, ebony, ivory, timber, tin, embroidered work, rich apparel, cardamom, nard and other spices used in oderiferous waters and unguents, &c were imported from India.

Proofs :—(i) "The large countries to which the Phoenician trade extended beyond Dedan—"The Bahrein Islands"—Dr. Royle's Essay P. 122,—could be no other than India ; if this is not sufficiently proved by the situation, it is beyond a doubt, by the commodities mentioned. *Ivory* and *ebony* could only have been procured in Dedan from India, for, there were no elephants in Arabia." (Historians' History of the World, Vol. II. P. 336—37). *Ivory*, Skr. *ibha-rada* =elephant's tooth and *ebony* are ascribed to India by the classical authors: Vide Megasthenes (Strabo. XV. 37 ;) Theophrastus quoted by Mc Crindle in his *India as described by Classical Authors*. P. 46 ; Virgil's *Georgics*. I. 57. "India sends ivory." II. 116—17. "India alone produces black ebony." Horace's *Odes*. I. 31.

(ii) Sanskrit names in Latin and Greek :—*Indigo* lit. the blue dye of India ; *Oryza*, Skr. Vrihi, Eng. rice ; *Karpasos*, *Carbasus*, Hebrew *Karpas*, Eng. *Canvas* =

Skr. Kárpása (cotton). *Sachchara*, Eng. Sugar = Skr. *Sarkara*. *Piper* Eng. *pepper* = Skr. *pippala*. *Zingibery* Eng. *ginger* = Skr. *Sringa-wera*. *Agallachun* or *lignum aguila* = skr. *aguru*.

Sindon (cotton-fabrics *i. e.* cotton of India. *Sandalum* = Skr. *Chandana*. *Nardus*, Eng. *nard*, Skr. *nalada* *Malobathra* = Skr. *Tambula-patra*. *Kassiteros* (Homer) = Skr. *Kastira* (tin). *Beryl* = *Baidurya* *Tamarind* = Tamar i-Hind = Skr. *Tintiry*. *Aurum* = *Swarnam* (gold). [Vide Gotz quoted in the Encycl. Biblica. Vol. IV. Art. *Trade & Commerce*.

(iii) Homer's references to the skill of the Sidonian artists such as the "silver vase" (Il. XXIII. lines 865—70...Pope), the garment offered by Hecuba to Minerva as a propitiatory gift. (Il. VI. lines 358—67...Pope) &c. Sir George Birdwood and others confidently state that these articles of luxury' though latterly produced in Sidon itself, came originally from India. "The twelve costly carpets of refulgent hue," "the garments stiff of gold." (Il. XXIV. lines 281—4...Pope)—had their originals in the Indian *Kincobs* and *Sataranjis* which have, from time immemorial been articles of western trade. In his "*Industrial Arts of India*" P. 263—64, Sir George Birdwood says on the costly garments that they are photographic vignettes from any wealthy Indian's house and in copying them, one seems to breathe again the very odour of the costly spikenard with which they are usually wrapped up."

The Phoenician influence on history is great. Their position was due to *their circulation of the cultures of the eastern lands to western countries than to their own creations*. (Hist. Hist. of the World, Vol II. P. 353.

Indirectly America owes its discovery to Phoenicia (Ibid. P. 356).

(b) The Jewish Trade with India :—The fortune of the Phoenicians soon roused in the neighbouring Jews a spirit of emulation. The Jews had inland trades and the Old Testament in some passages refer to extensive caravan routes. Yet the Jews were not very active before the days of David and Solomon.

Luckily, the Jews under David and Solomon were great friends of the Phoenicians under Hiram (980—917 B. C.). Close friendship, instead of base rivalry, of those two ancient peoples produced their combined commercial enterprise. David conquered Idumœa in 1040 B. C. (II. Sam. VIII. 14.) Solomon founded a seaport at Ezion-Gaber (992 B. C.)—Vide I Kings IX. 26. Solomon took building materials from India (997 B. C). From Ezion-Gaber, the ships of Solomon sailed under the guidance of the mariners of Hiram for distant lands. (I. Kings. IX. 27.) They brought back once in three years the gold of Ophir (India, Coptic *So far*, originally *Sauvira*, a sea-board tract in West India. [I. Kings. X. II & 22.], its almug trees' (perhaps red sandalwood), ivory, ape (kapi) and peacocks.

The impetus given by Solomon lasted a century or more. The Jewish commercial spirit gradually cooled. The fleet of Jehoshaphat, 5th in descent from Solomon, which had started on a voyage to Tarshis, was destroyed. After this, Jewish foreign trade came to a stop altogether.

(c) The Assyrian commerce—"Babylon occupied a favorable position for peaceful commerce. A glance at the map shows that Mesopotamia occupies the very centre of the world of ancient civilisation. It was the connecting link betweed Persia and India on the one

hand and Lydia, Syria and Egypt on the other. Even Chinese ideas were to some extent accessible through the mediation of India." (H. H. W. Vol. I. P. 472.)

"The pictures on the black obelisk of Shalmanaser II show us such beasts as apes and elephants, being brought as tribute to the conqueror, confirming in the most unequivocal way the belief, based on Ktesias and Strabo that the Assyrians held commercial relations with India." (Ibid. P. 484.)

"The muslins of Dacca were famous in Roman and even Assyrian times." (Lee-Warner's Citizen of India).

"The investigation, however, is involved in greater difficulties as we proceed towards the east beyond Persia; though a principal country to which they traded, *i. e.* Persian India—or the present Belurland and with the parts adjacent, whence the Babylonians imported many of their most highly prized commodities, afford a clear proof, of the direction and extent of this commerce. The first article which we may confidently assert the Babylonians to have obtained at least in part from these countries were precious stones the use of which for seal rings was very general amongst them. Ktesias says expressly that these came from India; and that onyxes, sardines and the other stones used for seals were obtained in the mountains bordering on the sandy desert. The testimonies of modern travellers have proved that the account of this author is entitled to full credit; and that even at the present time, the lapis-lazuli is found there in its greatest perfection and if it be added to this that what Ktesias relates of India undoubtedly refers for the most part to these northern countries, we must consider it probable that the stories in question were found in the mountains of which we are speaking, while with

regard to sapphire of the ancients, that is to say, our lapislazuli I have no doubt that it is a native of the country."

The passage of Ktesias to which we have referred contains some indications which, relatively to onyxes appear to refer to the Ghat mountains, since he speaks of a hot country not far from the sea."

"The circumstance of large quantities of onyxes coming out of these mountains at the present day, *viz*—the mountains near Cambay and Beroach, the ancient Barygaza, must render this opinion so much the more probable, as it was this very part of the Indian coast with which the ancients were most acquainted. And their navigation from the Persian Gulf to these regions, as will be shewn hereafter, admits of no doubt. This opinion however, must not lead us to conclude that the commerce of Babylon was confined to those countries; for that they were acquainted with the above-mentioned northern districts is equally certain, Hence also the Babylonians imported Indian dogs. The native country of these animals according to Ktesias, was that whence precious stones were obtained. And this account of the regions has been confirmed by Marco Polo who mentions that the large dogs of these regions were even able to overcome lions.

"A third and no less certain class of productions which the Persians and Babylonians obtained from this part of the world were dyes and amongst them the cochineal or rather, Indian lacca. The most ancient, though not quite accurate description of this insect and of the tree upon which it settles, is also found in Ktesias. Acc. to him, it is a native of the country near the sources of the Indus and produces a red, resembling cinnabar. The Indians themselves use it for the purpose of dyeing

their garments to which it gives a colour even surpassing in beauty the dyes of the Persians."

Strabo has preserved to us from Eratosthenes a knowledge of the roads by which the commodities of the Indian districts bordering on the Persian Empire, were conveyed to its principal cities and especially to Babylon.

"The natives of the countries bordering on Little Thibet and others or the Northern Indians of Herodotus and Ktesias, formed the caravans which travelled into the gold desert and that it was the same people from whom Western Asia obtained ingredients for dyeing and also the finest wool."

(H. H. W. Vol. I. PP. 487-490.)

From Babylon, the Indian wares were conveyed to the shores of the Mediterranean." (Ibid. P. 490.)

The Egyptian Trade with India under the Ptolemies :—

Alexander the Great had founded Alexandria at the mouth of the Nile in Africa. "With its countless masts and noisy quays, its motley crowd of foreigners and hubbub of all dialects from India to Cadiz, its vast piles of merchandise lying unsheltered in that rainless air, Alexandria soon rose to be a mart of the world and successfully held its superiority for centuries to come. (Kingsley's Hypatia. V.)

Having got Egypt as his share, Ptolemy the First, a General of Alexander, made Alexandria his seat of government. He had visited India with Alexander and knew the full advantages of a commercial intercourse with that rich land. So he at once directed his attention to naval affairs. He built the famous light-house at Pharos on the mouth of the bay of Alexandria which was dangerous of navigation. Unluckily he died soon. His son and successor Ptolemy Philadelphus gave great

impetus to Indian commerce. He sent an embassy headed by Dionysos to Asoka, Emperor of Magadh to open up trade with India. He maintained a well-furnished navy in the Red Sea and founded the sea-ports of Berenice and Myos Hormos on the Egyptian coast. For easy transport of goods, he began constructing a canal joining the Nile with the Red Sea, but it was never completed. Ships trading with India arrived at Myos Hormos from where all goods were taken on camels on the 12th day to Coptus, a city on a canal of the Nile and thence to Alexandria by water in another 12 days. Owing to great heat, the caravans crossed the desert at night. There were resting-places on the road. (Pliny, Natural History. VI. 23; Vincent's *Periplus* Vol. I. P. 80). The sea-borne trade continued to be conveyed along the coast from Berenice round the south coast of Arabia and Persia to the mouth of the Indus.

Besides the Red-Sea route, there were at least three over-land routes by which Indian goods were carried to foreign markets. One ran across Central Asia along the Oxus, the Caspian and the Black Seas.

The second lay through the heart of Persia over to the neck of Asia Minor, while the third was through the Persian Gulf and the Euphrates to Damascus and Tadmore and thence to the ports of the Levant. The trade along Tadmore (Palmyra) was a very ancient one. It rose to great opulence. As the only green spot in the desert and for fine situation, Tadmore rose even in the times of Solomon, its founder. (I. Kings. IX. 18; II. Chronicle. VIII. A.) and her opulence lasted down to the date of its conquest by Aurelian. Prof. Heeren thinks that the Persian Gulf was closed to the Indian trade in the time of the Parthian Empire, the articles

being then conveyed along the Red Sea to Myos Hormos and thence overland to Palmyra. (Historical Researches (Asia) Vol. II. P. 409. The route was re-opened in the days of the Roman Empire. (Appian. V. 9. Mc. Crindle. Horace, *Ep.* I. 45.)

The Black Sea trade also was an early one and rose very high under the Byzantine Emperors.

Colonies :— Commerce took Hindu civilisation and colonists abroad. In 500-400 B. C., the emigrations of the Aryans extended to the Deccan, Ceylon and other adjacent islands. The pearls and corals found in those places gave a new impetus to trade. "The emigrations of expatriated Indians took place in very early times and towards the west." (Elliot's *History*. I. Appendix. P. 507. Traces of Indian occupancy are found in the north-eastern shores of the Euxine (Ibid. P. 510). Indians settled in Persia, Mesopotamia, Arabia, Alexandria, Carthage and elsewhere; missionaries, merchants, mercenaries, mahouts &c, Hindu Sannyasins of old used to travel over a large part of the world. The Buddhist monks lived in Persia, Turkey, Syria, Palestine, Egypt, Greece and other countries of Europe. The *Bimala Prabhá* tells us that the sayings of Buddha were done into Persian and Roomha (Latin ?)

India also received foreign colonies. The Persians settled in the different parts of India. (Mahabharat and Puran), the Jews in Malabar, the Arabians in Malabar, Ceylon and Chittagong.

These emigrations &c, much helped the diffusion of knowledge, interchange of ideas &c.

Modern scholarship speak of the Hindu source of Greek science. India was for a long time the teacher of Europe, both directly and indirectly in medicine,

mathematics, philosophy and other branches of human knowledge. Alexander and his officers found India as the home of medicinal and aromatic plants and herbs and praised the excellence of Brahminic philosophy. Indian medicine had largely influenced the Greek healing art before Alexander. The works of Hippocrates, the "Father of Medicine"—and a contemporary of Ktesias show traces of a distinct influence of the Hindu Pharmacopœia. He prescribes the two kinds of pepper long and round, for nearly the same maladies for which they are still used by the Indian Kavirajas. (Dr. Royle's Essay. P. 89). The motto on his sign-board *viz.* "Life is short, Art is long, opportunity fleeting &c"—is also a distinct echo of a well-known Sanskrit text. Probably he never came to India ; certainly he got his ideas about Indian medicine in Persia between which and India and Greece, a direct intercourse existed for a long time.

In philosophy and metaphysics, the European thinkers still work on Hindu materials. Many have thought it highly possible that "so long as philosophy was cultivated in Greece, India was often regarded as the ultimate and permanent source of the True Wisdom, the knowledge of things divine. Even as late as Lucian's time (150 A. D.), that author concludes his evidently true history of Antiphilus and Demetrius by making the latter a Cynic philosopher by profession, resign all his property to his friend and depart for India there to end his life amongst the Brahmins. (*Toxaris* 34, quoted in *Gnostics and their Remains.*" P. 54.)

The striking resemblance between some systems of Hindu and Greek philosophy, mathematics &c, has been already noted.

CHAPTER VI.

First Foreign Rule in India.

The Vishnu Pura'na states that after the Andhras (236 A. D.) there shall be 7 Abhiras, 10 Gardabhas, 16 Sakas, 8 Yavanas, 14 Tusha'ras, 13 Mundas, 11 Hunas, 11 Pauras (ruling 300 years), Kailakila Javanas (106 years); after this confusion, shall come the Gupta Dynasty of Magadh.

By the light of modern research, we can re-arrange the above confused list in the following correct and chronological order :—After the Mauriyans, there shall be 8 Yawanas *i.e.* Indo-Greeks ; 13 Maurundas *i.e.* Indo-Parthians (*Morundæ* of Ptolemy) ; 16 Sakas or Indo-Scythians ; the Andhras of the South, winning the eastern part of North India, and their branch called the Andhra Bhrityas, also called *Abhiras* 7 in all, in Western India ; 10 Gardabhas or Gardabhilas *i.e.* Kadphises ; 14 Tusharas = Tocha'ris or Kushans ; the Guptas of Magådh ; the Hunas ; the Pauravas of Canouj (500 to 800 A. D.) ; the Kailakila Javanas or the Early Mussalmans of Sindh and Multan.

After Dasaratha, grandson to Asoka, 5 princes succeeded, namely Sangata, Sálisuka, Soma sarman, Satadhanvan and Vrihad-ratha. Garga, an astronomer of the 1st century B. C. alludes to Sa'lisuka in his work. Mentioning Sa'lisuka (200 B. C.) the 4th successor of Asoka, Garga adds—"That when the viciously valiant

Greeks, after reducing *Sa'keta* (Oudh), the Panchála (the country about Canouj) and Mathura', will reach Kusuma-dhvaja *i.e.* the royal residence of Pataliputra, then all the provinces will be in disorder." (Max Muller's *India*, P. 298.)

The descendants of Asoka retained only Magadh and the neighbouring home-provinces. The Andhra Protected State was probably the first to throw off the nominal yoke and soon grew into a powerful kingdom stretching right across India. Till 25 B.C., their power was, however, confined in the Deccan. The last king of the Imperial Mauriyan line—Vrihad—ratha, a weak prince, was treacherously murdered by his commander-in chief Pushyamitra—the Indian Macbeth.

The descendants of Asoka continued to rule—unrecorded—in Magadh for many centuries. The last of them Purna-Varman was nearly contemporary with Yuan Chwang in the 7th century A. D. (Beal, *Records* ii, 118, 174; Watters ii, 115)

Minor Mauryan dynasties, connected with the Imperial line, ruled in Konkon, Chitor and other parts of India during the 6th, 7th and 8th centuries A. D. They are often mentioned in inscriptions, (Fleet, Dynasties of the Canarese Districts, 2nd edition; Bombay Gazetteer Vol. I, Part II, 1896, P. 282-84)

Nanda, Chandragupta and Asoka seem to me like Baber, Akbar and Aurengzeb. Asoka little thought how his religious zeal verging on fanaticism, his theocracy, and his partition undermined the strength of the Empire. His death was a welcome news to the Brahmins

of North India, to the powerful Andhras of the South and to the enemies of India outside.

The Mauryan control up to the Hindukush became weak soon after Asoka's death. The North-West Frontier, ever exposed to foreign attack, now became a tempting field to the Greek Princes of Bactria, Parthia and the warlike races on the borders. India and Italy have terribly suffered for their "unhappy gifts of beauty." From B.C. 200 downward, we have had a succession of invaders from abroad.

§ **The Indo Greek Dynasty**: Hindu *Yavanas*, B. C. 250 to 60 A. D.

After the death of Alexander (323 B.C.), his vast empire was seized by his Generals. Antigonus seized the Asiatic possessions. Seleukos fought with him and wrested the countries of Asia and built a very powerful monarchy, comprising Asia Minor, Phoenicia, Persia, Afghanistan, Beluchistan, a part of India and Bactria. We have seen that Chandragupta had driven out and destroyed the Greek garrisons and occupied as far as the Persian frontier. Seleukus *Nicator i.e.* conquereor, could not recover these Indian possessions and made friends with Chandragupta. Seleukus was murdered in 280 B.C. His son Antiochos Sotor died in a battle with the Gauls in 261 B.C. The vast dominions of Seleukos now passed to his grandson Antiochos Theos (god), a drunken sensualist who was even worshipped as a God. This worthless King ruled for 15 or 16 years. Two grievous osses happened towards the close of his

reign :—the revolt of Bactria under Diodotos and that of the Parthians under Arsakes.

Bactria, now Russiatic Turkistan, was our *Ba'lhika* or Bakshu *Desa*, a home of the Aryans in Central Asia. It was a rich plain, watered by the Oxus and occupied by civilised people from time out of mind. This country of 1,000 towns was always regarded as the foremost satrapy and was reserved as an appanage for a prince of the royal blood. Alexander continued from Persia his royal favours on the Bactrians who readily received and assimilated the Greek civilisation. It was one of the most valuable possessions of Seleukus, his son and grandson.

Diodotos, a heroic Greek became Governor of Bactria about 256 B.C. About 250 B.C., after a successful revolt, he became King of Bactria and ruled the 1000 towns from Bulkh, his capital. His dynasty lasted from 250 to 176 B. C. Diodotos II. succeeded his father Diodotos I. in 245 B.C. and entered into an alliance with the Parthian King.

§ **The Indo-Pa'rthians** (250 B.C. to 60 A.D.)

Hindus probably called them *Maurundas*— the *Morundoe* of Ptolemy. The Parthians, a race of rude and hardy horseman-nomadic, dwelt beyond the Persian Deserts south-east of the Caspian Sea. Their country Chorasmisi (Khwarizm), Sogdioi (Samarkhand) and Arioi (Herat) formed the 16th satrapy of Darius. All the tribes supplied contingents to the host of Xerxes, (Herodotus, iii, 93 ; 117 ; vii. 64-66.)

Alexander and the early Seleukidœ formed Parthia

and Hyrkania into a satrapy. The Parthians never adopted the Greek culture. Though subject to the Persian and the Macedonian masters, yet they retained their own habits. They were equally skilled in the management of the steeds and the use of the bow.

Justin, XLI. Chapter 4.

The Parthian struggle—a national rising under Arsakes, lasted from 250 to 248 B.C. The Parthian independence was however established in 248 B.C. The Arsakidan dynasty, founded in Persia, lasted for about 500 years (B.C. 248 to 226 A.D.). The success of the Greeks and the Parthians was made easy by the war of succession after Autiochos Theos.

Diodotos II. was followed by Euthydemos of Magnesia and of a different family, (230 B.C.) He gained the crown by a successful rebellion and engaged in a long-continued war with Antiochus the Great of Syria (223-187 B C.), resulting in a treaty (208 B.C.) admitting the independence of Bactria. In 206 B.C., Antiochus crossed the Hindukush and forced the Hindu King Subhagasena of Cabul to surrender a considerable number of elephants and large treasure. Leaving Androsthenes of Cyzicus to collect this war-indemnity, Antiochus in person led his main force homeward by the Kandahar route.

Polybius, XI. 34.

Demetrios, son of Euthydemos and son-in-law of Antiochus, repeated his father-in-law's exploits with still greater success and conquered a considerable por-

tion of North India including Kapisa, Cabul, the Panjab and Sindh (190 B.C.) Thus, the unsatiated ambition of Alexander, vigourous but vain attempts of Seleukus began to be substantiated. Eukratides, finding Demetrios engaged in far Indian Wars, rebelled against Demetrios and made himself master of Bactria about 175 B. C. He waged many wars with the surrounding states and tribes, with varying fortune but unvarying spirit. Demetrios lost Bactria, but long held his eastern conquests. He was hence called "King of the Indians." Vrihad-ratha, the last worthless Mauryan ruler of Pataliputra could not beat the Greeks back. On the contrary, he sent a large hoard in gold to buy off Demetrios. This only intensified the thirst of the Greeks. To prevent the Greeks from further encroachments, Vrihad-ratha again sent a large treasure to Demetrios in the frontier; but on the way, it was plundered by Pushyamitra the young leader of the Hindus of North India, roused against the Mauryan rule. Vrihad-ratha was, however, wise enough to admit the Hindu claims and appointed Pushyamitra Commander-in-Chief of the Imperial Forces. The heroic Brahmin soon checked the further advance of the Greeks. Vrihad-ratha showered honours and favours on him.

Secure at Bactria, Eukratides next turned against Demetrios in India. A severe struggle followed (160-156 B. C.) in which Eukratides became victorious. It is related that once shut up for 5 months in a fort, with only 300 men, he succeeded in repelling the attack

of Demetrios whose force was 60,000 strong. (Justin XLI. 6). But the hard-won triumph was short-lived. On his home-journey from India, he had his eldest son Apollodotos with him. This vile wretch murdered his father, drove the chariot through the blood and even refused the poor honour of burial to the corpse. (156 B. C.) Apollodotos became king of the Punjab. Heliokles, another son to Eukratides succeeded in Bactria and ruled for a few years precariously.

Strato I., probably of the family of Eukratides, succeeded Apollodotos in the Punjab. Agathokles and Pantaleon's coins, specially Indian in character, abound. They were contemporary with Euthydemos and Demetrios. Indian borderland was now parcelled amongst a crowd of Greek Princelings.

CHAPTER VII.

The Sunga Dynasty (178-69 B. C.)

and

[illegible] n va Dynasty (69-25 B. C.)

At the instigation of the Brahmans, Pushpa or Pushyamitra treacherously slew his master, imprisoned the minister, usurped the throne, proclaimed himself King and founded the Sunga or Mitra Dynasty. Ba'na-bhatta, in his *Life of Harshavardhana* (7th Century A. D.) alludes to this thus :—"And reviewing the whole army under the pretext of showing him his forces, the mean General Pushyamitra crushed his master Vrihad-ratha Maurya who was weak of purpose"—Dr. Buhler's translation in the *Indian Antiquary*. II. 363.

Extent of the Kingdom :—Pataliputra continued to be the capital of the Sungas. Perhaps all the central or home provinces owned their authority. The Kingdom extended in South to R. Narmadá. Proof :—"The Queen of Agnimitra, son to Pushyamitra, has a brother Virasena by name of inferior caste, who was placed by the King in command of a frontier fortress on the banks of the Manda'kini (Narmadá)"—Introduction to *Málavika Agnimitra*. Besides, it embraced Behar, Tirhoot and the modern United Provinces of Agra and Oudh. The Punjab was probably long lost to the later Mauryyas and the Sungas. Pushyamitra's

rule was disturbed by two great invasions from the East and the West :—

(*i*) Invasion from the East (158 B. C.) Mahámegha Váhana Kha´ravela Kshemaraja, a powerful Jain king of Kalinga, capital Kalinganagari (Bhuvanesvar ?) tried like Asoka, to establish a religious kingdom: about 160 B. C., led an expedition towards the west and obtained alliance of the Rástrikas. In 158 B. C. he attacked Magadh, won some success and humbled his foe. But his temporary success affected only the eastern frontier of the Sunga Kingdom. He may have conquered Bengal and Eastern Behar where numerous instances of Jain influence still exist. His Inscriptions at the door of the Elephant Cave of Khandagiri, Orissa was published by Dr. Luders in Epi. Ind. Vol. X. pp. 160—61 : and deciphered by Dr. Bhagwa´nlal Indraji. The Kingdom of Kalinga was afterwards absorbed in the Andhra Empire.

(ii) The Greek Invasion from the West (155—53 B. C.)—Menander, a relative of the Bactrian King Eukratides and King of Cabul and the Paujab, wishing to play the part of a second Alexander, advanced with a formidable force, crossed the Hyphasis at which Alexander's advance was arrested and penetrated to Isamus (?) and finally subjugated the Indus delta, Soraostos (Cathiawar) and Sigerdis, probably Skr. Sa´gara Desa = Sea-board tracts. The author of the *Periplus* (77 A. D. ?) noticed the currency of the coins of Appollodotos and Menander at the port of Berygaza (Broach). This shows that though Menander

was compelled to retire quickly from the Gangetic Valley, yet his rule must have continued long in the countries on the west coast. Menander conquered Muttra on the Jumna, besieged Madhyamika´ (Mewar), invested *Sa´keta* (Ayodhya´) and threatened even Pataliputra. But Pushyamitra repulsed him after a severe struggle. Menander was obliged to retire to his own country. He retained his conquests in Western India for some years more. India was no more attacked by a European before Vasco da Gama in 1502 A. D.

Madhyamika´ lit. Central Region, was a part of the ancient Sibi country. Its former capital was Na´gari, 11 miles north of Chitor. Madhyamika = Madhya Pa´ta = Med-pat = modern Mewar. The Mauryans ruled at Nagarì and then at Chitor till 724 A. D. when Mahendra´ditya Ba´ppa´ Ra´o seized it from the Moris and founded the present House of the Ra´na´s of Mewar.

For reference, see Strabo XI. Sec. xi. 1; xv. sec, ii. 3; the Periplus; Patanjali's Grammar mentions the siege of Saketa, the city of Ayodhya; Ind. Ant. VII, 266; Cunningham's Reports VI, 201; XIV, 146; pl. XXXI. The astronomer Garga's *Sanhitá.*

Menander went back to his capital at Cabul where he devoted his energies to the quarrels with his neighbours of the frontier. He enjoyed high fame as a just ruler. When dead, he was honoured with magnificent obsequies. He was a convert to Buddhism. His name is immortalised in a famous dialogue entitled *"The questions of Milinda"* (Pali *Milinda Panha*), a most notable

book in the Buddhist literature. The form, *Milindra* occurs in the Avada'na-kalpa-lata' of Kshemendra.

The later Greek rulers of India were gradully being Hinduised and worshippers of Hindu gods etc. The Greek pillar discovered at Bes, an old town in the Gwalior Dominion, was erected by Heliodorus a worshipper of Vishnu, during the rule of the Greek King Antial or Bha'sa.

The crown-prince Agnimitra ruled as a Viceroy from the capital Vidisa (now Bhilsa) on the Betwa, Skr. Betravati, in the Sindhia's dominions. Agnimitra, in a local war with the Raja of Vidarbha (Berar), completely defeated the Raja who ceded half of his dominions. R. Barada (Warda) formed the boundary between the two States. Puspamitra now old, claimed the honour of lord paramount of North India. The Brahmins in their jubilation urged Puspamitra to celebrate the Horse Sacrifice. The horse was let loose under Vasumitra, his grandson. He had a collision with the Greeks on the Sindh (not the Indus) that formed the boundary between Bundelkhand and Rajwara. These Greeks were a part of Menander's army which had undertaken the siege of Madhyamika (Mewar). After a sharp conflict, the Greeks were completely routed by Vasumitra. The horse came back victorious from every direction. An Imperial Sacrifice and a Horse-sacrifice were magnificently performed by Puspamitra under the guidance and presidentship of his Guru Patanjali, the noted commentator of Panini's grammar. Pushpamitra tried his best to revive the Brahmanical faith. His sacrifice was rather a Brahmanic

victory over the Buddhists. Buddhist writers have branded Pushpamitra as a persecutor. It is alleged that he burnt monasteries and slew monks from Magadh to Jalandher in the Punjab. There may be some truth in it. The motive of Pushya's persecution probably was that there was a wide-spread Buddhist and Jain conspiracy against him.

After a long and eventful reign, Pushpamitra died in 148 B.C. and was succeeded by Agnimitra, the Viceroy of the South. He reigned but a few years and was succeeded by Sujyestha, perhaps a brother, who ruled 7 years and was followed by Vasumitra, the guard of the Horse. He was very brave, active and warlike. The next 4 reigns covered only 17 years. It was a period of confusion during which palace revolutions were frequent. Sumitra, a son of Agnimitra, was inordinately devoted to the stage and was surprised in the midst of his favorite actors by one Mitradeva who severed his head with a scimitar. The 9th king Bhágavat had a reign of 26 years, barren of events. The 10th king Devabhuti was a man of licentious habits and lost his life while engaged in a discreditable intrigue. Thus ended the dynasty after 109 solar = 112 lunar years.

"In a frenzy of passion, the over-libidinous Sunga was at the instance of his minister Vasudeva, reft of his life by a daughter of Devabhuti's slave-woman, disguised as his queen". (Bana's *Harsha-Charita,* Ch. VI). Vasudeva founded the Kanva dynasty of 4 kings ruling only 45 lunar = 44 Solar years. The low figures show that the times were disturbed and succession

effected by violent means. We know nothing of the Kanvas in particular. About 25 B. C., the last Kanva Susarman was slain by an Andhra prince not yet known. The Sunga and the Kanva were two Brahmanic dynasties, ruling for 153 years. Their political importance was not very great; but Sanskrit, Brahmanism, and letters were revived to a marvellous extent; and the over-weening spirit of the Buddhists was pruned down. Only 2 inscriptions of the Sunga dynasty have been yet found (see Luders' list, Nos. 687, 688; Ep. Indica. Vol, X, app. P, 65).

The jubilation of the Hindus following the splendid victories of their champion Pushpamitra, over the Greeks and Buddhism, was sadly crossed by the appalling news of new enemies in the North-West of India. These were the Sakas or Scythians of Central Asia. Some Aryans remained in their old home after the repeated dispersions. Their descendants, afterwards mingled with the Mongolians and the Turks, became known as the *Scythians.* They grew very powerful, and overturned the Greek rule of Bactria. Some of them invaded Europe.

About the middle of the 2nd century B. C. the Scythians were driven out from Central Asia by Yuechis, a people of the North-West of China. Now the Scythians poured on India in over-whelming numbers. They were barbarians, notorious for their various corrupt manners. The Purans mention eighteen Indo-Scythian kings. They ruled in the North-Western part of India for many years under the Persian title of

Satraps (Viceroys). The Scythians had certainly occupied and ruled a considerable part of India and their outlandish manners had filled the whole land with consternation. At last the great Hindu champion Vikramaditya of Ujjain, aided by the brave Malwans and other Hindu allies drove back the Scythians to the north western parts of the country. The ancestors of Vikrama, Scythian in origin but now thorough Hindus, had entered and settled in India centuries ago. Before their occupattion of Malwa, they probably lived in Anandapur near Udaipur (Mewar). At some opportune time, Gandharvasena seized the throne of Ujjain and ruled there in the 1st century B.C. He was succeeded by his eldest son Sanku who ruled for a short time and then fell a victim to the ambition of his brother Vikrama who made some conquests and consolidated a pretty large kingdom. After some years, leaving the reigns of government to his younger brother Bhartrihari, the noted poet, he himself went out in guise of an ascetic, to study India and the Indian politics. Several years after, Bhartihari, disgusted with the world through a family calamity, left the Raj to the ministers and passed into religious retirement. Hearing this, Vikrama hastened to his capital, organised a powerful army, beat back the Scythians and the Parthians, made ample conquests in North India. His power in the South did not extend beyond the Narmada. As he was a great patron of Hindu learning and religion, scholars flocked to his court. His was the famous *Court of Nine Gems*, a happy product of the Brahminical

revival. An Era, called the *Malwan Era*, was reckoned from the birth of Vikrama (57-56 B.C.) whom the Hindus now called *Vikramaditya* "a very sun in prowess." Tradition asserts that he was killed by Salivahana, a prince of the South. He probably ruled till 15 or 20 A. D. He was succeeded by his son Ma'dhavasena who married Sulochana', daughter to the king of an island of the Arabian Sea. (Padma P. Kriya'yogasa'ra Part, Chap, 168). The Rajatarangini also speaks of the "two generations." After the death of Saka'ri Vikram, the Scythians again appeared on the scene and wrested from Ma'dhava a greater part of his dominions. Now another Hindu hero came forward to repel the Scythians. He was the aforesaid Salivahana, the alleged slayer of Vikrama. Sa'liva'hana beat the Scythians back and assumed the title of Saka'ri or Saka'ditya (foe of the Scythians). His era, counted from his death or coronation in 78 A. D. (Cf. Badami Cave inscription) is known as *Sakávda*. One Purana calls him a Scythian; another account makes him of Turkish origin. He is the same as Hala No. 17 king of the Andhra list. *Hala* is the Marathi corruption of Skr. *Sala*. His other name of Salivahana originated from *Sala Sátava'hana*. It appears that he was not a true Andhra king. He was not a Dravidian nor a Buddhist. He was a staunch Hindu, a patron of learning. His capital was Paithan, Skr. Pratistha'na on the Godavari. At first he knew not how to read or write; but to please his queen, a learned lady, he asked Sarva Varman, a pundit of his court, to make the Sanskrit grammar easier. The pundit wrote the

Kalápa Grammar and made Salivahana soon proficient in Sanskrit. He encouraged the Mara´thi literature especially and himself wrote the poem *Sapta-Satak* in the ancient Marathi. The well-known story-book called the *Vrihat-katha´* was composed by one of his ministers. This great Hindu king defeated the Andhras and became supreme in the South and in parts of North India. As he occupied the Andhra throne, so he is included in the Andhra king-list.

§ **The Andhra Dynasty** (220 B.C. to 236 A.D.)

The Andhra nation of the South has been supposed by some to be a Dravidian people. In all probability, they were an Aryan people of the Daitya or Da´nava branch, several of whose colonies had penetrated into India during the Deva-Asura War of the North. (29th century B.C.) This is an ancient Hindu tradition. The *Aitareya Bra´hmana* (perh. 2000 B.C.) first speaks of the powerful Andhras occupying the deltas of the Godavari and Krishná. The Maha´bha´rata, describing the conquests of the Pa´ndavas in the Deccan, noticed the same powerful Andhras (1400 B.C.). Again, we have seen that the banks of the Godavari and Krishna were peopled by the Aryans early in the Rationalistic Age (1300 B. C.). Great empire of the Andhras rose to power, started new schools of science and learning several centuries before Christ. In the 4th century B.C., they are reputed to have possessed an army second only to that of Chandragupta. They had 30 walled towns, numerous villages and an army of 100,000 foot, 2,000 horse and 1,000 elephants.

Their capital then was at Srikâkolam on the lower Krishna. Now the large population—perhaps a mixed one—speaking Telegu, lit. Tongue of Tri-Kalinga, corrupted into Telinga from which Telegu, represent the ancient Andhras. After three years' hard struggle, Asoka conquered Kalinga (261 B. C.). It is probable that the Andhras entered into a subsidiary alliance with Asoka about 256 B. C. and remained a protected people till 220 or 210 B. C., when they became independent and soon conquered Nasik. About 160 B. C. they are described as 'Lord of the West' and they sent a force of all arms to help their ally Khâravela of Kalinga. About 25 B. C., they occupied Magadh. The name of the slayer of Susarman, the last Kánva, is not known. The Andhra Kings claim to belong to the Sàta-Vàhana family: their general title is Sàtakarni. About 78 A. D., King Hala, Skr. Sala, our famous Sálivahana came to the throne (Badami Cave Inscription). The next kings form a distinct group. Nos. 21 to 23 have distinctive coinage and are known by a good number of inscriptions and coins. Vilivayakura is a break in the dynasty, perhaps due to the ambition of a junior branch that obtained power about 84 A. D. or later. He ruled only for 6 months. Some rare coins are his sole memorial.

His successor Sivalakura ruled 28 years; his successor Vilivayakura II. ruled about 25 years and was distinguished for successful warfare against his western neighbours—the Sakas, Palhavas and Yavanas of Malwa, Gujrat and Cathiawar.

The Sakas in North India settled at Taxila and Mathura and ruled principalities for several generations as Satraps of Mithridates I. (171-136 B. C.) and his successors—the early Persian Kings, as their overlords. Another branch of the Sakas occupied Cathiawar and some neighbouring tracts.

The Pahlavas were either the Parthians of Persia or the Pallavas of the South whose capital was Kanchi (Conjevaram).

The first powerful foreign foe was Bhumaka, a Scythian Satrap (1st and 2nd century A. D.) He was followed by Nahapana the Kshaharata Satrap. He wrested dominions from the Andhras. About 126 A. D. Vilivayakura II. recovered the losses and utterly destroyed the power of Nahapana. A general disgust spread against the foreigners. "The hostility of the Andhra monarch was stimulated by the disgust felt by all Hindus and specially by the followers of the orthodox Brahminical system at the outlandish practices of foreign barbarians who ignored caste rules and treated with contempt the precepts of the holy *Sastras*. This disgust is vividly expressed in the long inscription (Inscription No. 17 of Karli, in the great Chaitya Cave edited and translated by Buhler in A. S. W. I. IV. 109) recorded in 144 A. D. by the queen mother Balasri of the Gautama family, in which she glorifies herself as the mother of the hero who destroyed the Sakas, Yavanas and Palhavas—properly expended the taxes levied in accordance with the sacred law and prevented the mixing of the four castes." After destroying

Nahapana, the Andhra Victor Vilivayakura made one Chashtana, a Saka, (Ptolemy's *Tiastanes*) Viceroy of Western India at Ujjain. This line of Satraps ruled Western India till the close of the fourth century A. D. when the last was overthrown by Chandra Gupta II. Vikramaditya. The Viceroy Rudradaman, grandson to Chashtana had married his daughter Dakshamitrà to Pulumayi II., son to Vilivayakura II. (before 130 A. D.) Four inscriptions at Bhuj, capital of Cutch show that Rudradaman was reigning in 130 A. D. Pulumaji II. (Ptolemy's Siro *i. e.* Sri Polemaios) ruled from 138 to 170 A. D.

Rudradamana, an ambitious and energetic Viceroy, made war upon his own son-in-law and was successful till 145 A. D. Out of affection for his daughter, Rudra returned the territories conquered and detached for ever Cathiawar, Sind, Kachcha, Konkon and some adjoining tracts, from the Andhra dominions.

Pulumayi II. (138-170 A. D.) His ascension marks a new epoch. His capital was transferred. The *bow and arrow* type of coinage was given up. The Western capital at Hippokoura (Ptolemy) prob. modern Kolhapur was removed to Paithan near modern Hyderabad. Pulumayi enjoyed a long reign over the dominions curbed by his father-in-law.

Siva Sri (170-177 A. D.) and Siva Skanda (177-184 A. D.)—were perhaps brothers to Pulumayi II. Nothing in particular is known about them. Siva Sri struck some rude leaden coins in his eastern provinces.

Yajna Sri (184-213 A. D.)—The Purans speak of 7 *Abhira* kings who are supposed by some as the Shepherd Kings of the North of India, or more probably the Greeks, or Scythians or Parthians along thr Lower Indus. Traces of the name occur in the Abiria of Ptolemy and the Ahirs as a distinct race still extant in Gujrat.

These *Abhiras* were not foreigners. The name *Abhira* originated from *Andhra-bhritya* (servants of the Andhras)=Andhra-bhirtha=And—bhira=Abhira and final *Ahir*. The *Matsya Purana* states that 7 Andhra Kings sprang from the servants of the original dynasty. These were the Abhiras who bore great sway in Western India. Prof. Bhandarkar's notion regarding the two branches of the Andhras ruling Eastern and Western India, is quite right. Geographer Ptolemy (150 A. D.) notices them as Abiria. Pliny saw them powerful in the 2nd century A. D. "Andhre Indi on the Ganges" appears in the Peutengerian tables. The Abhirs of Malwa were very powerful once. The 7 Abhiras ruling in the West probably belonged to the 2nd century A. D

Yajna Sri was the most powerful of the last seven Andhra Kings. He ruled 29 years. Keenly feeling the loss of Andhra Dominions under Pulumayi II., he renewed struggle with the Satraps, made conquests and recovered at least some of the lost tracts. His rare silver coins imitating the Satraps' coinage certainly prove this. The silver coins were issued for circulation in the conquered districts. Similar coins were minted by Chandra Gupta Vikramaditya when he finally shattered the power of the Saka Satraps.

Yajna Sri's numerous and varied rude bronze and leaden coins current in Eastern Provinces, prove his long reign. Some of his coins, bearing the figure of a ship suggest the inference that his power was not confined to the land. About 208 A. D. Yajna Sri sent an envoy to China. The Andhras had established their supremacy over numerous places on the sea. The Indian ships, during the Andhra Period were very large in size. (Pliny. N. H. VI. ; see *ante*. PP. 211-12).

The last 3 kings *viz.*, Vijaya, Chandra Sri and Pulumayi III. (213-31 A. D.) are mere names. A few leaden coins of Chandra Sri are discovered. Research may discover the coins of the other two.

The Andhra occupation of Magadh and rule in North India is proved by the Purans ; by Mr. K. Pillay's "The Tamils 1800 years Ago" and the newly discovered ruins of the old town of Bhita. The duration of the Imperial Andhra dynasty, according to the Purans is 456½ years *i. e.* B. C. 220 to 237 A. D. during which 30 or 31 kings ruled.

Decline and fall of the Andhras were probably due to (i) their continued struggle against powerful foreigners at least for two centuries ; (ii) coming of fresh horde ; (iii) General inactivity of the East Indians : all fights happend in the N. W. and West India (iv) Lukewarm sympathy of the allies and feudatories most of whom formed republics and free states at the earliest opportunities. (Inscriptions and coins prove this.) The Madrakas and the Yaudheyas formed powerful republics

in the Panjab. Muttra, Kausambi, Kosal, Panchala had asserted independence.

The Andhra occupation of Magadh is perhaps the first occupation of North India by the Deccan. Tamil literature says that some Tamil kings boasted of their invading N. India as far as the Ganges (in the first century B. C.). Most probably the Andhras attacked Magadh with the help of their vassals, the Tamil kings. So this may be regarded as the Expedition of the South against North. Some have traced Tamil influence on the Bengali literature, on the scenery of Bengal in the Ajanta Caves &c. It is not unreasonable to hold that this "expedition" is at the root of all these. The Kushan occupation of Magadh in 237 A. D. ended the Andhra rule there.

§ THE INDO-PARTHIANS.

Their two dynasties :—One dynasty ruled in Arachosia and Sistan and the other governed the kingdom of Taxila (Western Panjab). Maues or Mauas or king Moga Maha-Kshatrapa (Great King of Kings) ruled at Taxila about 138 B. C. (annexed to Parthia by Mithridates I.) The war with the nomads and the murder of Phraates II and Artabanus between 130 and 120 B. C., made the Parthian hold on India very weak. Thus Maues became almost independent in the Panjab. Soon after, Vonones, a Parthian, became king of Arachosia and Sistan under the Great King at Ctesiphon and ruled

25 years. For some time, the Parthians suffered severely from the nomads. They again became vigourous under Mithridates II. the Great (123 B. C.). Azes the viceroy at Arachosia and Sistan, was removed to Taxila where he succeeded Maues about 90 B. C. and ruled it under Mithridates II. Azes I. was succeeded in the Panjab first by his son Azilises and then by his grandson Azes II. Azes I. was a powerful prince; enjoyed the long reign of some 50 years. About the Christian era, no part of India was included in the Parthian empire. So, it is likely that Azes I. succeeded in becoming independent. Azilises and Azes II. also enjoyed long reign and power. Azes II. had Aspavarma and Zeionises as subordinate satraps in the Panjab.

About 20 A. D. Gondophares succeeded Azes II. He conquered Sind and Arachosia and ruled a wide dominion free from Parthian control. A recently discovered inscription shows that Gondophares was initiated into Christianity by St. Thomas about 21 A. D. He died about 60 A.D. In the Partition of his State, his brother's son Abdagases got the Western Panjab and Orthagnes got Arachosia and Sind. No successor of Abdagases is known; the other was followed by Pakores. About 90-95 A. D., the Panjab was annexed by the Kushan king Kadphises II. Probably Arachosia and Sind also soon came to his hands. Petty Parthian Chiefs continued to rule in the Indus deltas (Periplus). The Indus then had 7 mouths of which only the central stream was navigable. The port Barbarikon was on it. Capital Minnagar (Mihir-nagar ?) lay inland.

The last Indo-Greek ruler Hermaios (30-50 A. D.) succumbed to the Yueh-chi Chief Kadphises I. when that powerful Kushan added Kabul to his growing empire.

For some 200 years, the valley of R. Kabul, the Suwat valley, some districts to the north and north-west of Peshawar and the Eastern Panjab remained under the local Greek Princes who, free or fettered under a Parthian overlord, no doubt, exercised the prerogative of coining silver and bronze money.

Many proofs exist to show that the Panjab and a greater part of the United Provinces were once Greek. The coins of at least 30 different Greek kings have been found in the Panjab and the United Provinces. The last date is 50 A. D. There was rather close relation of India with the Greeks for nearly 400 years.

"I will make all men *Hellenes*" were the words of Alexander to Aristotle. The later Greek rule in Asia gave rather full effect to the plan of that great hero. "The influence of the Hellenic art has been traced even as far east as Japan. In North India, the imprint of the Greek is most strikingly seen in those mounds of shattered sculptures near Peshawar which mark the site of the ancient country of Gandhara. A comprehensive collection of those carvings is in the Archœological section of the Indian Museum. They illustrate the over-lapping of the civilisations of the East and West. Here the Greek Corinthian capital is found combined with the Indian figure of Buddha, soldiers with classic arms and armour, but Indian draperies, Greek features but the figures clothed with Indian costumes and many other

composite conceptions depicting an intermingling of Eastern and Western symbols and ideas. Greek influence was not confined to the North India alone. In south, as far as Madras, it is traceable in the bas-reliefs of Amaravati. At Muttra the dynamic touch of the classic hand has left its distinctive mark."

Percy Brown.

The Scythian rule in India lasted from 150 B. C. to 390 A. D. They gradually became Hinduised.

CHAPTER VIII.

KUSHAN RULE IN INDIA.

(45-290 A. D.)

Their two dynasties in India were (i) the Kadphises Dynasty and (ii) the Tochari Dynasty. *Kadphises* in local Prakrit was uttered as *Gaddabhes* which the Brahmins Sanskritised as Gardabha, Garddabhin or Gardda-bhilas. Col. Wilford wrongly calls them 'des cendants of Bahram Gor, King of Persia. A strange tale is prevalent in North-West India : a Gandarbha marrying the daughter of a King of Dhar (Asiatic Researches. Vol. vi. 35 ; ix. p. 147) was changed into an *ass* Skr. *garddabha*. I hold that Gardabha is the Sanskritised form of Kadphises. The Sanskrit word *gardabha* means an ass. Hence through mis-naming,

the foreign dynasty was afterwards known as Ass-Dynasty. Old *Gadhai Pysa* or ass-money have been found in various parts of Western India. (J. A. S. B. Dec. 1835. p. 688). It was certainly the coinage of the Gardabha Princes. In the Sanskrit drama entitled "The Little Toy-Cart" of the 1st century A. D., mention is made of *gaddahi* Skr. *gardabhi* explained by commentators as a coin (Wilson, J. R. A. S. iii, 385). Of the 10 Garadabha rulers of India, hitherto we know only two.

14 Hindu Tusháras were the Kushan Tocharis, 4 of whom we know yet.

According to the *Matsya Puran,* the Indo-Parthians (Hindu *Maurundas*, probably from Meru or Maur, in Persia) were of *mlechchha* origin; the Vayu calls them Aryya-mlechchha. (Barbarians of Ariana)?

The nomad Yueh-chi, a people of Turkish origin, came down from the North-West China, expelled the Scythians and the Greeks from Central Asia and Bactria and formed five principalities including Kushan and Bamian, about 65 B. C.

§ KADPHISES I.

(45—85 A. D.

About 100 years after this division, north of the Hindukush, Kadphises I., Chief of the Kushan section of the horde, made himself master of the Yueh-chi people (45 A. D.). The Yueh-chis crossed the Hindukush and

conquered Kabul, Bactria and Kashmir (45—60 A. D.). The empire of Kadphises extended from the frontiers of Persia to the Indus and included the kingdoms of Bukhara and Afghanistan. Extinction of the Indo-Greek and the Indo-Parthian Powers in the North-West Frontier. He died at the age of 80, about 85 A. D., after a vigourous reign.

KADPHISES II.

(85 to 120 or 125 A. D.)

Hima or Wima, better known as Kadphises II. succeeded his father in 85 A. D. He was equally ambitious and enterprising like his father and devoted himself to the further extension of the Yueh-chi domi-nions. The following points are especially notable :—

(i) *The Great Chinese Advance* (73—102 A. D.) under General Panchao who made the greatest west-ward extension ever attained by the Chinese. Alarmed at the steady advance of China, he boldly asked a Chinese Princess in marrige. His envoy was arrested by General Panchao who considered it as an insult to his master. The envoy was sent home. Full of indig-nation, Kadphises II. sent his Viceroy Si with 70,000 horse to attack the Chinese. The army, while crossing Tash kurghan Pass (14000 ft. high) suffered terribly and issuing on the plain, fell an easy prey to Panchao and was totally defeated. Kadphises was forced to pay tribute to China. (90 A. D.)

(ii) Conquest of North-West India (95 A. D.)—

Kadphises next attacked India and got ample success. All North-West India as far as Benares (except perhaps Sind) passed to him.

The Indian provinces were ruled by his Military Viceroys who issued a large number of coins known as those of the Nameless King. These pieces—mostly copper, few in base silver—are very common from the Kabul valley to Benares and Gazipur on the Ganges as well as in Kutch and Cathiawar.

(iii) Indo-Roman Trade :—The Kushan conquest much helped the Indo-Roman trade. Kadphises I. had struck coins in copper or brouze only, and imitated the coinage in latter years, of Augustus or Siberius (14—34 A. D.) There was an abundant flow of Roman gold into India under the early emperors, in payment for the silks, spices, gems, and dye-stuffs of the East. Perceiving the advantage, Kadphises II. struck gold coins like those of Rome, not inferior in weight and worth. In the same period, South India also maintained an active trade with the Roman empire ; but the local kings did not copy the imperial gold coin ; so the Roman gold coins were imported there abundantly for currency purposes.

(iv) In 99 A. D. Kadphises II. probably sent an ambassador to the Roman emperor Trajan to announce his conquest of North-West India.

(v) Intercourse with Western Roman Empire :—
Trajan conquered Mesopotamia in 116 A. D.

This brought the Roman empire within 600 miles of the Yueh-chi empire. Probably the Kushan rulers knew the name and fame of the Romans and were sensibly actuated by their examples.

Cunningham gives 35 or 40 years' long and victorious reign to this monarch.

§ THE KUSHAN TOCHA'RI LINE.

(120—290 A. D.)

Hindu Puranists called them *Tushàras* or Tukhàras, simply a Sanskritic form of Kushan *Tochari*. The 8 remaining kings of the Kadphises (Gardabha) line are not yet known. Probably they were not so prominent, Of the 13 or 14 Tushara kings, we know the names of four only, viz, Kanishka, Huvishka, Jushka and Vasushka or Vasudeva.

Kanishka (120—150 A. D.)—Kanishka, son to Vasispa or Vajheshka (Arrah Inscription) is supposed to have succeeded Kadphises II. as a relative. The supposition is open to strong opposition. 8 kings, not yet known, succeeded to Kadphises II. one after another and their rule was confined probably to the west and North-west. With Kanishka, probably a new branch viz. Tochari (Hindu Tushara) began, to end after 14 rulers. The name and fame of Kanishka is cherished by tradition not only in India, but also in Tibet, China and Mongolia. To the Buddhists he is known not less than Asoka. However, we know very little of his authentic history. His date is still unsettled. More than

20 of the inscriptions of Kanishka and his successors, no doubt, bear dates, but they are recorded in such a way that they are open to most various interpretations. There are eminent scholars who still place his accession from 58 B. C. to 278 A. D.

The coins both of Kadphises II. and Kanishka frequently display in the field the same four-pronged symbol and agree accurately in weight and fineness, besides exhibiting a very close relationship in the obverse devices." Hence the inference is plain that the two kings were *very near in time* to one another.

(ii) His conquests and Empire :—Tradition, monuments and inscriptions of his time prove that he ruled North-West India as far South as the Vindhyas and over Upper and Lower Sindh to the mouths of the Indus. 120—125 A. D. :—Conquered Kashmir where he erected numerous monuments and founded Kanishkapur, now Kanishpur 74°28′ E. Long and 34°14′ N. L. 125—130 A. D.—Conquered Kashgar, Yarkand and Khotan. He attacked Pataliputra, but was unsuccessful ; however, he took from that city a Buddhist Saint named Asvaghosha.

His capital was at Purushapura, now Peshawar, which guarded the main road from the Afghan Hills to the Indian plains. Here he erected a great relic tower which was one of the wonders of the world : The superstructure of carved wood rose in 13 storeys to a height of at least 400 ft. surmounted by a mighty iron pinnacle. The tower was thrice burnt and as often rebuilt by pious kings.

A very magnificent monastery stood by its side. Faint traces of the substructures are still visible at the "King's Mound" outside the town. The monastery flourished till the 10th century A. D. It was finally demolished by Sultan Mahmud of Gajni and his successors.

(iii) His Foreign Wars :—The four great empires of Asia then were the Chinese, Kushan, Parthian and Roman. A Parthian king, probably Khusru or one of his rivals, had attacked him, but he beat him back.

Kadphises II. had attempted at the conquest of the Chinese Turkestan, but failed (90 A. D.). Kanishka, secure in India and Kashmir, made better preparations and boldly wrested from the Chinese the extensive provinces of Kashgar, Yarkand and Khotan. Thus he not only freed himself from the payment of tribute to China, but exacted the surrender of hostages from a state tributary to China.

(iv) His Religion :—His conversion to Buddhism, like that of Asoka, was due to remorse for the bloodshed during his wars. His coins show the changes of his faith : The finest and perhaps the earliest pieces bear legends, Greek in both script and language, with effigies of the sun and moon under Greek names of Helios and Selene. On later issues, the Greek script is retained, but the language is Old Persian and the gods are those of the Greeks, Persians and Indians. The rare coins with the images of Buddha with his name in Greek letters, are supposed to be the latest, but they are well executed.

The deified Buddha was worshipped throughout Kanishka's vast empire. But Kanishka, even after his conversion (135 A. D.), worshipped both the old and the new gods, like Harsha bowing before Siva and Buddha.

The 4th and last Buddhist Council :—Kanishka, hopelessly puzzled by the conflicting doctrines of the various sects, suggested to his adviser the venerable Pársva that it woul be well to obtain an authoritative exposition of the truth. Parsva made arrangements for a general assembly of theologians. The learned men assembled, all belonged to the Hináyana School. The place of meeting was Kundalabana near Srinagar in Kashmir. Vasumitra was elected presidsnt and Asvaghoshh vice-president. The members were 500 in number. The business of the Council was a thorough examination of theological literature from the most remote antiquity and elaborated commentaries on the three main divisions of the Canon. The meeting over, the commentaries were copied on sheets of copper, which were deposited in a stupa built for the purpose by order of Kanishka. These precious records may still exist buried near Srinagar, Kanishka renewed Asoka's donation of the Kingdom of Kashmir to the church and went home through the Baramula Pass.

§ HUVISHKA.

Kanishka was probably succeeded by one Vasishka whose name appears from inscriptions, though not yet

verified by a coin. Next probably followed Huvishka or Hushka, a worthy Kushan whose parentage is not at all known. From the chronological data supplied by Pankuo and Wi-Lio, I am inclined to think that Huvishka flourished in the 3rd century A. D. It was he who had conquered Magadh from the Andhras sometime between 226—237 A. D. He retained the vast empire intact. His dominions included Kabul, Kashmir, Mathura and Magadh. Practically, he was the Lord Paramount in North India. All memory of his long and eventful reign is lost. His coins, ever associated with those of Kanishka, are more varied than Kanishka's and show the continuance of Greek influence.

Several of his gold coins show well-executed and characteristic portaits of the king who was a determined-looking man with strongly marked features, large deep-set eyes and acquiline nose. The Kushan power was perhaps at its height under him. Prof. Rames Chandra Mazumdar conjectures from the find of some coins that the Kushan power had spread from Magadh to Madras. This Southern extension was effected either by Huviska or Vashushka. At Muttra, he built a splendid Buddhist monastery after his name. Like Kanishka, he was a liberal patron of Buddhist religious endowments, Like Kanishka, he also had a great liking for a curious mixture of Greek, Indian and Persian gods. The types on his coins had Herakles, Sarapis, Skanda, Viśakha, Pharro and many others, but no figure and name of Buddha. Probably he was growing a Hindu. His Buddhist convictions were not deep-seated. His town

Hushkapura in Kashmir, now the village *Ushkur*, where the ruins of an ancient stupa are visible—continued for centuries to be a place of note and importance. Yuan Chwang enjoyed the liberal hospitality of the Hushkapura monastery for several days (631 A. D.)

Huvishka was probably succeeded by one Jushka about whom we know very little. The next Kushan emperor was probably Vasushka or Vasushka-deva from which originated our Indian Vasudeva. His thoroughly Indian name shews how soon these Turkish invaders had yielded to the influence of their environment. That Vasudeva was quite Hinduised is proved by his coins which show on the reverse, the figure of Siva attended by his bull Nandi and accompanied by the noose, trident and other signs of Hindu iconography. His inscriptions, mostly found at Mathura show a reign of some 35 years. (Sanchi Inscription). Vasu-deva, in his prime of youth may have conquered the Eastern Sea-board as far south as Madras. The Kushans held East India till 280 or 290 A. D. when the Guptas overthrew them. Mathura was the Kushan capital. There was probably a Kushan viceroy at Pataliputra who ruled the eastern provinces. The later coins of Vasudeva represent him as clad in Persian garb. This shows that he held Kabul and the Panjab under the Persian king Sapor I. (Shah-pur) who ruled from 238 to 269 A. D. The Kushans were very powerful in East India till at least 260 A. D.

From the remains of a stupa at Muttra, we have the lion-capital covered with records in intrusive Kharosthri

characters which establish a temporary occupation of that part of India, just after the time of Huvishka, by a power from the north-west which was represented at Muttra by the governors Rajula-Rajuvala and his successor. (J. R. A. S. 1894. 525; 1904, 703; 1905, 154.)

The Andhras declined by 210 A. D. and remained till 300 A. D. The later Kushans were supreme in East India till 290 A. D.

The Sassanian monarchs of Persia exercised considerable influence on the Indian affairs. It is not at all known how the Persian influence was felt in the interior of India. For lack of any positive proof, we can only conjecture an unrecorded Persian invasion, conquest and rule in India. The Puranists probably call these Persians "*Pallavas*" (Pehlvis). These *Pallavas* were perhaps some plundering tribes subject to Persian influence; or they might have been sent by a Persian monarch for a regular attack.

The Persian Period in the Indian History, is still a forgotten chapter. Cyrus (541—40 B. C.). Darius (512 B. C.) had close political connection with India. To defeat the persecuting Jains and the Jain Non-Aryan Chiefs, the Hindu Rishis and Brahmins made new heroes at Mount Abu. These heroes are called Agni-kula or *Fire Dynasty*. They were heroic, tall and fair: they were not true natives of the soil. The Brahmins, even by their best efforts, could not reclaim them from their former manners. I think these new heroes were fire and sun-worshipping Persians; so, called *Agni-kula* = Fire—born dynasty. Of the 4 lines sprung from the

four heroes, the Pramára and Chauhan were most famed and powerful. The Mauryan dynasty is said to have been a branch of the Pramáras; for, Mura, mother of Chandragupta was a daughter of the Pramara clan. Of course, these Persians gradually adopted Indian names, manners, religion &c; yet they long remembered their Persian origin. Thus Persian rule and Persian influence continued long in India. The Parsis and their priests, the Magas, have been noticed in many Hindu works. It is wrong to call Chandragupta *son to a maid-servant*.

Coins show that the Panjab renewed the ancient relation with Persia in the 3rd century A. D. It is probable that after the death of Vasudeva—the last paramount power in North India, the vast Kushan empire broke up into pieces. Coins show that the Kushans ruled in the Punjab and Kabul for a long time. The Kushan kings of Kabul were very powerful till the fifth century A. D. when they were overthrown by the white Huns.

At the commencement of the 4th century A. D. a Kushan king of Kabul gave a daughter in marriage to Hormazd II., the Sassanian king of Persia. And when Sapor II. besieged Amida in 360 A. D., his victory over the Romans was won with the help of Indian elephants and Kushan troops under the command of their aged king Grumbates who occupied the place of honour and was backed by the Sakas of Sistan.

India in the 3rd century A. D.—The Andhras were most powerful till 210 A. D. when they began to decline

and lost their political suprèmacy in 237 A. D. The Kushans, powerful in North-west India, seized Magadh from the Andhras in 237 A. D. and probably occupied the Eastern sea-board as far south as Madras. They were most powerful till 260 A. D. and continued till 280 or 290 A. D. when they were defeated by the Guptas who rose to importance from the close of the century. The Lichchhavis held Nepal and the neighbouring tracts. The Brahmin Varman dynasty was powerful in Assam. Different parts of Bengal were under powerful kings who ruled Samatata, Dawaka, Pundra &c. The Kala Churis or Chedis sprung from the ancient Haihayas, were powerful in the Central Provinces. Their era began from 249 A. D. The Deccan was under different chiefs, after the Andhras. The Abhiras were powerful in Malwa; the Pramaras at Dhar, the Arjunayans in Eastern Rajputna, the Sah Satraps in Gujrat till 249 A. D.; the Ballabhis, ancestors of the Ranas of Mewar, at Ballabhipura till the 6th century when they were ruined by the Persians. The Yaudheyas, the Madrakas and other dynasties gathered strength in the Punjab. Kashmir was in the north.

CHAPTER IX.

THE GUPTA DYNASTY.

(290—535 A. D.)

The Chinese history *Wi-lio*, written between 239 and 269 A. D. states that "the Yueh-chis *i. e.* the Kushans have conquered Magadh and are collecting revenues from that province." (The French Journal *Toung Pao,* 1905. P. 551). This shews that up to 260 A. D. at least, Magadh was under the Kushans.

Maharaj Sri Gupta, the founder of the Gupta dynasty ruled from 275 to 300 A. D (Indian Antiquary, 1902, P. 258. Allen's Catalogue. P. XVI.) Hence it may be inferred that the Guptas took Magadh from the Kushans and not from the Sakas, as supposed by some. These Guptas were Vaisya Rajputs, orthodox Hindus and of the Vaishnava sect. Their ancestors most probably ruled in some tracts north of Pataliputra, as vassals of the Andhras and the Kushans. They rose as the Kushans declined and fell. At last, Sri Gupta, backed by the Hindus sick of foreign rule, wrested Magadh from the 13th Tushara monarch. The title of *Maharaj* of Sri Gupta and his son, the mention of their names in the inscriptions of the later powerful Guptas and the success of Chandra Gupta I. clearly show that Sri Gupta was not a petty Chief. Sri Gupta is most probably a title. His real name is not yet known. Inscription only betrays "*Gupta.*" He became master of Magadh and assumed the glorious title of *Maharaj*.

1. Sri Gupta (275—300 A. D.)—The real power of the Guptas probably began from 290 A. D. Certainly, Sri Gupta was a great hero. We know very little of his battles or rule. It is said that he built a temple for the Chinese Indian travellers and gave the revenues of 24 villages for its up-keep.

2. Ghatot-kacha Gupta I. (300—319 A. D.)—After Sri Gupta, his son Ghatot-kacha Gupta ascended the throne about 300 A. D. He made no conquest, but amassed a large hoard and much strengthened the army.

3. Chandra Gupta I. (320-326 A. D.). After Ghatot-kacha Gupta, his son Chandra Gupta came to the throne about February 26, 320 A. D. He was a great conqueror like the Mauryan Chandragupta. He inherited the vast wealth hoarded by his ancestors.

The Lichchhivis of Nepal, then very powerful, owned almost all tracts north of Magadh and even encroached on Magadh to crush the rising Gupta power. Forth with, Chandra Gupta with a strong army, invaded Nepal and defeated the Lichchhivis. The victor was, however, induced to a treaty with the offer of Princess Kumara Devi and the districts beyond Nepal Proper. This marriage made Chandra Gupta very great in every way. His power and prestige increased much. Soon he conquered the North-West Province, Allahabad, Oudh and other neighbouring tracts. (Brahmanda Purana, Upasanhara Part.) He now assumed the glorious title of *Maharajadhdhiraja i. e.* Sovereign of Sovereigns. The Gupta era marked the formal coronation of Chandra

Gupta in 320 A. D. He began to strike coins bearing his name, his wife's name, their figures and the name of the Lichchhivi clan.

Hindu writers have distinguished the two names of Nichchhavi and Nichchhivi corruped into Lichchhavi and Lichchhivi. The former signifies the people of Vaisali and the latter, those of Nepal. The Lichchhivi history is lost for the most part. They founded a Kingdom in Nepal and an era running from 319 A. D. The male name of Kumara Devi plainly shows that the Nepal King had no son. So Chandra Gupta, as son-in-law, succeeded to the power formerly held by his wife's relations. The Guptas were thus no mean rival to the Mauryans ruling 6 centuries ago. Pataliputra was built and fortified to curb the encroaching Lichchhavis of Vaisali who afterwards seized Pataliputra from a weak successor of Pushyamitra. Chandra Gupta subdued them.

Chandra Gupta ruled for six years a most fertile and populous kingdom in the Gangetic Valley. During his short rule, he did much. Yet in the midst of his glories and probably towards the close of his reign, he sustained a great defeat at the hands of Chandra Varman, a very powerful king of Pushkaran, a part of Marwar in Rajputana. He did not live long to resent and return the defeat. He had several queens and several sons. Before death, he nominated the crown-prince Samudra Gupta, born of Kumara Devi, as his successor to the throne. This selection was quite right and happy, as Samudra Gupta had early betrayed all princely qualities in an eminent degree.

4. Samudra Gupta : the Indian Napoleon :—(326 to 375 A. D.) ? After the death of Chandra Gupta, his son and successor Samudra Gupta came to the throne early in life. (326 A. D.) He was very wise and expert in peace and war. His bravery, courage and skill were extraordinary. His place is very high among the distinguished Emperors of India.

The first 25 years of his reign were spent in peaceful consolidation of the kingdom, hoarding wealth and encouraging arts and industries. About 350 A. D., there were two great powers in North India : that of the Guptas under Samudra Gupta, and that of the Western Satraps under Rudra Sena. The Deccan was broken up into minor states. Meghavarna was the king of Ceylon.

Some describe Samudra Gupta "as an aggressively ambitious monarch." Was he so ? The probable fact is that many enemies rose to oppose and crush the infant Gupta Power. So, Samudra Gupta exerted himself to the utmost to subdue all. Really he was not fond of the game of the grab. A greater part of his loug reign was almost spent in military exploits. He remembered the defeat of his father by Chandra Varman of Rajputana who was out on his Indian conquests about 325-26 A. D. The glories of Chandra Varman are sung in the rock inscription of Susunia and the Iron-Pillar inscription of Mehrauli near Delhi.

Samudra Gupta had profound faith in Hinduism and an uncommon knowledge of the Brahminical sciences. Yet he was free from bigotry. At the probable instiga-

tion of the Brahmins, he vigourously carried on Hindu revival in religion, politics &c, already started by Pushya mitra in the 2nd century B. C,

His Conquests: perhaps 357-58 A. D. To cripple the enemies; to make the Gupta Power and Hinduism supreme in India, Samudra Gupta organised a great campaign and conquered 11 powerful kings of the Deccan and 9 of North India, besides many Forest Chiefs and Frontier Kings. His invasion of the Southern Kingdoms required great boldness in design and masterly powers of organisation and execution. After 700 years, the Army of Magadh with the Eagle Standard was out on conquests. Marching from Pataliputra, he first attacked South Kosala, conquered its King Mahendra, and also conquered the states of Orissa and the wild parts of Central Provinces. Byaghra-raja of Mahá-Kántára submitted to him. Next he conquered the valley of the Mahanadi; marching by the East Coast road, he next attacked Svamidatta, king of Pishtapura, capital of Kalinga (now Pithapuram); conquered the hill-forts of Mahendra-giri and Kottura in Ganjam; King Mantaraja of Kollar (Lake Kolair), the king of Vengi between Krishna and Godavari; Vishnu gopa the Pallava King of Kanchi (conjevaram). Thence he turned westward and conquered Nilaraja of Abimukta, Hasti-Varman of Kesi, and Ugrasena, king of Palakka; now Palghatcherry in the Nellore District. Next he conquered Kuvera in Deva-rashtra (Mahratta country) and Damana of Erandapalla (Khandesh) and Dhananjaya of Kusthalapura.

In North India, Achyuta, Nágasena, Rudra-deva, Ganapati Naga of Nalapur (?), Nandi, Valavarman, Matila, Nagadatta, Chandra Varman and other powerful kings were uprooted.

His march of some three thousand miles through different and difficult countries must have taken him two years at least. Rich spoils, precious presents, submission but no permanent annexation of the Southern States—were the results of his splendid campaign.

His Inscription (359-60 A. D.)—Samudra Gupta's Allahabad Inscription, composed by the learned poet Harisena, not only describes his military exploits, but also gives the chief events of the time. Dr. Buhler has proved that that inscription was not made afterwards, (J. R. A. S. 1898 P. 386). Its language and style prove it to have been of 360 A. D. shortly before or after. It is now in the Allahabad fort. Most probably it was placed there from some other place. Samudra Gupta's bloody conquests were engraved on the very stone pillar on which Asoka had his moral sermons inscribed 6 centuries before.

This epigraphic record (undated) still entire, gives a detailed account of the events of the reign. It is also important for its Sanskrit composition partly in prose. It is further important as a linguistic and literary land mark.

The poet-laureate divided Samudra Gupta's expeditions into 4 classes : *viz.* (i) That against the II Kings of the Deccan. (ii) That against the kings of North India, 9, amongst others, are mentioned by names.

(iii) That against barbarous Chiefs of the forests. (iv) That against the Frontier Kings &c.

Now there is no means of identifying the battle-fields, as the places themselves and their names have undergone considerable change. The inscription states that the kings of Samatata, Dawáka, Kamarupa, Nepal, Kartripura and other frontier countries and those of Malwa, Arjunayans, Yaudheyas, Madrakas, Abhirs, Prarjunas, Sanakanikas, Sakas, Kharparikas &c. paid Samudra Gupta revenues, homage &c.

Were the Frontier Kingdoms under his direct rule and included in his empire or outside it? Scholars differ: the point is not so clear. Doubtless, the Frontier kings owned Samudra Gupta their overlord, paid him tribute and homage and carried out his imperial commands.

Note :—Kartripura is now Kumaon, Almora, Garhwal and Kanpa. Nepal like now, was almost independent. Samatata lit. *lands on the sea-level*, was littoral Bengal: All low lands South of the Ganges and between the R. Hugli and the Meghna. Formerly, the main stream of the Ganges flowed eastward South of Dacca and fell into the Bay of Bengal. The lower Brahmaputra was then large enough to be called an arm of the Bay. Dawáka or Davâka = Dhakka = Dacca, called a country in the *Bhuri-prayoga*, a Sanskrit Dictionary, then comprised Dacca, Mymensingh and the eastern parts of the Rajsahi Division. Kamarupa was Assam Proper, Garo Hills, N. E. Mymensingh, Sylhet, Cachar &c. The River Jamuna, now between the Rajsahi and Dacca Divisions,

did not exist a hundred years ago. The language of Dawaka was called *Dhakki Prakrit*. The Kharaparikas were a heroic tribe of Jabbalpore in the Central Provinces.

Find of many coins of the Gupta emperors at various places near Dacca and at Kotalipara (Dt. Faridpur) seems to show that East Bengal also was under the direct rule of the Guptas.

Extent and Boundary of His Empire :—Samudra Gupta's empire probably extended from the Brahmaputra to the Yamuna and Chambal and from the Himalayas to the Narmada. After Asoka, no other emperor had such a large empire. Inscriptions tell us that the Kushans of Gandhar and Kabul, the powerful kings of the Oxus, the kings of Ceylon and other distant islands were in political alliance with him. He maintained relations with the Saha Satraps of Western India.

All the kingdoms of the South were forced to acknowledge his paramountcy. The Frontier kingdoms of Kartripura, Nepal, Assam, East Bengal, the Free States of Rajputana and Malwa were attached to the empire by subsidiary alliance.

Embassies from Ceylon :—The Buddhist King Megha Varna of Ceylon sent two monks to do homage to Samudra Gupta and to visit Asoka's monastery at Buddha Gayá. The monks received very little hospitality everywhere in India. They returned home sad. Meghavarna resolved to found a monastery in India for the convenience of his own pilgrims. So, he sent a mission to Samudra Gupta, laden with the gems of

Ceylon and other valuable gifts and requested permission to found a monastery on Indian soil. Samudra Gupta granted them permission. Meghavarna, receiving the imperial orders on a copper plate, erected a splendid convent to the north of the Bo tree. Yuan Chwang visited it in the 7th century A. D. then occupied by a thousand Buddhist monks. The site is now marked by an extensive mound.

Horse-Sacrifice—To make his conquests ever memorable and to assert his paramount power, Samudra Gupta celebrated a Horse Sacrifice with great pomp. After Pushpamitra, he was the only emperor to perform it. He made lavish donations of gold and silver to the Brahmans. His Asvamedh coins of gold with the figure of the horse, Yupa &c, have been found at many places. It is said that such splendid conquests were unknown even to the most ancient Hindu Kings.

His Character &c.—Samudra Gupta was not only an extraordinary hero, fighter and politician but also a great patron of many musicians, poets and other learned men. He could compose fine poems in elegant Sanskrit. So they called him *Kaviraja*, a great poet. His gold coins showing his taste and culture of music are also found. The figure of Vinápáni (goddess of learning) appears on these. In one, Samudra Gupta sits cross-legged, with scanty clothing on, playing on his favourite *Vina* (harp). Often would he listen to even religious and other discussions in his court. He did for Hinduism what Asoka had done for Buddhism. Though an orthodox Hindu, yet he was tolerant to the Buddhists,

Jains and others. He was a great hero, poet, musician and a very learned man; so modern scholars have rightly called him the "Indian Napoleon." He was a great patron of fine arts. Hinduism, Sanskrit and the various sciences attained great perfection under him.

Before death (date not yet certain), he nominated the heroic prince Chandra Gupta by his queen Datta Devi, heir to the throne.

5. Chandra Gupta II. alias Deva Gupta: *Vikramaditya* (375—413 A. D.) On the death of Samudra Gupta, his son Chandra Gupta named after his grandfather, succeeded to the throne probably in 375 A. D. and ruled till 413 A. D. He is known in history as Chandra Gupta II. He fully inherited the martial spirit of his father. He not only kept the empire intact, but also conquered the kingdom of the Sakas or the Western Satraps (395 A. D.) The Gupta Empire now extended from the Brahmaputra to the Indus Valley and to the Arabian Sea. He now assumed the glorious title of *Sakari Vikramaditya*. Kashmir seems to have been his Protected State. He sent Pratapaditya, a relation, to rule there. He was a staunch Vishnuvite but tolerant.

At Mehrauli near Delhi, there is an iron Pillar bearing an inscription which describes the conquests of a king named Chandra who is said to have defeated the allies in Bengal. Scholars have so long differed as to the date and personality of this king Chandra. Some think that this Chandra was Chandra Gupta II. Mr. Prinsep thought the Pillar inscription of the 3rd or 4th

century A. D. Dr. Bhao Daji thought it post-Gupta. Dr. Furgusson thought it of the time of Chandra Gupta I. or II. of the Guptas, from palæographic consideration. Dr. Fleet took it to be of Chandra Gupta I. or of a brother of Mihir Kula. Dr. Hœrnle thinks it of Chandra Gupta II. and of 410 A. D. Mr. V. A. Smith makes *Ghandra* a king of North India, perhaps of Assam, or Chandra Gupta II. whose son Kumara Gupta erected the Iron Pillar on the Vishnupadagiri near Muttra, afterwards removed to Delhi by Anangapala." (J. R. A. S. 1899).

Recently, Prof. Haraprasád Sastri of Calcutta has solved the point satisfactorily. The Susunia Inscription mentions a country called Pushkarana or Pokarana. Prof. Sastri has seen in the History of Marwar by their poets and chroniclers that a part of that kingdom was formerly called Pokarana or Pushkarana. Several years ago, he discovered an inscription at Mandasor, Skr. Dasapura, in Malwa. With its help, he has now explained the Susunia Inscription. That inscription tells us that Nara Varman, son of Sinha Varman, grandson of Jaya Varman, reigned at Mandasor in 461 V. S. = 404 A. D. Now Kumara Gupta I.'s vassal Bandhu Varman, King of Malwa, was born of Nara Varman's line. Hence it is plain that Chandra Varman, king of Pushkarana was the son to Sinha Varman, king of Malwa. Samudra Gupta conquered this Chandra Varma who had, some years before Samudra Gupta, gone out of Rajputana to conquer the whole of India. When he had reached Bengal, the allies gave him

battle and fought very bravely; but they were defeated. Most probably Ghatot-kacha or Chandra Gupta I. was defeated by this Chandra. Therefore he described his conquests in the rock of Susunia Hill. Afterwards, Samudra Gupta defeated Chandra Varman (Vide Harisena's Inscription) and placed his younger brother Nara Varman on the throne.

Though a staunch Vishnuvite, yet Chandra Gupta II. never persecuted or slighted the Buddhists and the Jains.

Fa-Hian travelled in India (399—414 A. D.) during his rule. But he speaks little of politics. He collected Buddhist works and sayings, made images and pictures &c.

Chandra Gupta II. ruled 40 years. He issued many coins bearing the figures of fighting soldiers and of goddess Durga borne on the lion.

He had two queens: the first was Kuvera Devi who bore him Princess Prabhávati, married to Rudrasena, son of Vákataka. Prabhavati bore Divàkarasena. The second was Dhruva Devi who bore the Crown-Prince Kumara Gupta I. (Indian Antiquary. 1912, P. 214—15.)

His contemporaries were (1) Hari Varman of the Maukhari dynasty of Canouj, who married Jayaswami, daughter to Jaya Gupta of the Gupta dynasty. (2) Krishna Gupta, ancestor of Mahàràjàdhiraj Aditya Sena.

6. Kumara Gupta I.—*Mahendrâditya* (413-455 A.D.) On Chandra Gupta II's death, his son Kumara Gupta I. born of the queen Dhruva Devi, became king (413 A. D.). Bámana's *Kávyálankara Sutra* refers to a

Prince named Chandraprakàsa as born of Chandra Gupta. Prof. H. P. Sastri infers from this that Chandra Gupta II. had two sons, *vis*. Chandraprakàsa and Vàládítya. (Kumara Gupta) Valaditya befriended the Buddhists. On Chandra Gupta's death, a quarrel arose between the two brothers as to succession. Chandraprakasa was defeated ; Valaditya was victorious and occupied the throne. (J. A. S. B. 1905). But the point appears to have no historical basis. Some again think that Chandra prakasa ascended the throne under the name of Kumara Gupta. This also is absurd according to Bamana's statement. His inscriptions and coins show his long and able reign. He also performed a Horse Sacrifice. His copper-plate inscription, dated 432 A. D. has been discovered at Dhanai-dáha, Dist. Rajsahi, Bengal. A gold coin with the figure of the Horse &c., has been found at Maneswar near Dacca. On the coins of Kumara Gupta I., there appear two females on the two sides of the Royal figure. Certainly they were his two queens. The first was Ananta Devi ; the other's name is unknown.

New Dangers to the Empire after 450 A. D.—(i) Kumara Gupta was a great friend of the Buddhists. This highly incensed the Brahmans who made vigorous attempts to restore the descendants of Pushyamitra. The Mitras were at first very successful. But the heroic Prince Skanda Gupta defeated them in several battles and suppressed the revolt.

(ii) Huna Invasions from Central Asia :—The Hunas, a brave Mongol people, marched westward from the steppes of Asia and divided themselves into

two parties after 350. One stream invaded Europe and under Attila, ruined the Roman Empire, early in the 5th century A. D. The other stream called the White Hunas, conquered the Oxus Valley and Balkh. When Kumara Gupta ascended the throne (413 A. D.) then the Hunas slowly advanced towards India, attacked it and laid waste the Panjab, Kashmir, Kabul, Dardistan and Khasa land. The Kushans of Gandhar fell to these powerful Hunas. Balhika and Kapisa also were subdued by them. Next they attacked the Western Frontier of the Gupta Empire. Kumara Gupta was now old. With his best efforts, Prince Skanda Gupta, then Viceroy at Muttra, could not prevail againt them. Mathura fell.

Sriharsha Gupta, son to Krishna Gupta and Aditya Varman, son to Maukhari Hari Varman, were the contemporaries, of Kumara Gupta. Aditya Varman married Harshaguptà, daughter to Sriharsha.

7. Skanda Gupta: *Kumaraditya.* (455—480 A. D.) Kumara Gupta was succeeded by his son Skanda Gupta, formerly Viceroy of Muttra. (455 A. D.) Skanda had already repelled several Huna attacks. His name seems to be suggestive. Skanda, the brave General of the Deva Aryans of the North, had defeated the Asuras (29th century B. C.) This Skanda, as General of the Gupta Devas, first beat the new Asuras—the Hunas. He now assumed the title of *Vikramaditya.* About 470 A. D., the Hunas fell on the empire in overwhelming numbers. Though he fought hard, yet he could not prevail. His treasury was emptied. He even issued gold coins of 73 grains instead of 108 grains. His

step-brother Pura Gupta revolted at home; his Vassal-Kings were half-hearted. He was killed in the battle of Pratisthana (Allahabad) about 480 A. D. The Western half of North India was lost to the Guptas. Skanda's infant son was Chandra Gupta III. with the title Dwâdasâditya. His son was Prakasaditya and his son was Ghatot-kacha Gupta II.

A coin of Skanda Gupta has been found at Kotali-para, Dist. Faridpur, Bengal.

8. Pura Gupta: *Vikramaditya*: (480 to 85 or 90 A. D.) Pura Gupta probably usurped the throne and ruled the eastern half of North India. The few of his gold coins hitherto fouud, bear on the reverse, "*Prakasaditya*" which according to scholars, was his title. His mother Ananta or Ananda Devi was perhaps daughter to the Maukhari King Ananta Varman. He probably ruled from 480 to 490 A. D. About 480 A. D. his General Bhattáraka conquered Ballabhi and founded his own dynasty there. This Ballabhi should not be confounded with *Ballabhipura* founded by Bijayasena in the 3rd century A. D. The ruins of the latter still remain 11 miles to the N. W. of Bhownagar in Cathiawar. About 478 A. D., the Guptas were bifurcated. (The Bhitari coins). About 490 A. D., the Hunnish Chief Toramana conquered Rajputana and Malwa.

Some think Pura Gupta died in 485 A. D. The point is not yet settled. Mr. Allen says in his *Catalogue of Indian Coins*, PP. Li—Liii: Pura Gupta's coins bear '*Sri Vikramaditya*' on the reverse. Hence his title was perhaps Vikramaditya.

Paramártha's Life of Basu-vandhu tells us that Vikramaditya of Oudh had embraced Buddhism, being influenced by the precepts of Basuvandu and also sent his queen and the Crown-Prince Valaditya to Basuvandhu for instruction. When Valaditya became king after his father, he invited Basubandhu to his court. Then, whose was the title *Prakasaditya*? That was perhaps the title of Skanda Gupta's son or heir. Absence of any other copper-plate grant or in scription has led scholars to place Pura Gupta after Skanda Gupta.

It is doubtful if all the coins with the figures of duelists or soldiers, generally ascribed to Chandra Gupta II., may be accepted as such; for their weight exceeds even 144 grains. So heavy coins were not issued before Skanda Gupta's reign. On the reverse of these coins, between the feet of the royal figure, is written the word *bha*; such a sign is used by Skanda Gupta. The letters on the reverse are rather indistinct; the initical *Para* and the final *aditya* are clear. So they are like the heavy coins of Skanda Gupta. In form and purity of gold, they do not belong to a much later period. Perhaps not after Nara Sinha Gupta. On one side, below the royal hand, is written *Chandra* i. e. Chandra Gupta; but on the reverse we have for *Sri-Vikramaditya* or *Vikramaditya*, the title *Dwadasaditya*. Mr. Rapson reads *Dwadasaditya*, yet hesitates to accept it as such. (Num. Chron. 1891., P. 57.) Certainly they do not belong to Chandra Gupta II. It was some King Chandra Gupta III.

The St. Petersburg Museum has coins of Ghatot kacha Gupta. (Allen's Catalogue of Indian Coins P. 4 IV.) Hence the existence of Prakasaditya, Ghatot-kacha and Chandra Gupta III., is apparent in the later Guptas. This leaves us room to suppose that during Skanda Gupta's absence on Huna War in Western India, his step-brother Pura Gupta revolted and built a new kingdom in Eastern India. The Bhitari coins display the descendants of Pura Gupta. So, the above 3 kings were certainly descendants of Skanda Gupta. Most probably in the latter part of the 5th. century A. D., the Guptas bifurcated. New discoveries will prove that Pura Gupta's revolt happened before the death of Skanda Gupta in 485 A. D. according to Dr. Hoernle (J. A. S. B. 1889. P. 96) Mr. V. A. Smith also accepts it. (E. H. I. 2nd. Ed. P. 293) Numismatology also supports that.

Pura Gupta's queen was Vatsa Devi.

9. Narasinha Gupta *Valaditya.* (485-90 to 530 A.D.)

Narasinha Gupta Váláditya (485-530 A. D.) succeeded his father Pura Gupta. Paramartha states that like Skanda Gupta, he also honored Vasuvandhu much and was highly inclined to Buddhism : he built a monastery and a floriated stupa at Nalanda. He was a great hero and bent on driving out the Huns. About 510 or 15 A. D. Mihirakula, son to Toramana, became king of the Indian dominions of the Huns, with Sakala in the Panjab as capital. (Indian Antiquary. 1889 P. 230.) Bamian (near Herat) was the head-quarters. Balkh was their second capital. India was only a province of the

Huna empire of 40 countries from Persia to Khotan. Malwa was under a Hunnish prince. Vallabhi and other kingdoms must have been tributary to Mihirakula. About 528 A. D. Narasinha Gupta, as the leader of a confederacy of Hindu princes, signally defeated and shattered the Huna power in East India. Mandasor Inscription gives the date as "before 533-34 A. D. Dr. Hœrnle, as 525 A. D. J. R. A. S. 1909. P. 131. Mihir retired to Kashmir. Between 560 & 70 A. D., the Persians, allied with the Turks, overthrew the White Huna empire which was annexed by the Turks. Narasinha died about 530 A. D. His son Kumara Gupta II, born of queen Mahalakshmi Devi, came to the throne and ruled till 550 A. D., as the last emperor of the Guptas. (Ind. Ant. 1890. P. 227.) The Gupta coins found at Kalighat, Calcutta, mostly belong to Narasinha and Kumara Gupta II. Some of these, with the word *Vishnu*, belonged to Vishnu Gupta Chandraditya, successor of Kumara Gupta II.

Fall of the Gupta Empire : its causes :—The Huns were no doubt driven out, but the Gupta empire melted for ever : The causes were. (i) The Mitra War. (ii) The Huna War. (iii) Family dissentions. (iv) Revolts of the Vassal kings : (a) Yasodharman of Malwa threw off the Gupta yoke about 530 A. D. (b) In Gujrat, the Maitraka dynasty became free. Other provinces fell gradually.

CHAPTER X.

YASODHARMAN VIKRAMADITYA AND HIS SUCCESSORS.

(500 to 800 A.D.)

The *Pauras i.e.* Pauravas of the Puranas.

Yasodharman began life as a common soldier under Skanda Gupta; displayed great valor in the Hun War; saved Skanda's life in several battles; soon rose to great power. Narasingha-valadyitya succeeded in saving Magadh from Mihirkula and Yasodharman inflicted a crushing defeat on the Hunnish lord, made him captive and annihilated the Hun power (Dr. Fleet: Ind. Ant. 1889. P. 228) at Korur, near Multan, Punjab (528 A.D.). Mihirakula sued for peace which Yasodharman granted. This is alluded to in the poet's inscription as "Mihirakula worshipped the royal feet of Yasodharman" (Fleet's Gup. Ins. No. 33). The Mandasor Inscription makes Yasodharman and Yuen Chwang, a century later, makes Valaditya, the victor of the last Hun War. The royal poet's account is more trustworthy: for, (i) he was a witness to events, while Yuen Chwang recorded the confused tradition of the people. (ii) Dr. Hoernle rejects Yuen Chwang's account on the grounds that Yuen Chwang placed Mihirakula and Valaditya some centuries previous to his own time and represented Valaditya as holding a position subject to the orders of Mihirakula." Yasodharman delivered Western India from the Huns who

were ruined in Asia by the Turks, but the other section founded *Hungary* in Eastern Europe. The surviving Huns of India soon became Hinduised and absorbed in the people. Some of their minor lords became Rajputs and married Indian wives. After Valaditya Narasinha Gupta's death, Yasodharman was without a rival. With perseverance and valor, he soon built an empire larger than the Guptas' or even Huns'. His empire extended from the Brahmaputra to the Arabian Sea and from the Himalaya to Mahendragiri in Ganjam near Madras. The Gupta kings of N. W. India and Magadh now begged his mercy. The Brahman kings of Assam, afraid of *Buddhist* Yasodharman, would offer sacrifice of animals at dead of night. In the Himalayas and in the Desert, the Khasas and the Hunas quaked with fear. His pillar of victory was set up on Mt. Mahendra in Ganjam on the Eastern Sea. 3 inscriptions of Yasodharman have been found. The first pillar inscription of Mandasor, Skr. *Dasapura* (Malwa) was erected in 531 A. D., the 2nd, in 533 A. D. (Fleet's G. I. Nos. 33 and 35). Yasodharman conquered Eastern India from the Gupta king Dharmaditya, Maharajadhiraj, Parama Bhattaraka (Ind. Ant. 1910: P. 139; J. A. S. B. 1910. P. 429) before 533 A. D. He was the last Indian champion to assume the title of *Vikramaditya*. The former *Era* of *Malwa* was now converted into *Vikram-Samvat*. He probably ruled till 560 A. D. Kalhana gives us the following :— Hiranya, the third king of the 6th dynasty of Kashmir, died without a male issue. Anarchy prevailed. So, about 558 A. D., they applied to and requested Vikramaditya

of Ujjain to rule Kashmir. He, however, sent Matri-gupta, a poet of his court to rule Kashmir. Were he Kalidasa, Kalhana would certainly name him. Matri gupta ruled well for 4 years and 9 months. Then Pravarasena, a scion of the royal family, claimed the throne. Matri gupta abdicated gladly. Then Vikramaditya was gone. This happened about 562 A. D. Matri gupta turned an ascetic. Pravarasena was a great hero. He extended the kingdom up to Saurashtra (Gujrat). He also defeated Siladitya I., successor of Vikramaditya and recovered the Kashmir throne taken by Vikramaditya to Ujjain. This Vikramaditya was certainly Yasodharman of Malwa, son to Mahendraditya by Queen Saumya-darsanà. He is also called Bishama sila. He slew the Mlechchhas. Ujjain was his capital.

There was no emperor in India between 560 and 605 A. D. The following powers, however, were important: (i) Kashmir held all tracts up to Gujrat. (ii) Siladitya I. successor of Yasodharman held Malwa and other neighbouring tracts. (iii) The Vardhan dynasty of Thanesvar. These Vardhans were the 2nd branch of the *Pauras*, ancient Pauravas who ruled all lands about Kanouj. Dushyanta, husband of Sakuntala was a noted Paurava king of old. (iv) The Second Gupta and Maukhari dynasties held Magadh. Dharmaditya, Gopa-Chandra and Samàchara Deva held Eastern India successively. (v) The Chalukya empire in the Deccan. In the beginning of the 7th century A. D. there were 3 empires in India *viz.* those of the Vardhans of Thanesvar, of Sasanka in Eastern India from Brahmaputra to Ganjam (Sasanka's

copper plate Ins. of 629-30 A. D.) and of the Chalukyas in the Deccan. About 570 A. D., Pushpabhuti founded the Vardhan dynasty of Thanesvar. His son Jaya Vardhan married a daughter of the Guptas. His son Prabhákara Vardhan founded a large kingdom in W. India about 590 A. D. and assumed the title of *Maharajadhiraj*. He was heroic. The White Huns again appeared in India. He went out with a strong army and beat them back. By his queen Toshavati, he had two sons, viz. Rajya-vardhana and Harsha-vardhana and one daughter called Rajya-sri, married to Prince Graha-varman of Kanouj. About 604 A. D., the Hunas again plundered the frontiers. Rajya-Vardhana went to fight them out. Prabhakara died in 605 A. D. Then a scramble for the suzerainty of North India followed. Deva Gupta, Sasanka's governor of Malwa marched with a large army towards Kanouj, occupied it, killed Graha Varman and imprisoned his widowed queen Rajya-sri in chains.

Sasanka (600 to 625 A. D.) of Karna-Suvarna (N. W. Bengal), often supposed to be a Gupta but most probably a scion of Gaur, aimed at an empire and occupied a considerable part of N. India. His father was Mahásena and General, Yasodhavala. His title *Narendráditya* (lit. A very sun of a Feudatory Chief) shows that he was not a Gupta. Fall of the Guptas and other opportunities tempted his attempt at building an empire. Both Deva Gupta and Sasanka were marching on Thanesvar from different directions. Rajya Vardhan hurried home and with 10,000 horse, defeated Deva

Gupta of Malwa and before he could deliver Rajya-sri, came down to oppose Sasanka whose progress was checked. Then leaving Harsha Vardhana against Sasanka, Rajya-Vardhan again went to drive out the Huns, but died in the enemy's land while fighting. (Harsha's Bans-khera Plate, Ep. Ind. Vol. IV). Harsha then invaded the Gaurian empire of Sasanka with 5,000 elephants, 2,000 horse, 50,000 foot. (Beal's Bt. Rec. Vol. I. P. 213) but could do Sasnaka no harm even by six years' fighting (Ep. Ind. Vol. VI. P. 143) Madhava Gupta of Pataliputra sought Harsha's friendship and help (Apasada Ins.) This Madhava was the root of Sasanka's ruin. The army of Thanesvar and that of Bhaskara Varman, Harsha's ally of Assam drove Sasanka from Gaur-Banga to Mahendragiri in Ganjam where he was afterwards killed in a battle (625 A. D.) before the aid of Pulakesi arrived. The Chinese works of the time mention Bhaskara Varman as the lord of East India. The truth is that he helped Harsha in building his empire.

Harsha-Vardhana (606-648 A. D.): Chief points of his reign are—(i) 35 years' war made him emperor of N. India, from Sea to Sea. (ii) About 620 A. D. he led an expedition against the Deccan, but being defeated by the Chalukya emperor Pulakesi II, was forced to accept the Narmada river as his southern frontier. (iii) The kings of Kamarup (Assam), Valabhi in Cathiawar and Nepal were his vassals. His son-in-law was king of Vallabhi. Kalinga was now almost depopulated and in jungle. Pataliputra, mistress of

India for over a thousand years, was almost decaying. Bhaskara belonged to the Brahmanic Varman dynasty of Kamarup existing from 1500 B. C. downwards. Easternmost India, least troubled by serious foreign attacks allowed the dynasty to run on unbroken for over 2 thousand years. A coper-plate Inscription of Bhaskara Varman has been found at the village Nidhanpur, Dist. Sylhet (Assam). This gives the main line. Ratnapala's plate has been found at Tejpur and Indrapala's at Gauhati (Assam) The plate of Banamala has been found at Tejpur and that of Bala Varman at Nao-gao (Assam). Brahmin Mahiranga was the founder of the Varman Dynasty of Kamarupa about 1500 B. C. Several followed him. Then came Naraka (1400 B. C.), then his son Bhagadatta, theu his son Bazradatta. Then follows a long gap. Bhaskara's plate gives the line from the Gupta Period, as follows :—Pushya-Varman probably contemporary of Samudra Gupta (326—375 A. D.)—Samudra Varman = Datta Devi—Valavarman = Ratnavati—Kalyana Varman = Gandharva-vati—Ganapati Varman = Yajna-vati—Mahendra Varman = Subrata —Narayana Varman = Deva vati—Mahabhuta Varman = Bijnanavati—Chandramukha Varman = Bhoga vati—Sthita Varman = Nayana Devi—Susthita Varman (Mriganka) = Śyàmá Devi — Supratisthita Varman and Bhaskara Varman. (iv) Yuan Chwang's Travels in India (629—645 A. D.). (v) First appearance of the Moslems in India, 636 A. D. Osman sends a naval expedition to the Bombay Coast. (vi) Beginning of the *Harsha Era* (606 A. D.): his formal coronation in

612 A. D. (vii) Removal of Capital from Thanesvar to Canouj. (viii) He was a great scholar and patron of learning: Banabhatta, a native of Behar and a famous poet and novelist, was his court-bard. He gave much wealth to a poet named Dhávaka. He equally worshipped Siva and Buddha. (ix) His quinquennial festival at Allahabad and his boundless charities to all. (x) He founded charitable institutions for the poor and the sick: rest-houses for travellers; set up schools and hospitals. He died in 648 A. D., leaving no successor. Arjuna Arunàsva (*i. e.* Red-Horsed), General of Harsha seized the empire. There was an attempt to dethrone the usurper. Bhaskara Varman sent aid to the Chinese ambassador for that purpose.

The Chalukya Empire in the Deccan:—The Chalukyas, a Kshatriya tribe of Oudh came down and imposed their rule on the Dravidians of the South. After the fall of the Andhras, the Rathor family became powerful in Maharashtra. Defeating these Rathors, the Chalukyas established their empire. Jaya Sinha was the first Chalukya king. His grandson Pulakesi I. was the first emperor (about 550 A. D.) Batapipura, now Badami, was his capital. He performed a Horse-Sacrifice. His grandson, Pulakesi II. was the greatest emperor of the line. Chera, Chola, Pandya, Pallava, Gujrat, Rajputana, Malwa—all felt the weight of his mighty arms. He defeated Harsha Vardhan. Khusru, king of Persia sought his friendship and sent envoys to his court. A painting in the Ajanta caves depicts the reception of the Persian envoys. He probably

ruled from Nasik In his last days, he was defeated and killed (in 642 A. D.) by the Pallavas whom he had so often defeated. But his son Vikramaditya I. regained the power, signally defeating the Pallavas.

After Harsha's death (648 A. D.). India again became a medley of small states. Yuan Chwang gives the political state of India of the period ; about 671 A. D., Adityasena, son of Madhava Gupta seized E. India, claimed overlordship and performed a Horse-Sacrifice. The Arabs conquered Persia in 642 A. D., Afghanistan in the 8th century A. D. ; thence Islam religion went to Central Asia. India was conquered not by the Arabs, but by the Northern Muhammadans. Repeated Arab expeditions against India failed, In 711 A. D., Muhammad, son of Qasim invaded Sindh, fought at alor, defeated the king Dahir *Despati* (from which Eng. *despot*) and his queen and conquered Sindh and Multan. In 725 A. D., the invaders overthrew the Vallabhis of Cutch. About 828, the Hindus regained Sindh from the Muhammadans. (H. H. W. Vol. II.)

Hindu Puranists call these early Mahammadan rulers of India as *Kailakila Javanas* who ruled for 106 years. Supremacy of the Rajputs (800-1200 A. D.) :—A century's anarchy 650 to 750 A.D.) prevailed after Harsha. Yaso-Varman of Canouj (d. 753) built an ephemeral empire. Lalitàditya of Kashmir defeated Yaso Varman and other Chiefs of India, aud took away poet Bhavabhuti to Kashmir.

Amaraja, son to Yaso Varman, was the next important king. He embraced Jainism. It is said that power-

ful Dharmapala of Bengal was his great enemy. Then rose the Rajputs all over India. They now belong to many castes including the Hinduised foreigners. Most of them are of pure descent: The Rajput States, 800 A. D.—(i) Northern India : Kashmir, the Panjab, Sindh, Gujrat, Rajputana, Malwa, Delhi, Canouj, Magadh, Bengal and Assam. (ii) The Deccan :—The Rathor leader Dantidurga defeated the Chalukyas and built an empire of his own with Manyakheta (Malkhed) as capital. 977-1176 A. D. :—The period of Moslem invasion from without and great feuds within. Harshadeva of Assam seized Bengal, Orissa, Kalinga and Kosala. (South).

CHAPTER XI.

THE PA'LA DYNASTY :

(780 to 1080 A. D.)

Great anarchy prevailed in Bengal about 750 A. D., caused by the repeated invasions of Yaso Varman of Canouj, Vatsa-raja of Gurjar, Rathor Dhruva and Harsha-deva of Kamarupa. (Lama Taranath's History of Buddhism ; Indian Antiquary. Vol. IV. P. 366). For security, the people elected Gopala son to heroic Bapyata, grandson to Dayita-Vishnu king of Gaur-Banga. (Dharmapala's Khalimpur copper plate Insc. ; Taranath's History of Buddhism ; Cunningham's Arch. Survey Reports. Vol. XV. P. 148.)

With the Pàlas, the Bengalis entered the fields of Indian politics, arts, architecture &c.

The Palas were Kshatriya Rajputs of the ancient Solar Race, professing Buddhism of almost Hindu type.

1. Gopala (780-795 A. D.)—First of all, he put down the anarchy of Bengal, suppressed a local revolt, and made a gallant stand against the aggressive Indian monarchs. His kingdom extended to Samatata. (Devapala's Monghyr Inscription). His queen was Dadda Devi, daughter to a king named Bhadra (acc. to Prof. Keilhorn). Gopala built a Buddhist Temple at Nalanda.

Mr. V. A. Smith in his Early History of India, 3rd Edition Pp. 378 and 397-98, makes Gopála come to the throne sometime between 730 and 740 A. D., which does not appear possible. According to Táránath, Gopala ruled 45 years. Mr. Smith also accepts that. But no evidence shows it. Acc. to Mr. Smith. Gopala died about 800 A. D.; but there is evidence to show that Dharma pala, son to Gopala was on the throne before 800 A. D. Amaraja was Dharmapala's enemy.

The Khalimpur Inscription states that Gopala's grandfather was "versed in all the sciences." His father Bapyata was "a great vanquisher of foes" and his fame reached the sea. Yaso Varman defeated Gaur-Banga in 730 A. D. At this time, Dayita-Vishnu had displayed great valour. (Stein's Introd, to Raj Tarangini. P. 49 and *Gaudo Vaha.*)

2. Dharmapala (795—830 A. D.) :—Dharmapala, born of Queen Dadda Devi, succeeded Gopala about 795 A. D. Very powerful from his youth up, he was

able to establish his supremacy over a greater part of North India.

The Buddhist scholar Hari-Bhadra, annotator of *Ashta-Sáhasriká Prajná-páramitá*, flourished in his time. He calls Dharmapala a descendant of Rajabhatta. (Introduction to *Rama Charita* by S. Nandi). From this, some think him to be a descendant of the Khadga Dynasty of Samatata, mentioned in the Asrafpur Inscription. By 'Raja-bhatta,' Prof. Sastri means "the descendant of a military officer of some king." (Introd. to Rama Charita P. 6.) The Rajputs all over India were staunch Hindus, but the Palas were Buddhists : the Khadga Kings were Buddhists. Samatata was a home of Buddhism. So, it is probable that the Palas were scions of the Khadga line. From the 15th century B. C. to 14th century A. D. Vikrampur in Samatata had been the seat of powerful dynasties. A descendant of the Khadga House may have seized Gaur at some opportune moment.

In their inscriptions, the Pala Kings style them as "Gauresvara or Gaurádhipa" i. e. Lord of Gaur. In the Ságartal Inscription of Bhoja of the Pratihar Clan, Dharmapala is called *Banga-pati* and his soldiers are called *Bangas* i. e. Bengalis. Therefore, Banga was a part of the Pala Empire and most of his soldiers were good Bengalis. The Garuda Pillar Inscription, Sloka 2, states, "I have made Dharmapala the lord of eastern quarters, now master of all quarters."

Taránáth says, the Palas first conquered Banga (East Bengal) and then Magadh. The Pala Kings

were *Bengalis*. According to Taranath, Dharmapala first ruled Banga; then his power spread to Gaur and elsewhere. These lead us to surmise that Dharmapala was at first governor of Banga under his father.

The date of Dharmapala.—The dates of Cunningham, Hœrnle, Rajendralal now appear erroneous by the discovery of many new inscriptions. Mr. V. A. Smith has therefore given it to the close of 8th century A. D. (E. H. I. 3rd. Ed. P. 398.)

The Inscriptions of Bhagalpur, Gwalior, and Amoghavarsha I. prove that Dharmapala of Gaur-Banga, the Canouj Kings Indràyudha and Chakráyudha, the Rathor King Govinda III. and Gurjar King Nagabhatta II. were contemporaries. (Ep. Indica. Vol. IX. P. 26. Note 4.)

According to Taranath, Dharmapala ruled 64 years. Mr. R. P. Chanda makes it 50. The Khalimpur Inscription was issued in his 32nd. year. So, he may have ruled 35 years

Dharmapala married Ranná Devi, daughter to the Rathor King Paravala, grand daughter to Karkkaraja. (Devapala's Monghyr Insc.) The Rathor King Paravala left Gujrat and migrated to the Central Province at Pathàri. Here also he was harassed by the Gurjjaras. Therefore Paravala sought the aid and alliance of Dharmapala, the great rival of the Gurjjar-Pratihars, by giving his daughter in marriage to Dharmapala.

According to Taranath, Dharmapala conquered Assam, Tirhoot, Gaur &c. So his empire extended from the Sea to Delhi. The Khalimpur Copper plate Inscription states that Bhoja (Bundelkhand), Matsya

(Jaipur) Madra, Kuru, Yadu (*i. e.* Panjab), Avanti (Malwa), Gandhar, almost the whole of Afghanistan, Yavana (Turkey) and Kira (Kangra Valley)—formed his dominions (Ep. Indica. Vol. IV. P. 246). Canouj was given to Chakrayudha. Dharmapala had conquered Kangra, Turashka, Panjab and Rajputana &c. before he set up Chakrayudha on the Canouj throne. Narayana pala's Bhagalpur Inscription makes this fact more distinct.

In the 9th century A. D., Vatsa-raja was at first supreme in North India. Then rose Dharmapala aided by Chakrayudha of Canouj. Nagabhatta II. inherited not only his father's state, but also his valour &c. He repeatedly defeated Dharmapala and his ally Chakrayudha. The Sagartal Inscription makes Nagabhatta conqueror of Anarta (Cathiawar), Malwa, Kirata, Turashaka, Vatsa (Allahabad) and Matsya &c. Vatsaraja conquered almost the whole of India, but was finally defeated by Dhruva-dhàrà varsha and driven to the desert. Great rivalry then followed between Nagabhatta II. and Govinda III. of the South. Dharmapala and Chakrayudha, being repeatedly defeated by Nagabhatta, begged shelter from Govinda III., when the latter arrived at the Himalayas in course of his conquests. (Amogha varsha's Copper plate Insc. in the possession of Dr. R. K. Bhandarkar.) Govinda III. heard Dharmapala's prayer and marched against Nagabhatta who was defeated and driven to the desert like his father. To prevent the incursions of the Gurjjars and to confine them in the desert, Govinda III.

placed his nephew Karkka on the Gurjjar throne (Ind. Antiquary Vol. XII. P. 160. Thus Govinda III. conquered a good part of North India.

Amogha varsha I.'s Sirur and Nilgunda Inscriptions tell us that his father Govinda III. had defeated the Gaurians (Ep. Indica. Vol. VI. P. 102-3). No proof of any quarrel between Govinda and Dharmapala has been as yet found. Doubtless, Dharmapala had to bow down his head to Govinda III, to subdue his great enemy Nagabhatta II. Amogha varsha's inscription may have hinted at that. The Sàgartal and Unâ Copper plate Inscriptions both speak of Dharmapala's defeat. Vàhuka-dhavala, a vassal king of Saurashtra under Nagabhatta II. aided his master in defeating Dharmapala. (Ep. Indica, Vol. IX. P. 5 and 7).

Supremacy of Dharmapala in North India :—On Ràthor king Govinda III's return from N. India to the Deccan, Dharmapala got opportunity to establish his supreme power in North India. Dharmapala's younger brother Vàkpala was a great General. He conquered many lands for Dharmapala. (Narayanapala's Bhagalpur Insc.)

Devapala's Monghyr inscription gives the extent of Dharmapala's empire. Dharmapala sent the defeated kings home with ample rewards. In the Central Province, Paravala maintained his independence under the shelter of Dharmapala. Dharmapala's Khalimpur Inscription shows that he was exceedingly popular with all classes of people. Dharmapala knew that the people made his father king. So, it was his duty to make them

happy in every way. The Khalimpur inscription mentions "Yuvaraj Tribhubanapala." Probably he died in his father's life-time or it was simply another name of Devapala.

3. Devapala (830—865 A. D.)—He was the son of queen Rannà Devi. Tribhuvanapala was prob. the son by another queen. There is nothing to show that there was a dispute between the two brothers about succession.

Almost the whole of India, from the Himalayas to Ramesvaram ; from the Bay of Bengal to the Arabian Sea—belonged to Devapala without a rival. (Monghyr Inscription). Bhatta Gurava Misra's Dinajpur Pillar Inscription states that Devapala, under the guidance of his able minister Darbhapáni succceeded in conquering the entire tract between the Himalayas and the Father of river Rewa and the Eastern Sea to the Western Sea." Taranath says that Devapala conquered all North India. (Ind. Antiquary Vol. IV.)

Conquest of Orissa and Assam :—Jayapala, nephew to Devapala, a great General, occupied Orissa without a blow. The name of the Orissa King is not known. At the very terror of Jayapála's arms, the Orissa king fled, leaving his capital. (Bhagalpur Insc.) Orissa and Kalinga were under Sasanka in the 7th ; under Harsha of Gaur in the 8th and under the Palas in the 9th century A. D.

Banamála, son of Harjjara, king of Assam, on the approach of Jayapala, tendered his submission and concluded a treaty with him. The Harjjara Dynasty is

proved by Banamala's Tejpur Inscription and Bala Varman's Naogaon Inscription.

The Bhagalpur and the Garuda Pillar Inscriptions distinctly mention Jayapala as the conqueror of Orissa and Assam.

The Kambojas and the Hunas :—The Kambojas of the N. W. Himalayas were very powerful at this time. They would often come down on the Indian plains and cause havoc. Devapala therefore marched with a large and strong army and defeated them. The Bángarh Pillar inscription and another preserved in the garden of Dinajpur Raj show that the Kambojas conquered the Gaur Kingdom in the 10th century A. D. coming from their Himalayan home. The Garuda Pillar Inscription, states that Devapala humbled the pride of the Hunas who still remainded in parts of India, especially in Central India, The *Harsha Charita* describes Prabhakara Vardhana as a "Lion to the Huna deer." Rajyavardhan fought out the Hunas in 605 A. D. (Harsha Charita, V. P. 310). Most probably, Devapala conquered the Hunas of Malwa. In the 10th Century A. D., these Hunas were great rivals to the rising Pramara dynasty of Malwa. Padma Gupta's *Nava Sáhasánka Charita* and the inscription of the Pramara Kings tell us that Pramara King Siyaka II., his son Utpala Munjaraja (974—995) and Sindhuraj fought hard with the Hunas.

Kings of Dravida and Gurjjara.—The Garuda Pillar Insc. tells us that under the guidance of the minister Kedara Misra, he was able to defeat the kings of Orissa, Dravida, Gurjjara and rule for a long time, an empire

that bordered the sea." The 5th Sloka of the same points to Devapala's Vindhya Expedition—attested further by Devapala's Monghyr Inscription. Hence it is obvious that Devapala was in collision with the Rathor and the Gurjjar Kings at the same part of the Vindhyas, in which Devapala conquered both of them whose names are not given in the plate. Probably Krishna II. (about 877-913 A. D.), the Rathor King of Malkhed was this Dravida King and Mihirabhoja was the Gurjjara king; or Ramabhadra, son of Nagabhatta II. was defeated by Devapala. To avenge the defeat of Ramabhadra, his son Bhojadeva (Mihirabhoja) conquered Canouj before 843 A. D ; for, he issued a copperplate grant from Canouj in 843 A. D. (Ep. Ind. Vol. V. P. 211.) Devapala fought hard with Bhojadeva for his empire. Bhoja Deva's Gwalior Inspcription is given in the Ep. Indica. Vol. IX. P. 95). Bhojadeva defeated the Bengalis. Bhoja I's Sagartal Inscription does not say that Bhojadeva defeated Devapala (Annual Report. A. S. of India. 1903-4. P. 281.) However, Devapala could not prevail against the repeated attacks of the Gurjjaras who under Mihirbhoja were able to occupy Kanouj before 843 A. D. This occupation was so long that in his history, Vatsaraj dynasty is called *Mahodaya-Gurjjara-Pratihara Vansa.*"

Mihirabhoja conquered the Huna kingdom on the Panjab frontier, Saurashtra in South-West, Canouj in North-East and in South-East, a tract at the source of the Narmada. So, Devapala's Empire soon lost several provinces.

The Ministers :—Devapala's success was due to his own genius, to his able ministers, to the valour and skill of his nephew Jaypala and to the practicality of the Gaurian people. Darbhapani was his first Prime Minister : he was much honoured by Devapala. These Ministers were rather 'king-makers.' The Buddhist Pala kings honoured and feared the Brahmin Ministers. They were Bengali Peshwas. Darbhapani's son Somesvara was probably a General of Devapala (Guruda Pillar Inc.) Kedara Misra, son to Somesvara next became a very able Prime Minister. 3 generations of ministers show Devapala's long reign. Devapala's Monghyr Inscription was executed in the 33rd year of his reign. So perhaps he ruled 33 years.

His Riligion. Devapala was a Buddhist, but was very catholic in spirit, He equally honoured the Buddhists and the Brahmins. Devapala was very generous and gave much as charities. So he has been compared to Bali, Bhárgava, Karna, Vikramaditya and others.

4. Vigrahapala (865—870 A. D.) alias Surapala :—Devapala's Crown-Prince was Rajyapala (Monghyr Plate, lines 51-52) but he died in the life-time of Devapala. So, General Jayapala's son Vigrahapala I., alias Surapala, succeeded to the throne of Gaur-Banga (Ep. Ind. Vol. III. App. I. P. 17.) From the inscription of Narayanapala, Mahipala I., Vigrahapala III., and Madanapala, it appears that Jayapala begot a very powerful son Vigrahapala by name, who married the Haihaya Princess Lajja Devi of exceptionally pure character. He

inherited neither the genius nor the ambition of Dharmapala or Devapala. He probably did nothing worth mentioning. He ruled for 5 years when he left the Raj to his son and turned an anchorite. (Bhagalpur Inc.) Kedara Misra was his minister. Poet Sandhyakara calls Kedara a-Vrihaspati and Vigrahapala an Indra.

5. Narayanapala (870-925 A. D.): He, born of queen Lajjá Debi, came to the throne of Vigrahapala. He ruled 55 years. A brass image of Párvati was established by a merchant in the 54th year of his reign. His Bhagalpur inscription was issued in the 17th year of his reign. Decline of the Pala power began from his father's time. Even in Devapala's time, Canouj was occupied by the Gurjjaras who later on, conquered Benares and even advanced as far as Mudga giri (Monghyr) where a great battle was fought in which Narayanapala was defeated. Bhoja Deva's allies were Karkka of Mandapapura (Mandore in Marwar). (i) Karkka's son Brkka's Jodhpur Inscription. (J. R. A. S. 1894. P. 7) (ii) Sorha Deva's Kalha Inscription states that Gunambudhi Deva I. defeated Narayanapala. (Ep. Ind. Val. VII. P. 89).

The Bhagalpur Inscription bestows on him ample praise for his strong sense of justice, charity and pure character.

6. Rajyapala (925-930 A. D) succeeded his father Narayanpala on the throne of Gaur-Banga. He acquired high fame by excavating many large tanks and building many lofty temples. He married Bhágya Devi, daughter to the Rathor king Tunga Deva.

7. Gopala II. (930—945) : on Rajyapala's death, his son, born of queen Bhagya Devi came to the throne. Of him, nothing glorious is recorded. It is said that he was able to recover a part of the lost kingdom.

8. Vigrahapala II. (945—975 A. D.) Soon after his ascension, he left Gaur and took shelter in Banga. The Khajuraho Inscription of the Chandela king Yaso Varman executed in 954 A. D., states that Yaso Varman defeated the kings of Gaur, Kosala, Kashmir, *Mithila*, Malwa, Chedi, Kuru and Gurjjar. Certainly through fear of Yaso Varma, Vigrahapala sought refuge in East Bengal, full of rivers. The Kambojas also occupied Gaur before 966 A. D. (J. A. S. B. New Series. Vol. VII. P. 690). Losing the kingdom, Vigrahapala wandered about here and there. He fled to Vikrampur from the Kambojas. The army, scattered, were moving in the hills of Tippera. A work called *Pancha-Rakska* written in the 26th year of his reign, has been found. (J. R. A. S. 1910. P. 151).

9. Mahipala I. (975—1026 A. D.) Mahipala inherrited only Samatata (littoral Bengal) ; its capital was in Vikrampur. Here he gathered a strong army and boldly fought and recovered his father's state. Doubt less, he spared no pains to retrieve the fallen glory of their former Imperial House. But in his efforts, he lost South Rarha and Banga. For in 1023 A. D. Rajendra Chola found Ranasura in South Rarha and Govinda Chandra in East Bengal. His Bagha-ura inscription was executed in the 3rd year of his reign He ruled 52 years (Ind. Ant. Vol, IV. P. 366). Shortly

after his ascension, happened the Turkish invasion of N. W. India. Jayapala was on the Uda-bhandapur (Ohind) throne. Kashmir, Canouj Kalinjar gave Jayapala utmost aid, but in vain. Sultan Mahmud occupied the Panjab. Mahipala, fighting his own enemies, could lend no help to the Hindu confederacy. Fall of the Palas was due to (i) conquest by the Kambojas. (ii) Revolt of the people under the leader Divya. (iii) Rise of the Sena kings of Bengal.

Dharmapala (795—830) conquers eastern half of N. India. In the 9th century, 3 powers struggled for the suzerainty of India: the Pals of E. India, the Gurjjars of Rajputana and the Rathors of the Deccan. Vatsa, the Gurjjar king conquered almost the whole of India, but was afterwards defeated by the Rathor king Dhruva and driven to his desert. Govinda III, son to Dhruva, conquered the whole of N. India (Ind. Ant. Vol. XII. P. 160). Then Devapala (830-65) claims to be the one absolute lord of India, Ceylon and other islands, Cambojas and the Hunas and a part of Tibbet (Mongyr. copper plate Insc.)

His Brahman minister Darbhapani and General Vakpal were his main props, (Ind. Ant. Vol. IV.) About 992, Sabaktigin conquered as far as the Indus. His son Sultan Mahmud defeated Jaipal of Lahore at Peshawar (1001). The rajas of Bhatia, Multan and the combined army of Gwalior, Malwa, Kalinjar, Kanouj, Delhi and Ajmere were defeated at Peshawar (1008). He plundered the rich temples of Nagarkot, Thaneswar, Muttra and Somnath, His dealings with the Hindu rajas were lenient. He conquered the Panjab, 1022 A. D.

About 973, the Chalukyas again became supreme with their capital at Kalyan. The Cholas of the East Coast rose into importance. Rajaraja the Great (985-1011) overthrew the Pallavas. He conquered Kalinga and Ceylon. As lord Paramount, he ruled over the Madras Presidency, Ceylon and a large part of Mysore. His son Rajendra Choladeva (1011-1025) spread his power over Orissa and Bengal and maintained a powerful navy. The Haisala or Ballals occupied western Mysore and Malabar. Their capital was Dvàrasamudra, now Halebid.

The House of Gazni, after 150 years, had been supplanted by that of Ghor. Muhammad Ghori (1186-1206) resolved to conquer N. India then held by numerous Rajput clans: Delhi and Ajmir were under Prithivi Roy at deadly enmity with the Rathors of Canouj and the Baghilas of Gujrat. The effect of the quarrel was disastrous to both parties. In 1191, Muhammad was no doubt defeated at Tirouri by Prithvi and his allies, but in 1193 Shahabuddin utterly routed the Rajput at Thanesvar, slew him and annexed his dominions. 1194, defeat of Jayachandra the Rathor raja of Kanouj at Chandrawar near Etawa: Moslem occupation of Canouj, Benares and other tracts. The Rathors then founded the principality of Marwar. 1195, Gwalior was taken, and Gujrat invaded: its capital Anhalpattan was taken. 1196, Kalinjar and Behar were taken. 1198-99: N. W. Bengal (capital Gaur) was seized by Baktyer from Lakshmana Sena who fled to Vikrampur where his descendants ruled 130 years more. Thus, by 1200 A. D., the whole of N. India except Kashmir, Nepal, East Bengal, Orissa and Assam were conquered by the

Muhammadans. Malik Kafur, General of Alàuddin, conquered a greater part of the Deccan by 1312 A. D. East Bengal fell in 1328, Orissa in 1565 and the powerful empire of Vijaynagar in 1565. Mysore, an offshoot of Vijaynagar, still bears the crown and glory of our last brightest Hindu State of the South. The Raja is a descendant of Krishna who is still worshipped as an Avatara of the Supreme Being. We are indebted to the generous British Government for the restoration of this important House. The present Chief, His Highness Sri Krishna-raja Wadhiyar Bahadur, G. C. S. I. is said to be a Model Prince.

The Ahoms, a Tibeto-Burman people conquered N. E. India in the 13th century. From them is the name *Assam*. They became Hinduised and ruled for centuries and had a regular history.

CHAPTER XII.

PAURANIC AGE.

(B. C. 200—1200 A. D.)

1. No Buddhist Period in the Indian History.—Some Scholars have made much of Buddhism in India. They think that at one time (say, from 242 B. C. to 500 A. D.), Buddhism had eclipsed Hinduism ; that a great majority of the people had embraced Buddihsm

and that almost every thing was Buddhistic in style, &c. It does not appear that there is much truth in it. Buddhism was, no doubt, prevalent in East India. In other parts of India, it was rather sporadic. The large province of Assam was entirely free from Buddhism. The provinces about Hurdwar, Canouj, Allahabad, Benares had little Buddhism. Carnal, Jaipur, Panchala, &c, furnish no proof as to the prevalence of Buddhism there. Even in Magadh and Bengal, Hinduism flourished side by side with Buddhism. The monks were regular Buddhists, but the laymen were mostly Buddhist Hindus *i. e.* men who followed some Buddhist doctrines on the Hindu basis, having castes, Hindu manners &c. This is why they could be won back to Hinduism easily. There are some Native Christians in Southern India who still follow the caste system and some other ancestral Hindu manners &c. In Bengal, the Vaishnavas worship their own god Vishnu or Radha-Krishna; yet they worship Durga, Kali &c. The Buddhist Pilgrims of Ceylon and China of the 4th Century A. D. did not notice Buddhism flourishing in India.

The Editor of the Historians' History of the World is right in observing that owing to its abstractness and the rivalry of the Hindus, Buddhism was a failure in India; in modified form, it has however, prevailed in other parts of Asia."

II. Religion.—(i) Hinduism :—(a) Vedic Religion. In spite of the Upanishadic doctrine of one Supreme Being with the universe as His emanation, the Vedic religion—the worship of the elemental gods by sacrifice

in the fire and sincere and earnest prayers, continued till 200 B. C., after which it became less and less gradually. "The Khans of Central Asia still worship the Vedic gods. (Hist. Hist. of the World). But the Hindus have almost forgotten the Vedic form of worship. An orthodox Hindu will, however, prefer to call his religion of to-day a veiled form of Vedic Hinduism.

Some learned Brahmins with Patanjali (150—140 B. C.) at their head, tried to revive the Vedic religion. Under their influence, Pushyamitra performed a grand Vedic rite. The Sungas, the Kanvas, and the Guptas partially revived Vedic Hinduism. The last great effort was made by Kumarila Bhatta of Behar. The great poet-dramatist Bhava-bhuti also joined the movement, wrote 3 great works that profess partiality for Vedic rites. But the Tantric schools opposed and frustrated the efforts. After more than ten centuries, Dayánanda Sarasvati of Gujrat again took up the subject, established his *Aryya-Samaj* for the revival of Vedic religion and civilisation. The Society has been doing good and useful work.

(b) Pauranic Religion or Modern Hinduism.—(i) The Vedic gods now became inferior. (ii) Worship of the Supreme Being in his triple form Brahma, Vishnu and Siva came in. The *Triad* is mentioned in the Rig-Veda I. 34. II ; I. 45. 2 &c; I. 139. 11. Their three-fold functions are *creation, preservation, destruction and reproduction*. The Trinity are not worshipped however in their divine characters. Brahma, Vishnu and Siva are now semi-historical gods and worshipped as such. Their wives

also are deified. Brahmà's wife is Sarasvati (Savitri), Vishnu's Lakshmi and Siva's Durgá or Parvati. Hints of goddesses also are found in the Vedàs. *(Cowell)*

(iii) Image-worship.—"Idols are mentioned in the Vedas and desired to be respected, but their general adoration is discouraged." The image-worship may be traced back as early as the 14th century B. C. Of course, idolatry is not ennobling. Idols are not gods themselves; they are mere "*aids.*" They are made of stone, metal, wood, straw, clay, paper &c.

Whence is the origin and idea of an image? Mr. Hirendra Nath Dutta of Calcutta gives a curious theory of it. He says that an image is formed by the vibration of ether or any other medium. Gods and goddesses, modes of tunes in music etc. are represented on paper or clay as male or female figures. Mr. Dutt argues that when *hymns* are uttered with some set accents, images are formed in the air through the vibrations of ether. The particular images are formed of particular gods.

It is given in the Accoustics that if a quantity of sand be spread on a glass or a metallic plate and the musical rod of the violin be passed over the sand, then various curious figures are seen, called *Chladni's Figures.*

The images of our gods seem something like them. Now the question is, Does vibration of ether produce such figures as are spoken of above? Mere analogy cannot do. It awaits scientific experiment.

The worship of historic persons such as Rama, Krishna etc. began after 1000 A. D.

(iv) A world of legends. (v) Incarnations unknown to the Vedas and Manu, now gained ground and became objects of popular worship and adoration. Vishun is said to have had 10 incarnations, (acc to the Bhagavata, 22). The first was a Fish that saved Manu, his family and the Veda in an ark from the Deluge. This is probably a myth. The second was a Tortoise that raised up the Earth from sinking. Here the tortoise is perhaps the Celestial Sphere; its back is Heavenly Vault; Ananta is Infinitude: Ananta Nága is the Ecliptic: Mandara mount is the Pole. *Satapatha Brahmana* mentions the Fish and the Boar. The *Taittiriya Aranyaka* refers to the Boar Incarnation. A big Boar killed Hiranyaksha, an enemy and pest of the Aryan community. Hiranyakasipu, another tyrant, was killed probably by a lion. The 5th was a Brahmin Dwarf called Bàmana who duped, and defeated and drove away the tyrant Bali. The 6th was Parasu-Rama, the great Bràhmin-hero who had humbled the imperious warriors of India and established the Brahmin supremacy once more. The 7th was Rama, an ideal king, conqueror of Ceylon. The 8th was Bala-Rama brother to Krishna both of whom had re-established a pious empire in India, after killing the tyrants. The 9th was Buddha. The 10th, Kalki, is yet to be born.

Krishna was deified before the 5th century B. C. Megasthenes also refers to it. Deification of Krishna is found also in the *Great Commentary* of Patanjali (150 B. C.). But his general worship in a rather debased form began after 1000 A. D. (vi) Gods: 33 gods are

magnified into 330 millions. Brahmá, Vishnu, Siva, Indra, Jalakara (Varuna), Kartika, Ganesa, Visvakarman Kuvera &c : Durgá, Sashthi, Sarasvati, Lakshmi, Sitalà, Manasà &c. Rama, Lakshmana, Hanuman, Krishna, Balarama.

Besides, large trees, great rivers, rocks &c. are visible types of worship.

(vii) Heaven and Hell :—The good and pious souls go to heaven and the wicked ones go to hell. Salvation —that final absorption in the Universal Soul by pious thoughts—is for the wise.

(viii) Pilgrimage, organised on a very large scale.

(ix) Pompous Melas, Pujas, processions, decorations ; offerings of flowers, fruits, perfumes, rice, sandal-juice, incense &c.

(x) Temples, priests, religious endowments in lands and money, rules of purity, caste-rules, vows, fastings form important parts of Modern Hinduism.

With the rise of the Rajputs, temples multiplied. Indian towns are now crowded with temples on which the nation's wealth and energies are lavishly spent. Poetry, arts, architecture, sculpture, music have lent their aids. These have, at the same time, produced their evil effects. Worship has been transferred from the domestic hearth to temples ; the *twice-born* now seldom worship themselves at home ; priests do their pujas. Priests have become idle and ignorant : a gradual blind veneration of images has come upon the people. Superstition has spread her web and ensnared the healthy and strong brain-power of the nation.

(xi) Sacrifices : Hindu Rajas and wealthy men still perform some sacrifices. Sacrifiice to the fire in some minor yajnas, is still in vogue.

Hindus lived in five sects, viz, Saivas, Saktas, Sauras, Ganapatyas and Vaishnavas.

Brahma was little worshipped. "The worship of Siva and Vishnu is very ancient in India" (Megasthenes). Alexander and his men found Sivism and the Pasupatas. Chandragupta and Asoka were Sivites at first. It is said that Panini obtained his great brain-power by worshipping Siva. Arjuna had obtained great military skill by worshipping this great god. He is now chiefly sought for *wisdom*. Everywhere in India, his *linga* (Symbol of phallic energy) and not his image, is worshipped. Sankara (788—820 A. D.) popularised the worship of Siva throughout India.

A worshipper of Siva is a Saiva or Sivite. A worshipper of *Sakti* (lit. goddess of Power) in the form of Durga, Kali or any of Siva's consorts, is a *Sákta*. One who worships the Sun-God is a *Sáura*. The sun-temple of Mooltan was noticed even by Alberuni (1030 A. D.). As the giver of health, the sun is worshipped by the Hindus to this day. The Sauras as a special sect, lived in the Panjab and Western India. The *Ganapatyas* were worshippers of Ganesa. This sect is now probably rare. Ganesa is the giver of all good. His red figure with an elephant's head is to be met with every where in India at the entrance. He is worshipped first of all. For he destroys all harms and evils, and confers all blessings. The Vaishnavas worship Vishnu. Ancient

Vaishnavism is long gone. Ramanuja and his disciple Rámánanda preached a new Vaishnavism in which they asked their adherents to worship Rama as earthly Vishnu. Soon another school preached a new tenet. Madhvácharyya, Chaitanya and Ballabhahcaryya preached Vaishnavism in which Krishna was worshipped sa Vishnu. Formerly, Puri had the temple of *Purushothama*, a name of Vishnu. Then Buddhism prevailed. The present temple of Jagannath (Lord of the World), a form of Krishna, was established in the 12th century A. D.

In this Age, Hinduism had to face many new faiths. It has not only saved itself, but has successfully withstood all foreign influences, nay even converted many foreigners. The Agni-kula heroes were Hinduised Persians; some of the Indo-Greeks, Indo-Scyteians, Indo-Parthians, Kadphises monarchs, Kushans, Hoonas, &c.—were Hinduised. The powerful Gurjjars were Hinduised Hunas. The Rajputs of all ranks were devoted champions of Hinduism. The Sungas, the Kanvas, Vikramaditya, the Guptas, Kumarila, Sankara and the Rajputs made Hinduism supreme. Buddhism melted for ever.

Christianity rose in the Deccan and made some progress. Ramanuja and Ramananda set up Neo-Vaishnavism, a *religion of redemption*, and saved the lower classes from Christianity. From the 14th century A. D., lower class Hindus began to embrace Islamism in large number. The later Hindu Reformers stood against it and saved the people.

(c) Dr. Wilson found 11 classes of Saivas, 4 classes of Saktas, 19 classes of Vaishnavas, besides other miscellaneous sects.

Tàntric Vedantism after 1000 A. D.,—"Hinduism, in its essentials is one of the most rational of religions. No country has placed greater reliance on reason than India has done. Indian thought touches the root of things. Here man is a little Brahma Spheroid *i, e.* microcosm. Man as spirit is God. Man as mind and body, is the power of God. Man is this God and his Power. As God's Power, man and the Universe are real. The world is real, though it changes and does not last for ever. The world is the experience of Siva in the form of all beings and His experience is never unreal. Siva and Jiva are one. So, give no needless pain to the body. Leave not the world: Leave ill thoughts, ill-doing. All beings are the kindred expressions of the one Mother-Self. Man is his own master. Never be virtuous beyond thy nature. Worship Dharma (virtue), Devata (gods) and Go-Màtà (Cow). There is no religion higher than truth. Truth will conquer."

Sir John Woodroffe.

(ii) Buddhism.—We have already said that Buddha was a Hindu Reformer and his religion was a form of reformed Hinduism. So, the Hindus regarded him as an incarnation of Vishnu. Buddhists gradually made Buddhism different from Hinduism. Before Asoka, there had been two sects of the Buddhists. So, Asoka resolved to revive Old Buddhism. About 300 B. C.

the Brahmins had started the practical worship of the Vedic Trinity in the shape of image-worship. To popularise religion, Asoka used to bring out a procession referred to in the Rupnath Hill Edict, displaying various images. The popular religion of Asoka aimed not so much at *Nirvana*, as at *Heaven*. That included, besides the eight-fold path of ethical conduct, certain rites also.

The worship of gods formed a chief part of the rites established by Asoka. Asoka made the image-worship general throughout India. Patanjali (150 B. C.) also hints at it. Asoka's title "*Beloved of Gods*, shows this. "The Gods that were not so long worshiped in Jambu Dwipa (India) are now being worshipped by the people." (J. R. A. S. 1911; 1912; 1913.) Buddha preached his creed by sweet sermons, by fables and parables &c. Asoka preached the same by inscriptions on rocks, pillars, plates; by preachers, ministers, missionaries; and finally by personal renunciation. It is often alleged that Buddhism was triumphant under Asoka. We cannot accept the view without grave doubt.

Neo-Buddhism :—In spite of the best efforts of Asoka, Buddhism was not largely followed by the Indians. The very abstract nature of the religion itself and Hindu rivalry made it rather a failure. Erelong, another great champion rose to make it successful. He was the great scholar Nágàrjuna of the 2nd century A. D. The Andhras were probably his first patrons. He showed a new way to all for salvation which he called *Maha yana i. e.* Excellent Way to Nirvana. Asoka's school was called *Hinàyana i. e.* Inferior Way.

"The Mahayana School was largely of foreign origin; its development was the result of the complex interaction of Indian, Zoroastrian, Christian, Gnostic and Hellenic elements. In this Neo-Buddhism, Buddha became a god, with his ears open to the prayer of the faithful and served by a hier-archy of Bodhi-Sattvas and other beings acting as mediators between him and sinful men. This deified Buddha was worshipped through out Kanishka's vast empire. But Kanishka, even after his conversion, worshipped both the old and the new gods like Harshavatdhana bowing before Siva and Buddha."

Causes of the Decline and Fall of Buddhism in India :—(a) Its abstractness and morbid views of life. (b) Rivalry of the Hindus. (c) Want of State-patronage. (d) Want of self-less learned monks. (e) Its later gross idolatry and Tantric superstitions. (f) Fiery preachings of Kumarila, Sankara and their disciples. (g) Its early neglect of Sanskrit.

Hinduism, Jainism and Buddhism are the three chief religions of India. The last two never throve much; because they have few rites. A religion cannot stand without rites. A paddy grain sprouts up in the ground, but not a rice-gain, void of husk. Yet, rice is the essence of a paddy-grain. A mere set of morals makes no religion. Jainism is a cross between the other two. Buddhism of Nepal was philosophical and scientific.

In ancient times, men were not hired to preach Hinduism Those who did, were actuated by love and

duty. Nor did nor does it try to thrust itself upon unwilling people or make their miseries or worldly ambitions its opportunity."

(iii) *Jainism :*—It progressed in the 6th or 7th century A. D., became conspicuous in the 8th or 9th and highly prosperous in the 11th; but declined after the 12th. Its principal seats are South India, Gujrat and West of Hindustan. It was never successful in the provinces on the Ganges. Dr. Buchanon speaks of several persecutions by the Brahmins in the South of India at least. (Vol. I. P. 81.) Jains are still numerous—over 5 millions—especially in Gujrat, Rajputana and Canara. They are generally rich and mercantile; many are bankers and possess a large portion of the commercial wealth of India.

They have 64 Indras and 22 Devis. They give no preference to the greater gods of the Hindus. No doubt, they deny the scriptural character of the Vedas, yet they allow them great authority in all points agreeing with their religion. Their objections are to bloody sacrifices and loss of life which burnt offerings cause. They admit the whole of the Hindu gods, worship some of them, but consider them inferior to their saints. They have no veneration for relics, no monastic order: their priests, called Yatis, are of all castes. They wear very large loose white mantles: have heads bare, hair and beard clipped: carry a black rod and a brush for sweeping away animals; live on alms; never bathe. According to the Digamvara sect, women are not fit for salvation and the Sudras cannot worship the Saints.

Jain temples are generally very large and handsome; often flat-roofed, with courts and colonnades; occasionally like Hindu temples; sometimes circular and surrounded by colossal statues of the Tirthankaras. The walls are painted with legends, mixed with those of the Hindus. Besides images, they have marble altars with figures of saints in relief: impressions of foot-steps of saints in relief and those of holy men.

The finest specimens of Jain temples of the Hindu form are the noble remains on Mt. Abu. Jain Caves of Ellora, Nasik and other places are noticeable. A magnificent one lies near Ahmedabad.

Jains have a vast learning like the Brahmins, but usually very wild in chronology and geography. Their sacred language is Pali or Magadhi.

The two—Jainism and Buddhism, rose out of Brahminism which is natural. Hinduism rose, from the worship of the powers of Nature to Theism and declined into Scepticism with the learned and manworship with the vulgar.

Buddhism was somewhat triumphant in India and Ceylon under Asoka (3rd. century B.C.). It went to Tibbet and Tartary early; to China in 65 A.D. where it was fully established about 310 A. D. Progress of its decline in India was noticed by Fa-Hian in the 5th century A. D. He found it flourishing in lands between China and India, declining in the Panjab, languishing in the last stage in the Gangetic Valley. Kapilavastu was ruined and deserted. Buddhism was not yet in Java. It was driven out of India by Kumarila and Sankara; but it

was yet supreme in Hindustan in the 8th, prevailing at Benares till 11th and in the north of Gujrat till 12th (Mr. Erskine, Bombay Transc. Vol. III. P. 533 with Major Kennedy's note).

It is no more in the plains of India. It is still established in Ceylon, Chittagong, Burma, Tibbet, Siam, countries between India and China, Russian Tartary, China, Corea, Japan &c, and is followed by over half the mankind."

Elphinstone.

(iv) *Christianity* :—The apostles of Christ spread his religion and morality in every land. It is likely that they came also to India so well-known in Palestine. St. Thomas is indeed mentioned in connection with India, by the apocryphal "*Acts of Apostles*" written towards the close of the 2nd century A. D. *Origen*, however states (3rd century A. D.) that "Thomas received Parthia as his alloted portion." The Syrian text of the *Acts of St. Thomas* first mentions the connection of St. Thomas with Gondopharnes" or Gondophares, Skr. Gandharvesa *i. e.* lord of Gandhar. Gandophares was an Indo-parthian Prince of Lower Kabul. A Christian mission under St. Thomas really visited the Indo-Parthians of the north-western frontier during Gondophares's reign. The usual Catholic tradition is that St. Thomas converted King Gondophares about 21 A. D. and then praeched in Southern India on the Malabar and Coromandel Coasts, founded several churches and at last died a martyr's death at Maliapur near Madras about 68 A. D.

"The coins of Gondophares are common in Kabul and Kandahar and in the Western and Southern Panjab"—Cunningham quoted by Rae in his *Syrian Church in India*. P. 53. The coins and inscription of Gandophares, found at Takht-i-Bahai, North-East of Peshawar, confirm the date and conversion of this monarch.

As regards the mission and evangelization of Southern India by St. Thomas, opinions vary. Bishop Medlycott has tried to prove it. The Rev. G. Milne Rae brushes it away, saying that "Southern India received Christianity not from any of the ancient seats of the Church, but from the Nestorian Patriarchate on the banks of the Tigris." Mr. Kennedy has shewn reason for believing that the Mailapur story was *invented* in the 6th century A. D. Mr. V. A. Smith regards it as purely mythical: "The historical church of the South is of Nestorian origin, dating from either the 5th or the 6th century A. D."

We think that the first planting of Christianity on the Indian soil did happen in the 1st century A. D. and that it was an established religion in Southern India about the 2nd century A. D. We have proofs of it :—

(a) Malliapur or Mailapur near Madras, was our ancient Hindu town called *Mahila-ropya*, Ptolemy's *Mahilarpha* (140—150 A. D.). Early in the 2nd century A. D., a powerful Hindu king named Amara-sakti ruled there. He had three wild Princes. Nobody could make them learn. The renowned Pandit Vishnu Sarma—the Indian Froebel, however, made them

proficient in various sciences [See Preface to the *Pancha-Tantra*]. This learned Brahmin of 80, in his reputed *Beasts' Tales* often railed at the Buddhist monks, Jain ascetics (Kshapanakas) and even unlettered begging Brahmins. In one tale, he makes a jackal say, "Oh how shall I touch this fleshy string with my teeth on this Bhattaraka-bara *i. e.* Sunday ?" *Bhattaraka* or Dominica, was a Latin word for Sunday. Like *Dinara* from *Denarius* (a coin), it was coined from Latin. Eating or touching of fish or flesh on Sunday was not prohibited in Ancient India. Hence it is plain that Vishnu Sarma here sarcastically alluded to the earliest Christians of Malliapur, who observed Sunday, refrained from meat and drink and work ; probably fasted and read Bible and said warm prayers in the churches.

(b) Other Missionary efforts.—Eusebios, Bishop of Cæsarca, born 264 A D. [*Ecclesiatical History* V. 10.—Mc Crindle.] tells us that Pantainos of Alexandria, being very eager to preach the Gospel of Christ to the Eastern nations, set sail for India towards the close of the 2nd century A. D.

In Malabar he found a missionary named St. Bartholomew who had already come there and preached the Hebrew Gospel of Mathew, a copy of which was shown to Pantainos.

In the 6th century A. D. *Kalyan* was a great seat of Christian mission. Cosmas Iudiko-pleustes *i. e.* the Indian Navigator, (d. 565 A. D.) found in both Ceylon and Southern India many Christian Churches established by missionaries from Persia. These were certainly

offshoots of the Nestorian Church, settled in Persia.

Pilgrims occasionally came to the shrines of both St. Thomas and St. Bartholomew. Alfred the Great of England is said to have sent there in discharge of a vow, an ambassador named Sighelm, with some presents in 883 A. D. The English envoy took back from India many bright gems and aromatic juices. Some of these Indian presents might be seen even as late as the time of William Malmesbury. [Chronicle of the Kings of England. II. iv.)

Prof. Max Müller and several other scholars have clearly shewn that Buddha himself figured as a Christian saint named Josaphat who is said to have been an Indian Prince converted to Christianity by Barlaam. The story of Josaphat and Barlaam was first written in Greek by St. John of Damascus in the 8th century A. D. It was done into Arabic and then into Latin and afterwards made popular in Europe in Troubadour poetry. In it, Josaphat = Bodhisattva, and Theudas the magician, employed to seduce the royal convert, was Devadatta, the enemy of Buddha. [Max Müller's Chips from a German Workshop. IV. Ed. 1875, PP. 177-189.)

Missionary activity of the Christians, however, began in India after the arrival of the Portuguese in the 16th century A. D.

Buddhism and Christianity.—The Historians' History of the World, Vol. II. P. 170. says that "the tenets of Christ were all of eastern origin."

A like view is held by many others. So, we show their points of likeness :—

(i) The moral precepts and teachings of both are the same. Immediate relationship existed between India and Greece before Christ, in scientific, religious and literary ideas. Buddhist ideas and precepts penetrated into the Greek world before Christ [Vide Asokà's Girnar Inscription].

The Therapeuts in Eypt and the Essenes in Palestine were Buddhist sects. (Dean Mansel).

"Budhism in Syria was a preparation, a fore-runner of Christianity"—Prof. Mahaffy.

Bunsen, Seydel and Lillie say that Christianity has sprung directly from Buddhism.

(ii) Christian legends, tales, traditions, forms, institutions, moral precepts are largely based on Buddhism.

(iii) A divine annunciation to the parents of both before birth.

(iv) Both were miraculously born. A star *Pushya* presided at the birth of both. Asita is the Simeon of the Buddhist story. Auspicious omens were seen at the birth of both.

(v) Temptation of both.

(vi) Both had 12 disciples, same missionary spirit. Both gave the sublime precepts : the very phraseology of both was the same.

The utterances of Buddha in the Dhammapada were current as household words among the Essenes. The young preacher Jesus went to John from whom he

iearnt most of the precepts and teachings of the Essenes.

(vii) Trinity of both : Father, the Son and the Holy Ghost. Buddha. Dharma and Sangha.

(viii) Both performed miracles. Both had used parables.

(ix) Gautama adopted the Hindu theory of Metamscychosis. Jewish "*Gilgal*" is the same and universally believed by the Jews. The doctrine of Resurrection is the same as Hindu Transmigration of souls.

Note :—The ancient nations thought much in the same way.

(x) Monastic forms, rites and ceremonies are alike (Even Dr. Rhys Davids admits them.

(xi) Architectural similarity. (Dr. Fergusson).

(xii) "The crozier, the mitre, dalmatic, the cope or pluvial, service with a double choir, psalmody, exorcisms, the censer swinging on five chains, benediction with the right hand on the head of the faithful, the chaplet, sacerdotal, celebacy, lenten, retirement from the world, the worship of saints, fasts, processions, litanies, holy water, confessions, tonsure, relic-worship, the use of flowers, lights and images before shrines and altars the sign of the cross, the Trinity in Unity, the worship of the Queen of heaven, the use of religious books in language un-known to the mass, the aureole or nimbus, the crown of saints, wings to angels, penance, flagellations, the flabellum or fan, popes, cardinals, bishops, abbots, presbyters, deacons, amulets, medicines, illuminated missals, baptism, the mass, requiems :— These are the poits of likeness.

Abbe Huc; A. Lillie; Balfour; Thomson.

Some hold that John the Baptist was an Essene himself. Pliny in his *Natural History* V. 17. describes the Essenes of Palestine. They spread the tenets of Buddha to the pious and thoughtful Jews. Christ learnt from John and other sources, the tenets of Buddha.

Some say that Early Christianity was Essenism *i. e.* Buddhism as it prevailed in Palestine.

Mr. R. C. Dutt says that Christianity in doctrine, is not indebted to Buddhism. Christ adopted the national Monotheistic faith of the Jews, as Gautama had adopted the Hindu doctrine of *Karma*, transmigration, final Beatitude. The ethical and moral elements of Christ were certainly Buddhistic.

Before Christianity, Mithra Puja was current in Europe. Europe had the worship of Mithra from Persia and Persia had it from India.

Hinduism and Christianity.—Similarity between these two also, is no less striking. Both turn on *Bhakti* (faith) as the means of salvation. "*Action*, *wisdom* and *faith* are the 3 steps to salvation" say the Vedas.

The Brahmana works deal with actions *i. e.* rites, ceremonies, sacrifices that prepare, purify and ennoble mind. The Upanishads treat of pure wisdom. Sandilya's *Bhakti Sutra* treats of *faith*. Some scholars hold that Rámánuja, the philosopher reformer of the South, adopted the Christian doctrine of Faith from the early Christians of Southern India and introduced it into his Neo-Vaishnavism. Hindus knew *Bhakti* (faith) long long before Christ. (Vide also Dr. Grierson's view on

Bhakti in the Imperial Gaz. of India). Dr. B. N. Seal also holds that Hindus took *Bhakti* from the Christians of Southern India. We think that the success of the first Christian Missions in Southern India had emulated Ramanuja, Ramananda, Madhvacharya, Chaitanya and others to turn to the same Faith, as a counter-action against Christian conversions.

Krishna (often called Krishta), the expounder of *Bhakti* in the Gita &c., and Christ appear much alike in their life, teachings &c. It was predicted that Krishna was to be the founder of a kingdom of righteous principles : Christ was to be the founder of a religious kingdom. Like predictions occur in the Vedas and the Old Testament. Kansa is the Herod of the Hindus. Krishna is cowherd ; Christ is shepherd. Both make their sudden appearance before the public. Many accept them : both preach religion and lofty morality. Many enemies rose to both. Krishna's theory of *Yajna* is Christ's Self-sacrifice. High antiquity appears from the Chhandogya Upanishad, Panini's Grammar, &c. Both Hinduism and Christianity have Trinity, Trans-migration of souls &c., in common. The Jews had not the custom of eating the consecrated wafer or Eucharist, which the Christians adopted from the Persians who used to have *Havih-Sesha* (eucharist) after the Mithra Puja. This is our Vedic '*ida*' *i. e.* consecrated *purodasa*, bread made from powdered rice or barley. It is still current in India.

Prof. E. B. Cowell has shewn how the Upanishadic Monotheism early spread to different parts of the world.

There were Hindu colonies, in Syria, Palestine and other parts of Western Asia. Hence it seems probable that Christ was indebted to both Hindus and Buddhists for his tenets.

(v) *Muhammadanism.*—The Arabs, composed of independent tribes, were naturally trained to extremes of fatigue and privation ; were familiar with the dangers of trying forms ; were laborious and abstemious ; had keen eye, slender body, determined countenance, grave demeanour and martial energy.

Muhammad born in 570 A. D. belonged to a tribe of Koreish, a priestly class of Mecca. Poor in youth, he accompanied his uncle's camels in a long trading journey. A rich marriage early raised him to independence.

Most of the Arabs of his time were sunk in idolatry, worship of stars and low morals. Some Jewish and Christian tribes then lived at Mecca. Hindus, Jains and Buddhists also then lived in Mecca and other cities of Arabia. Higher notions of faith and practice were introduced there. The Arab idolaters knew Supreme Being and their other gods were subordinate. Yet, the influence of Monotheism was limited.

Muhammad often contemplated in Mount Hira. A cousin of his wife's, skilled in Jewish learning, did into Arabic the Hebrew Scriptures. Perhaps from that, Muhammad derived his idea of the unity of God. After intense meditations, he felt within that he was commissioned by God to restore pure belief and worship. Muhammad was now aged 40. After 3 or 4 years, he

publicly announced his mission. For next 10 years, he endured every species of insult and persecution. Toleration was ever unknown to the world outside India. Gradual progress of his religion and the death of his uncle Abu Taleb, induced the rulers of Mecca to aim at his life. So, he fled to Medina (622 A. D.), resolved to repel force by force. Here throwing off his former mildness, he now grew bold and vigorous as a leader.

He was at first perfectly sincere in preaching. Before flight to Medina, he disclaimed force as a means of conversion. He now declared that he was authorised to have recourse to arms in self-defence and that he was commanded by Heaven to use arms for the conversion or extermination of all unbelievers.

This new spirit was quite agreeable to the Arabs. He had only 9 followers on his first military expedition, yet before his death (632 A D.) he had brought all Arabia under his obedience. Soon he began the attack on the dominions of the Roman Emperor.

The causes of his popularity were (i) A warlike spirit. (ii) He was a reformer and conqueror. (iii) His religion was founded on the sublime theology of the Old Testament. (iv) Pure Morality as compared with the contemporary practices of the Arabs. (v) His Law also prohibited retaliation.

Muhammad as Reformer and Conqueror.—Conversion of the Arabs was perhaps sincere and general. "To conquer in the cause of God or to die in asserting his unity and greatness"—was the longing wish of every

Mussalman. Love of power, spoil, the thirst of glory and even the hopes of Paradise only increased their absorbing passion.

(i) *Arab Conquests.*—The Roman Empire was broken and dismembered. Christianity was degraded by corruptions and weakened by sectarian feuds. Muhammad first attacked Syria. In 638 A. D., his successors subdued Syria and Egypt. Roman Africa was conquered in 647-709 A. D. and Spain in 713 A. D. Before 732 A. D., the Muhammadans had pushed their conquests in the heart of France where however, they were defeated by Charles Martel in 732 A. D. between Poitiers and Tours. This saved Europe.

The second Tartar invasion of Europe:—The Mongols were defeated by the Hungarians left there in the 5th century A. D. Ottoman Turks captured the whole Byzantine Empire. Europe struggled hard against Asia for ten centuries. This hardening process made the Europeans great. The Arabs gave to Europe their great learning and culture. From 1500 A. D. the relation of East and West was reversed.

(ii) *Persia.*—The proud Persian monarch tore the letter of Muhammad for submission, to pieces. Persia was first invaded in 632 A. D. Her force was broken in the great battle of Cadesia in 636 A. D. Battle of Jallalla was fought in 637 A. D. After the Battle of Nehawend (642 A. D.), the Persian Government was entirely destroyed and her king fled to the Oxus. In 644 A. D., when the 2nd Caliph Omar died, the whole of Persia was annexed to the Arab Empire. In 650 A.D.,

the Persians revolted against the Arab Government. The exiled king tried his fortune once more; but his attempt failed and he was cut off near the Oxus. The northern frontier of the Arabs now advanced to, the Oxus, including Bulkh, and all the country north of the Hindukush. The conversion of Persia was as complete as its conquest.

(iii) *Afghanistan.*—At the time of the Moslem invasion, Mukran was peopled by the Beloches, and the mountains of Sulaiman and Ghor, by the Afghans. Ghor eastward to the Indus, was peopled by the Indians, and the upper country by the Persians. An Arab force from Merv first penetrated into Cabul in 664 A. D, and made converts of 12,000 persons. [Brigg's Ferishta, Vol. I. P. 4] The Prince of Cabul revolted; so there was a fresh invasion in 682 A. D. (Do. P. 5). The Prince was made tributary, if not subject. On this occasion, the Arabs were drawn into a defile, defeated and made captive. However, they were ransomed. The Arab governor of Sistan soon amply revenged the disgrace. A greater part of Afghanistan was subdued by Abdur Rahman, governor of Khorasan. Hajjaj, Governor of Basra was much displeased at these proceedings. So, Abdur raised the standard of rebellion, took Basra, occupied Cufa (capital) and threatened even Damascus, the residence of the Caliph. Struggle went on for 6 years, helped by the Prince of Cabul. Abdur was finally driven to a voluntary death. The Afghans or a part of them may have been converted early, but were *conquered* only in the time of Sultan Mahmud. West

Afghanistan was early reduced by the Arabs. The Afghans were fire-worshippers.

The example of Persia spread Islam among powerful nations such as Tartars, Chinese, Malaya, Asiatic Islands—independent of their arms.

(iv) *India.*—(a) The earliest Arab descents on the Bombay Coast and Sindh by sea, under Omar, were probably piratical expeditions to carry off Indian women whose beauty was much esteemed in Arabia. (Pottinger. P. 388).

Several detachments sent through the South of Mukran failed from the desert character of the country.

In 664 A. D., at the time of their first expedition to Cabul, Mohalib with an army, penetrated to Multan and brought back many prisoners from there. Probably he meant to explore the intermediate country and that his report was not encouraging.

(b) Second Arab Invasion of India (711 A. D).—An Arab ship, being seized and looted by pirates at Dewal, a sea-port near modern Karachi, Raja Dahir was called on for restitution. He declined compliance saying that Dewal was not subject to his authority. The Mussalmans not admitting his excuse, sent 1000 foot and 300 horse to enforce the demand. The detachment perished like its predecessors. Hajjāj. the Governor of Basra, then prepared a regular army of 6,000 men at Shiraz and made his nephew Muhammad ibn Qasim, aged only 20, its commander. Provided with catapaults and other engines of seige, he conducted the army safely to the walls of Dewal.

Dahir Despati was lord of a pretty large kingdom extending probably from Canouj to the mounts of Kalabagh, and from the mouths of the Indus to Cabul and Kandahar, (Brigg's Ferishta. Vol. IV. P. 401 ; Capt. M'Murdo, J. R. A. S. No. 1 P. 36 ; Pottinger. P. 386 ; Capt. Barnes. Vol. III. P. 76). This Brahmin Dynasty was established in Sindh and Mooltan by his uncle named Kachchha about 632 A. D. (Sir H. Elliot's "Arabs in Sindh.") His capital was Alor (near Bakkar), Skr. *Visalapura*, a town of very high antiquity. Qasim took temple after temple, place after place almost unopposed, till he came near Alor.

Dahir met him with an army 50,000 strong. Hindu attack was very terrible no doubt ; but fortune favoured the Moslems. The raja's elephant being suddenly struck by a fire-ball, left the field with the master. The army without Dahir, fell out of ranks. The Raja came back on a horse, rallied the soldiers and fought hard ; but the day was lost. He fell fighting bravely in the midst of the Arabian cavalry.

Dahir's Prince first fled to Brahmanabad and thence to Chitor. His heroic queen, collected the army, gallantly defended the city, and held out long ; but provisions failed ; yet she was firm in resolve not to surrender. The example of this widowed Brahmin queen is unique in Hindu History. The Rajputs remained devoted to her to the last. The women and children were first sacrificed in flames. The men bathed, performed ceremonies, took leave of each other and of the world. The gates were then thrown open. The Rajputs rushed

out sword in hand, fought hard and perished to a man.

The city was carried by an assault. All the men in arms were put to death and their families were reduced to bondage. (Brigg's Ferishta. Vol. IV. P. 409. Tod's Rajasthan. Vol. I. P. 327.)

One more desperate stand was made by the Hindus at Ashcandra. (Pottinger. P. 390; M' Murdo. J. R. A. S. No 1. P. 31.)

Mooltan next fell without resistance. Moslem success was unopposed. Every part of Dahir's State was occupied.

Here I beg to draw my readers' attention to Kashmir the so called "*Paradise on Earth.*" When Puru fought with Alexander, Kashmir stood aloof. Even the promised contingent arrived too late. When Dahir fought with Qasim, Kashmir had an extraordinary hero in the person of Lalitaditya who thought it wiser and more glorious to fight his own Hindu brothers of the plains than the Arabs—the common enemy of India! Again, Kashmir is the only land in India, where a bulk of the people have become Muhammadans! Kashmir is now practically a Muhammadan state under a Hindu ruler.

A mixture of ferocity and moderation marked the early conquests of the Arab. When a Moslem army approached a city, they would call upon the citizens either to become Mussalmans or subjects by paying tributes. In case of refusal, the city was attacked and conquered; all the fighting men killed and their families sold for slaves. The merchants, artisans and other

people were not molested in any way. The *subjects* were allowed all former privilege and free exercise of religion. A *subject* king was allowed to retain his state.

A fine instance of Arab toleration is on record: Failing to decide what to do with the conquered people, temples, lands &c, of India, Qasim referred the point to Arabia and received the following answer :—"As the people of the towns in question have paid tribute, they are entitled to all the privileges of subjects. They should be allowed to rebuild their temples and perform their rites ; temples, lands and money of the Brahmins should be restored ; and 3 p. c. on the revenue which was allowed to them by the Hindu Government shall be continued by the Mussalmans."

Qasim was prudent and conciliating. He induced several of the Hindu rajas to join him in the war. He appointed Dahir's Prime Minister to the same office under him, as he would be best qualified to protect old rites and to maintain established institutions.

[*Tarikh-i-Hind O Sindh.*]

The Moslem writers assert that Qasim now thought of conquering India. Dahir's eldest son had fled to Chitor. Qasim attacked Mewar with 8000 soldiers augmented by Hindu soldiers recruited in Sindh ; but he was repulsed and chased by the General Bappa Rao (Mahendra ditya) about 714 A. D. (Tarikh &c.) He even planned a march to Kanouj. Amidst his projects, a sudden reverse befell him. Two Princesses of Raja Dahir, among other female captives were sent to Walid the 6th Caliph who placed them in the harem. When

the eldest princess was brought to the Caliph, she wept a flood of tears; she said that she had been already dishonoured by Qasim, while in Sindh.

Being moved, the Caliph sent orders that Qasim should be sent to Damascus, "sewed up in raw hide." Qasim was taken so. The Princess overjoyed, said that Qasim was innocent, but that she had now revenged the death of her father and the ruin of her family. (Brigg's Ferishta. Vol. IV. P. 410; Ayin Akbari. Vol. II. P 119; Pottinger's Travels. P. 389).

Death of Qasim occured in 714 A. D. A. H. 96. Advance of Moslem arms ceased with the death of Qasim whose conquests were made over to his successor Tamim. The Caliphs continued to send Governors to Sindh and to receive nominal submission. Caliph Mu'tamad gave Yakub ibn Laith the government of Sindh, Balkh, Tukaristan, Sejestan, Kirman. Sindh was divided into Multan and Mansura: both attained a high degree of power and prosperity. Mansura was Sea to Alor. Ibn Haukal states that even in the neighbouring States, the Mussalmans were allowed peculiar privileges as the having mosques and living under their own laws &c. The Karmathian heretics appear to have spread in Sindh in the 4th century A. D. and to have upset the local governments in both States. Mahmud drove them from Multan and Mansura also. [Sir Henry Elliot's "*Arabs in Sindh.*"]

Sir H. Elliot, in Appendix iii, shows that the Arabs were compelled to leave the internal administration especially the finances, in the hands of the natives. The

first conquerors received large tracts of lands free of tax but on military service ; but the bulk of territory were held by the natives on heavy land-tax. There were many half independent Native Chiefs. Land-tax and Jijia were the chief sources of revenue. The annual revenue of Sindh and Multan is said to have been 11,500,000 dirrhums = £270,000 and 150 ℔s (pounds) of aloe wood. The courts of law were purely Muhammadan and the Qoran the only law allowed. [Vide Prof. Dowson's Edition of Sir H. Elliot's Papers, in his "History of India As Told By Its own historian." Vol. I.]

The Arabs easily conquered and converted Persia ; and why not India, though the latter afforded greater temptations by its proverbial riches and the inoffensive character of its people and although they were in Sindh and Multan ?

Ans. (a) In Persia, the priests (the Magis) were a most despised class. (b) Religion and government were not combined. (c) The Parsee religion itself had nothing inspiring and encouraging : to the Parsees, the new Arab religion of one God, the most powerful and the most merciful", was like a triumph of the good principle. (d) The overthrow of one king alone was enough for the complete conversion and conquest of Persia.

In India, on the other hand, (a) there was a very powerful priesthood highly revered by the people. Religion and government were inseparably connected ; religion is interwoven with the laws and manners of the people exercising great influence on their thoughts.

(b) A horror of change gave all a passive courage.

(c) The Division of the Hindus. Defeat of one raja was not conclusive. An invader had to fight hard for every inch of ground.

(d) Other discouraging circumstances. Hence is the slow progress of Muhammadan religion in India.

(e) Change of the spirit of the Arab Government. Their Chiefs were now political sovereigns, but not ardent missionaries. From rude soldiers they have now become magnificent and luxurious Princes. Omar burnt the Library at Alexandria, while Al Mamun translated the Greek philosophers.

The place of Arabia in the History of the World is not mean : She can rightly boast of her superior position, sea-faring spirit, skilled navigation, early foreign trade, Muhammadanism, a vast empire, Harun-Ar-Rashid and spread of learning and culture.

The Muhammadan rulers of India began to settle in the country from the middle of the 14th century A. D. They sought converts and gradually made many from the low-caste Hindus. Muhammadans, some 80 millions, form about ¼ of the entire population of India. In East Bengal and Kashmir, Mussalmans are double of the Hindus. In Bengal, Mussalmans in general follow the Hindu manners, but in Hindostan Proper, Hindus still follow the Muhammadan manners &c.

III. *Philosophy.*—In India, we have now altogether 19 different schools of philosophy, both orthodox and heterodox. But the great Jain scholar Hemchandra calls the following six schools *Tarkikas i. e.* sceptical :—the

Non-Absolutist Jains, the Absolutist Buddhists, the Hindu Schools of Logic, Sankhya and Atom; the Atheistic Sects, Sects of Vrihashpati and Charvaka and the Materialists. Hemchandra belonged to the 13th century A. D. So, it is probable that the Hindu Schools were made orthodox much later. Sankara is the root of modern culture. It is said that he added a chapter viz. the *Máyá-Báda i. e.* the theory of Ignorance or Illusion to the original Vedanta. Probably he gave publicity to it.

As Indian philosophy turns more or less on *soul*, its nature and destiny, we give the different views on it. Some regard *son* as soul. The Chàrvàkas regard the *gross body* as soul. Another sect of the Atheists looks upon the *Senses* as soul. Other Atheists regard *life* as soul. Another class regard *mind* as soul. The Buddhist regard *Intellect* as soul. The Prabhakaras regard *Ignorance* as soul. Bhatta regards *Pure Consciousness* as soul. Other Buddhists (Later School) regard *Sunya* (Void) as soul. The original work of Kapila is lost. Some say that the *Tattva-Samasa* is now the oldest; some again make *Sankhya Sutra* the oldest. Its Commentary entitled the *Sankhya Pravachana* by Bijnana Bhikshu, annotated by Aniruddha, is now taught in the Schools and Colleges. Next comes Iswara Krishna who wrote his *Sánkhya Káriká* before 5th century A. D. It was done into Chinese about 550 A. D. Garudapada annotated it about 700 A.D. Váchaspati Misra wrote his *Sankhya-tattva-kaumudi* in the 12th century A. D. Some say that modern *Sankhya Sutra* is based on that.

The commentaries of Vyasa and Bhoja (11th century A. D.) are most famous on Pátanjala School. Mandana Misra of Mithila wrote his *Lilávati* on Logic (9th century A. D.). Udayana of Mithila wrote his *Kusumanjali* on Logic about 1200 A. D. Bengal gives preference to the study of Logic. Here, the New School of Logic is much current. On the Atomic School, we have Prasastapáda's *Padártha-dharma-Sangraha* and Sankara Misra's *Vaisesika Sutropaskára* most famous. Savara Swami was the Commentator of Jaimini's *Karma-Mimansá Sutra*. Kumárila (8th century A. D.) wrote a commentary on it in his *Tantra-Sára-Vartika*.

Sankara (788—820 A. D.) popularised Vedanta in India. He was a Non-Dualist, while Ramanuja, Madhavacharya and others are Dualists. Sankara denies all existence except God: The Supreme Being and all beings are one and the same. Ramanuja and others admit the reality of all beings and regard them as derived from God.

Sadànanda Yogindra wrote his *Vedantasara* about 900 A. D. The Vedanta is now the chief religion and philosophy in India. It is much appreciated in Europe and America also.

Isvara-krishna's *Sánkhya-Karika* has been done into Latin by Lassen ; into German by Windischmann and Lorinser ; into French by Pauthier and St. Hillaire ; into English by Colebrooke, Max Miiller, M. Williams, and Davies.

South Indians now rule the religious and philosophical thoughts of all India. Even Chaitanya of Bengal was a disciple of the South.

IV. *Literature.*—A. *Sacred* : (i) Sanhitas or Lew-Books.—They form the back-bone of Hindu society. Culture of philosophy gradually made the learned sceptical. True wisdom vanished. All rites became corrupt and life-less. Then the sages modernised the ancient *Dharma Sutras*, with new suitable laws and published them under the name of *Sanhitas.* Upwards of 100 are quoted in modern commentaries and digests. Th *Padma Purana* mentions 36, Yajna-Valkya 20, and Parasara 20 Law-Books. The old books, gradually remodelled, assumed their present shapes in the Pauranic Age.

A review of the 20 Law-Books will not be out of place here :—

1. *Manu.* The present metrical code in 12 Books and 2704 Slokas, was probably compiled in the 3rd or 2nd century B. C. It deals with all the questions of human interest. The end of it is the attainment of spiritual wisdom and salvation.

2. *Atri.*—His code is in 391 slokas. 4 orders of life rules of Purity and atonement are described : mentions rites, earth-work, 6 duties of Brahmans, worship of Gadádhara at Gaya, bathing in the Ganges, Satism. Sale of daughters is a great sin. Even the off-spring of a daughter sold is unfit to perform the Sraddha of the parents.

3. *Vishnu.*—It is written in poetry, prose and aphorism. Of its 100 chapters, the 1st was added much later. It is generally deemed of high antiquity. Dr. Jolly points out its resemblance with *Grihya Sutra* of

the Kathaka Kalpa Sutra. The book is repeatedly recast and modified between 4th and 11th centuries A. D.

4. *Hárita.*—It was first in Sutra form ; then in the present metrical version much later, in 7 chapters and 194 slokas. The superiority of the worship of Nara-Sinha, a god, is maintained. This is regarded as another ancient work : it is often mentioned by Baudháyana, Vasista and Apastamba ; extracts are found in the Mitáksharà and the Dáya-bhàga.

5. *Yájna-valkya.*—It is, in many respects, nearer Manu. The author was priest to the renowned king Janaka of Mithila. Its 3 chapters run over 12,000 slokas. Bijnánesvar Bhatta's *Mitakshara* and Jimuta-váhana's *Dâya bhága* (Law of Inheritance) were compiled from it. The latter is in force in Bengal, while the former in Hindusthan. Yajna-valkya probibits the marriage of a high-caste person with a low-caste woman, formerly sanctioned by Manu.

6. *Usanas,*—The code has 9 chapters and 620 slokas. Its present form is quite modern. It discusses the rules of purity, Sráddha, propriety of food, atone ment &c. One who goes on a voyage, is not eligible to perform the Sráddha ceremony. The glory of Trimurti (Triad) and Omkàra is described. 5 Great Sins are mentioned. Satism and suicide of sinful men are spoken of. A Brahman is absolved from all sins by repeating his holy Gáyatri for ten thousand times.

7. *Angiras.*—The present book in 72 slokas, is modern. Atonement and female duties are well set forth.

The author discourages the use of blue clothes and even the indigo plantation. If a daughter betrothed to one, is married to another, she becomes a *punar-bhu i. e.* a re-married widow. Food cooked by her, is not acceptable.

8. *Yama.* Its present form, only in 78 slokas, is probably modern. He is quoted by Vasista. It treats of only laws, prohibitions and atonement. Washermen, cobblers, dancers, fishermen, butchers and Bhillas are *untouchable* classes. It strictly prohibits eating, sleeping and study of the Vedas at sun-down.

9. *Apastamba.*—The modern metrical work is in 10 chapters and 183 slokas. It abounds in rules of atonement for the benefit of the depressed classes. He praises *forgiveness* above all and states that forgiveness alone can lead one to salvation. He has quoted the views of Harita.

10. *Samvarta.* It is in 227 slokas. It deals with the duties of the 4 orders of life, propriety of food, atonement, charity of food and drink. A Brahman is absolved from all sins by repeating *Gayatri* (the holy prayer) regularly for a month.

11. *Kátyàyana.* Katyayana is said to be Gobhila's son. His 29 chapters in over 500 slokas, completed his father's *Grihya Sutras.* Parts of the 12th and the 14th chapters are written in prose. Sraddha and good manners engage several chapters. Worship of Ganesa and Mátriká are recommended first of all rites. It approves the worship of picture, idols or plans. Ablution, Sraddha, Pinda (cakes to the Manes) and rules on

Impurity are given. Cases are spoken when a younger brother can marry before his elder brother. It mentions Umà and Rama, and Sita.

12. *Vrihaspati.* The present work, in 80 slokas, a modern one, is done into English by Dr. Jolly. Gift is said to be of great merit. Excavation of tanks, wells, ponds; laying out of gardens, orchards &c.—are stated to be highly meritorious. The book further states that a Brahmin's wrath ruins a family.

13. *Paràsara.* The present work in 12 chapters and 599 slokas is declared *modern* by scholars. Some say that he favoured the re-marriage of widows; but as he speaks of a widow's pure austerities or satism, many doubt it.

He recommends pilgrimage: a visit to *Rames varam* is meritorious. Living with bad characters or sinful men is strictly prohibited.

14. *Vyasa.* The work in 4 chapters and 241 slokas is thought to be most recent. Some say that the word *Mlechchha* mentioned in it, misleads scholars to regard it as modern. Daily duties, domestic ceremonies, merits of charity &c.—are its main topics. Probably the book has many interpolations.

15. *Sankha.* It is in 18 chapters and 314 slokas. Parts of 11 and 12th chapters are in prose. Westerners call it an ancient work. Duties of the 4 castes, forgiveness, truth, mastery over passions and purity &c. are its main topics. The titles of the 4 castes are Sarma, Varma, Dhana and Dása. It enumerates the circumstances in which the twice-born Aryans *fall* from

their ranks. High-caste people taking Sudra wives. or travelling in the coutries of impure manners, shall loose their caste. Next, it speaks of many sacred places, impurity, atonement and good and bad foods.

16. *Likhita.* The present work, modern, is in 92 slokas. According to it, good works are excavation of tanks, Agnihotra sacrifice, supply of water, living at Benares, offerings of cakes to the manes at Gayá and repeating the holy verse Gayatri 108 times.

17. *Daksha.* The work, comparatively modern, has 7 chapters and 211 slokas. It speaks of a householder's daily duties, purity, Yoga or abstraction of mind, virtue as true happiness. Parasara's sloka on concremation is quoted in it.

18. *Gautama.* It has 29 chapters, all in prose. The present work is written in imitation of the ancient Gautama Sutra. Initiation of a student, Vedic study, household duties, begetting children &c., royal duties, trial of cases, purity, Sraddha, atonement, partition, are his main points of teaching. In case of disputes, points should be settled by Parishads. Fulfilment of respective duties leads one to Heaven.

19. *Sâtâtapa.* The present work in 6 chapters and 231 slokas is said to be most recent.

According to it, all human miseries are due to evil deeds. So, the author proposes suitable atonements. To expiate different sins, worship of different gods and goddesses are recommended. In the first two chapters are given the rules for the worship of Brahmà, Vishnu, Yama, Vasudeva, Krishna, Asvini, Kuvera, Indra,

Prachetas and Sarasvati. Idols of gold and silver are to be given to Brahmanas after worship.

20. *Vasista.*—The present work in 21 chapters, is in prose and verse. The influence of Sutra literature is especially existing in it. Religion is the root of salvation. Vedic rites are excellent actions. Good manners and pure conduct form a part of true religion. The book imitates Manu and often quotes Manu, Gautama and others. A daughter betrothed to one, may be married to another. He exhorts all not to learn the language of *Mlechchhas.*

Note :—The codes were made to organise society most perfectly. Even daily actions are well-regulated. Truth, morality and other virtues are strictly enjoined. All declare the Brahmans—of course, the pious and the learned, as supreme. Irreligious, ignorant and greedy Brahmans shall go to hell. A Brahman is strictly enjoined to be affectionate and impartial to all. All equally denounce drinking, theft, wrongful passion, impurity &c. All the codes generally follow Manu—the Prince of Indian Law-givers.

Now Raghu-nandana's laws are current in Bengal and Sula-pâni's in W. India. *The Nirnaya-Sindhu* based on Manu and Yajna-valkya, is established in the Deccan. The *Mitakshara* of Bijnana-bhikshu and the *Dáya-bhaga* of Jimuta-vahana on Partition, are most familiar.

(ii) *Puranas :*—They have been current from the most ancient times. Formerly, the subject was *itihasa-purana i. e.* history and theogony. The historical

chapters of the modern Purans now represent the ancient *itihasa*, of course, in an abridged form. Vyasa (14th century B. C.) was the first to collect the ancient Purans which he called the *Purana Sanhita* and which he gave to his disciple Roma-harshana to preserve and spread.

Gradually 36 Puranas arose, 18 principal and 18 minor. Jains and Buddhists also have their Purans. But we know very little of them yet.

Purans are mostly written in verse. Prose Purans also exist. The 18 chief Hindu Purans contain 4 lakhs of slokas. They have five characteristic topics *vis*, cosmogony, regeneration, geneology, grand periods of Manu and the history of modern nations.

'Some portions of Puranas are spirited and poetical.' Of the 18 Purans, 6 are given to Brahmà *vis*. Brahmánda 12000 slokas, Brahma Vaivarta 18000, Márkandeya 9000. Bhavishya 14500, Bámana 10000 and Brahma 10000. 6 are given to Vishnu, *vis*., Vishnu 23000, Náradiya 25000, Bhàgavata 18000, Garuda 19000, Padma 55000, Varàha 24000. 6 are given to Siva *vis*., Matsya 14000, Kurma 17000, Linga 11000, Vàyu 24000, Skanda 81000, and Agni 15400.

Puranas now rank as the Scriptures of the ordinary Hindus. They explain, by examples, all branches of human learning *vis*., history, geography, law, medicine, grammar, philosophy, Veda, Vedangas, music, rhetoric, mathematics, astronomy, sacred places, worship of gods, priests, traditions, modern cults, sectarian beliefs, stories, fables, anecdotes, arms, weapons, war, village, towns

city, municipalities, metals, pearls, precious stones, dress, jewels, roads, trades, countries, continents, ships, duties of males, females, foods, religion, morals, virtues, vices, hell, trial, kingdom, subjects, learning, wisdom and salvation &c.

The *Bhavishya* Puran notices the Magas (Parsee priests) who are silent worshippers of the Sun.

The Purans carry the Vedic religion and high philosophical truths to the common people in simple modern Sanskrit. Mr. Pargiter holds that the Purans were rendered into Sanskrit from Pali or Prakrit.

(iii) *Tantras.*—The Vedic religion essentially needed the slaughter of many animals. Powerful Buddhist kings almost stopped the slaughter of animals. Thus Vedic rites gradually fell into disuse in India. Even beef and fish were given up as food. To revive Hinduism, the Brahmins created the Pauranik Hinduism and made it attractive in every possible way. Buddhists also tried hard to save their religion from extinction. Greater success of the Hindus inclined the later Buddhists to adopt the good parts of sacrifices. Here is the probable origin of the Tantras that resemble the Purans in some respects. After the Hindu Rajput supremacy, the Brahmana portion of the Vedas was converted into the Tantras: Their number is 64. Modern Pujas, rites and ceremonies, all performed according to the Tantras, are semi-Vedic in nature and type.

B. *Secular.*—(i) Drama. As the most important of literary compositions, it gives a picture of real life and national interest.

"Hindu drama rises to a hight pitch of excellence." Sir William Jones and Prof. H. H. Wilson have rendered many of the dramas. The long period from 1st century A. D. to 1800 A. D. produced only 60 Sanskrit plays. Why so few ? Probably plays were only once acted on some festival in the great hall or inner court of a palace, losing all popularity outside. Many are lost, being neglected by the learned. Brahmins lost taste for the drama. Prof. E. B. Cowell says, "We have only a few of the plays. The *Vikramorvasi* of Kalidasa refers to Bharata's *Natya-Sastra*. The long-lost *Poetics* of this Hindu Aristotle has been lately discoverd by Dr. Hall. Many plays must have been composed before a critic could have written so copiously on the theory." Panini (IV. 3. 110-111) mentions Silàli and Krisásva as two writers on *Poetics*. Patanjali (150 B. C.) refers to several plays.

We have no pure tragedy ; yet the plays show a variety not surpassed on any other stage. Besides different classes of dramas, farces, moralities, interludes are almost unlimited. We have no *Satires*, some of our plays exhibit that.

Some plays relate to the actions of heroes ; some to the wars and loves of kings ; some to the intrigues of ministers ; while, others are strictly confined to the incidents of private life. A play, rendered by Dr. Taylor of Bombay, is a lively humourous illustration of the tenets of the different schools of philosophy. The plays differ also in character : In some, there is no trace of supernatural agency or an allusion to religion. In others,

nymphs of paradise are attached to earthly lovers. Gods and demons appear in others. Enchantments influence the fate of some. In one, almost the whole Pantheon is brought on the stage to attest to the innocence of the heroine.

The number of acts ranges from 1 to 10. The unity of time, place and action is generally well observed. Plots are generally interesting. Dialogues are lively but prolonged. Women and inferior persons use Prakrit (vulgarised Sanskrit), while the higher and educated persons use classical Sanskrit. The tone of the actors is grave and declamatory. Their dresses are seen on ancient sculpture. Mimics and buffoons are still common.

Hindu strength and delight are in descriptions. Bhavabhuti's descriptions are full of grandeur and sublimity. There is no lack of the emotions of love and tenderness, nobler feelings of devoted attachment, generous disregard of selfish motives ; but there are no traits of vigour, pride or independence—no ardent spirit—no patriotism.

"All the compositions of the Hindus show moral defects : Voluptuous calm contemplation of the beauties of nature, but no exertion of energy or enjoyment of adventure"—Elphinstone.

Few of our plays are historical.

The name of Bhàsa, a great Sanskrit poet-dramatist was hardly known to the public. Only the Sanskrit-reading persons and students heard his name and fame from quotations by other authors. Recently Mr.

Ganapati Sastri, Librarian to His Highness the Maharaj of Travancore, South India, has discovered his long-lost plays, 13 in number, of which the *Sapna-Vásava-Dattam* is the longest.

He was the court-bard of Nàràyana, the third king of Kànva Dynasty. So, his date is 1st century B. C. Bhàsa is mentioned by Kalidasa, Gunàdhya in his Vrihat-Katha (78 A. D.) and in the "Little Toy-cart." The Sunga and the Kánva kings were great patrons of drama. Bhasa's parentage or home is not known. His popularity was immediate and immense. His works served as models to all subsequent dramatists of India. The plots of many later plays were his. The plot of his play *Avimáraka* was copied by Bhavabhuti in his *Malati and Madhava*. Many of his lines are quoted verbatim in the *Little Toy-Cart*. His genius took the Indian world by storm. His language is fine, simple and natural. His works lack only natural description. The works of Saumilla are not yet found.

Kalidasa, the Shakespeare of India and a *gem* of the court of Vikramaditya probably wrote his three dramas early in the first century A. D. He excels in tenderness, delicacy and highly poetical descriptions. He was a versatile genius. It is said that he was a great fool in early life but through divine grace, he rose to great eminence afterwards. His parentage is not known. His home is believed by many to have been Kashmir or its neighbourhood. Kali is pre-eminently the goddess of Bengal. So his name, *servant of Kali* and his writings induce me to think him a Bengali. Early in life, he

had, no doubt, suffered from the pangs of poverty and neglect. Vikramaditya may have found him, while journeying in India and taken him to Ujjain. Kalidasa was a Sivite and very humble in spirit like his patron. He died at Màtaram in Ceylon where he was probably recruiting his health.

The beauties of his pastoral drama *Sakuntala* have been long and deservedly admired. On its first appearance, it created at the time, a thrilling sensation throughout Europe and the most rapturous praise was bestowed upon it by men of high authority in matters of taste." His *Vikramorvasi* (The Hero and the Nymph) is in a still more romantic strain. It is often compared in wildness of design to the *Tempest* or *Mid-Summer Night's Dream*. His *Màlaviká and Agnimitra* is an historical play describeing the love of Prince Agnimitra of the Sunga Dynasty (2nd century B. C.) for Malavlkà, the conquest of Pushyamitra, his Horse-Sacrifice &c. His works show the superior order of his scholarship ; his acquaintance with the important systems of philosophy, the Upanishads and the Purans ; his close observation of society and its intricate problems ; his delicate appreciation of the most refined feelings, his familiarity with the conflicting sentiments and emotions of the human heart ; his keen perception of and deep sympathy with the beauties of Nature ; his constructive imagination of a superior order ; his power of depicting all shades of character ; the aptness of his similes that touch directly the heart and at once enlist the sympathy of the reader ; his chaste diction free from extravagance.

His felicity of expression,spontaniety and melody earned for him the epithet "The favoured child of the Muse."

The *Mrichchha-katika* (The Little Toy-Cart) by Sudraka was written towards the close of the 1st century A. D. or early in the 2nd century. It describes the corrupt low social life of Ujjain.

The dramatic Muse was then silent for several centuries. About 600 A. D., Subandhu wrote his romantic play called the *Vásava-dattá*. In the 7th century Dhàvaka wrote Nágánanda (Joy of the Serpents)—a Buddhist play and *Ratnávali* a short play, which he published in the name of his patron Harsha Vardhana Siladitya II. from whom he obtained much wealth. Next comes Bhava-bhuti who belonged to the 7th and the 8th century. He was a native of the village Padmapura in Bidarbha (Berar). His father was Nilakantha, mother Jàtukarni and grandfather Gopala Bhatta. He belonged to the Udambara Brahmin clan. His wonderful memory and vast erudition earned him the title of *Srikantha* (Minerva-throated). He began life as the court-bard of Bhoja-rája of Dharà (now Dhar in Malwa) who flourished about 665 A. D. Next he repaired to the court of Yasovarman, King of Canouj. Here his fame rose very high. About 700 A. D. Kumarila rose against Buddhism and preached for Vedic revival. Bhava-bhuti joined the movement and even asked his patron to expouse the cause. His plays show his partiality for Vedic rites. His fame made the people of Ujjain invite him there. His plays were acted before the famous Siva called Mahákàla or Kála Priyanàtha.

Powerful Yasovarman was, however, conquered by Lalitáditya of Kashmir, who took Bhava-bhuti with him there, where the dramatist probably passed his last days. He wrote *Viracharita* (Early Life of Rama), *Uttara-Charita* (Later Life of Rama) and *Málati-Mádhava*, a play of pure invention.

"Bhava-bhuti possesses the qualities of Kalidasa in an equal degree and a sublimity of description, a manly tone and a high and even martial spirit that is without example."

About 725 or 30 A. D. Adisura, a king of Gaur in Bengal, applied to the Kanouj King, probably Yaso varman for 5 learned Brahmins to revive and reform Hinduism in the Eastern parts. Bhatta-Narayan was one of the five, sent. He wrote a spirited play entitled the *Beni-Sankára i. e. Binding of the Braid* of Draupadi. To the same century belongs Visákha-dattás *Mudrá-Rákshasam* (The Seal and the Minister Rákshasa.) Visakha-datta was son to Prithu-datta and grandson to Vateswar-datta, a Feudatory Chief. Visákha is said to have been a native of Chandragupta Nagari (Chinrai Patan ?) on the river Krishna in Mysore, South India. Visakha was wellskilled in statecraft and made a special study of stratagems and crooked policies with the result that the bent of his mind was mainly directed to business and not to sentiments. So, his poetry is business-like and vigorous, but wanting in sweetness, beauty and the tender emotions. The play describes the upset of the Nandas by Chandragupta with the help of Chánakya.

About 900 A. D. flourished Rájasekhara who wrote *Biddha Sàla-Bhanjikà* (The Carved Statue), *Bàla-Ramayana* and the *Bàla-Bhárata* (The two Skr. Epics for Boys in the dramatic form) and the *Karpura Manjari* (Camphor Cluster, a play in Prakrit alone) and the Prachanda Pándava. In the 10th century A. D., Kshemisvara wrote his "*Chanda Kausika* (The offended Visvamitra) under the patronage of King Mahipala of Kanouj. The subject is the correction of proud king Harish Chandra of Oudh by sage Visvamitra.

In the 11th century was written the Mahà-Nàtaka (Great Drama) under the patronage of Bhoja-deva of Dhara (1040 A. D.) This dramatised Ramayan in 14 Acts, ascribed to Hanuman, is really the product of different hands. Its first author was Madhu Sudana Misra. The 2nd author was Damodara Misra who wrote it under Bhoja. About 1100 A. D. Krishna Misra wrote his *Prabodha Chandrodaya* (Rise of the Moon of True Knowledge). It is an allegorical play. Abstract ideas—like Dramatis Personœ are divided into two conflicting hosts. Final triumph of the virtues is shewn.

Murari Misra's *Anargha-Râghava* is a Ramayan in dramatic form. Jayadeva's *Prasanna Ràghava* is also a play of that kind. (1200 A. D.)

(ii) Poetry :—"*The Lalita Vistara*, a magnified poem on Buddha, was written in part in the 3rd or 2nd century B. C. Other parts were added after Christ. The first great Vikramaditya, a renowned patron of learning and a descendant of the Tomar line of the ancient Lunar Yadava race, ruled at Ujjani in the first

century B. C. and A. D. During his absence on Indian travels, his brother Bhartrihari was Regent. But finding his chief queen faithless, he left the Raj, left the world and retired into a Cave where he passed the rest of his life with his faithful wife Pingalá, writing poem and thinking of Heaven. He wrote 3 poems, each of 100 stanzas, called *Sataka* (century). One is on Love, one on Peace and the other on Renunciation. He wrote towards the close of the 1st. century B. C. "It is the terse and epigramatic character of Bhartrihari's short poems which make them conspicuous among the productions of the Indian muse and the perfect art with which they are composed, make them worthy of being ranked among the master-pieces of Indian genius."

Vikramaditya was the earliest Hindu champion against the foreign *Sakas*. Religion, philosophy, science, astronomy, medicine, poetry, drama &c., gathered strength and life under him. Dr. Hall's supposition that "idea of the *Nine Gems* of the court of Vikramaditya, is also modern"—is quite wrong. It is proved (i) by a verse in the *Jyotirvidábharana* by Kalidasa; (ii) by an inscription of Buddha Gaya dated 1015 Samvat = 948 A. D. which states—"Vikrama was certainly a king renowned in the world. So in his court were 9 learned men called *Nava-ratna i. e.* nine gems." The nine gems were (i) Dhanvantari, an expert physician, mentioned also by Dandi (6th century A. D.) in his *Dasa-Kumara* Charita.

(2) Kshapanaka.—*Kshapanaka* is a Jain sage (Vide Pancha Tantra &c.) Buddhists also called them so.

(Abadána Kalpa-Latá.) His name was Siddha Sena Divàkara. He belonged to the *White-robed* sect and followed Pársva-natha. He was a disciple of Vriddhabádi Suri and received the name of Kumuda Chandra at the time of ordination. He was noted for his scholarship and spiritual eminence. It is said that he converted many learned Hindus of Ujjain, who were formerly devoted to Mahakala of that place. Jains believe that he was the spiritual guide to Vikramaditya. (Vide Kumarapala Charitra and other works.) It is further said that he converted Vikramaditya into Jainism, 470 years after the death of Mahavira. (Klatt's Patta-vali &c., Indian Antiquary Vol. XI. 1882. P. 247). The earliest Jain work on Pure Logic is his *Nyávatára*, a metrical work in 32 stanzas. (Prof. Peterson's 5th Report on the Search for Skr. Mss., Bombay Circle.) Chandraprabha Suri wrote its commentary in 1102 A. D.

In India, Logic is usually mixed up with metaphysics and religion. Kshapanaka distinguished Logic from the cognate subjects. He is also the author of *Sammati Tarka Sutra*, a Prakrit work on philosophy containing an elaborate discussion on the principles of Logic.

3. Amara Sinha.—This lexicographer was a Buddhist. His *Amara-Kosha* is well-known and was done into Chinese in the 6th century A. D. One Amara Sinha's Vihara (monastery) is commemorated in an inscription found by Mr. Wilkins at Buddha Gaya and published in the First Volume of the *Asiatic Researches*. Yuan Chwang says that this Amara Sinha was a Brahman worshipper of Mahesvara (Siva), but

warned by that deity in a dream, he had resolved to build a Buddhist convent near the Bo-tree. Vikrama's Amara Sinha was a Buddhist : so he could not possibly be the builder of the convent about 500 A. D.

4. Sanku.—We know little of him. He was probably a poet or more probably a great mathematician.

5. Betàla Bhatta.—He was a good poet. He is still known by his work entitled the *Niti-Pradipa*" (Lamp of Wisdom).

6. Ghata Karpara.—He was a noted poet. He often challanged Kalidasa to wit-combat in which he showed great skill in the composition of doggrels, quips, cranks and puzzles. But Kalidasa could not be defeated. On one occasion, he gave Kalidasa a very difficult puzzle saying that if Kalidasa could solve it, then he would fetch the victor water in a pitcher, like a menial servant.

Of course, this was a form of humiliation. The puzzle was solved by the great poet ; but it is not known if Ghata Karpara was as good as his word.

7. Kalidasa—This Prince of the Indian poets has written 3 immortal poems *viz.*, *Kumara-Sambhava* (Birth of Hindu Mars), *Raghu Vansam* (Dynasty of Raghu), and *Megha-Duta* (the Cloud Messenger). The first two show how historical topics become so delightful by the talismanic touch of the poet's superior genius. The Megha-Duta is an excellent example of purely descriptive poetry." Kalidasa also wrote a work on prosody and another work on astronomy.

The poems *Pushpa-Vana-Vilasa, Nalodaya* and *Ritu Sanhara* &c are also ascribed to Kalidasa. I think they came from the pen of a 2nd Kalidasa.

8. Varáha-Mihira was a renowned astronomer. Dr. Bhao Daji shows that Varaha mihira lived from 505 to 587 A. D. This has disturbed chronology and led some scholars to drag down Vikramditya to the 6th century A. D. We have already shewn the existence of 5 Varahamihiras. The first lived in the first century B. C,; the 2nd about 80 A. D.; the 3rd about 285 A. D.; the 4th in the 6th century and the 5th in the 16th century A. D. The first one was Mihira, son to Varaha, an astronomer of Ujjain. To avoid confusion, he was called Varaha-Mihira *i. e.* Varaha's son Mihira. Khaná a young and fair lass of Ceylon was very proficient in astronomy and general learning. For a suitable young man, her father was coming to India with her. The ship was wrecked near the coast. However, they reached the shore safe. She was married to Mihira. She lived for some time happily. Her father-in-law was the Royal Astronomer. It is said that Varaha could not answer the difficult questions on astronomy put to him in the court by his opponents. Khaná, knowing this, often helped Varaha with her wonderful calculations and solutions. Varaha thus won the laurels for some time. The truth was out and Varaha was abashed. It is said that the barbarous father-in-law, out of spite, had cut her tongue while in sleep. She died soon. Many of her wise sayings in vernacular are still current in all parts of India.

9. Vararuchi, a scholar, wrote a grammar on Prakrit called the *Prākrita-Prakàsa*.

Vikrama's son and successor Madhava Sena was rather a weak king. He married Sulochaná, daughter to Gunàkara king of Divanti, capital of an island in the Arabian Sea (Padma Puran, Kriya-Yoga-Sara Part. Chap. 5.)

Our next poet and patron of learning wâs Hala (No 17 king of the Andhra List) = Sala = Sali-Vahana = Sala Satavahana (78-83 A. D.) His poem was the *Satta Sai i. e.* Sapta Sati = "7 Centuries" written in a form of Pali.

Bhà-ravi (lit. "A very sun in Poetic genius) flourished about 300 A. D. Certainly he was a poet of North India. We neither know his home nor his parentage nor his patron. His *Kirātārjuniyam* (The Hunter-Chief And Arjuna) is a noble poem, full of sound sense.

The *Váyu Purana*, the earliest of the class, was composed in its present shape about 300 A. D.; the *Vishnu* about 350 and the *Matsya* about 450 A. D.

Samudra Gupta, *Kaviraja* was himself a good poet and a liberal patron of Fine Arts.

The Indian Muse was mute in the 5th century A. D. In the 6th, Malwa was again her favourite haunt. Yaso-dharman Vikramditya was a great patron of letters. Matrigupta was his chief poet. He is probably the 2nd Kalidasa of Indian tradition. Probably he wrote the poems entitled the *Rati-Manjari* (Blossom of Love), *Nalodaya* (Rise of Nala), *Pushpavana-Vilasa* (Sports of Cupid) and the *Ritu-Sanhara* (Assemblage of Seasons).

Dr. Bhao Daji believes him to be Kalidasa. I think people called him a Kalidasa, out of compliment. Certainly he was a man of genius; otherwise Yasodharman would not have sent him out to rule Kashmir. He ruled there for about 5 years with popularity; then he abdicated in favour of Pravarasena and came down to Benares where he passed his life as an ascetic. Pravarasena built a bridge of boats on the Vitasta. There is a poem in Prakrit on the bridge. A commentary on the poem attributes it to Kalidasa.

That Yasodharman was a Vikramaditya will appear from the following :—(i) Subandhu in his *Vasava-datta* speaks of Vikramaditya as departed not long ago. (ii) Yuan Chwang speaks of a mighty king who had ruled an empire in India some 60 years before his time. (iii) Kalhana speaks of him as Vikramaditya, though he does not forget the 1st great Vikrama of 1st century B. C. for which he even assigns 3 centuries to King Ranaditya. (iv) *The Satrunjaya Mahatmya* states that Vikramaditya ascended the throne in 466 Saka or 544 A. D. (Wilford, Asiatic Researches, Vol. IX. P. 156, quoted by Dr. Kern in his *Vrihat Sanhita*). An inscription of 637 A. D. mentions both Kalidasa and Bharavi.

King Pravarasena of Kashmir, himself a good poet, wrote the *Setu-Vándha* or *Ravana Vaha* in Prakrit, (6th century A. D.) Amaru wrote his *Amaru-Sataka* probably in the same century. *The Satrunjaya Mahatmya*, the earliest Jain work in Sanskrit verse, was written in the 6th century A. D. The *Dipa-Vansa* and the *Maha-Vansa*, two historical poems of Ceylon, were

composed in the 5th or 6th century A. D. Bhoja I, a king of Dhárá in Malwa and a renowned patron of learning, flourished about 575 A. D.

Harsha Vardhana Siladitya II. also was a great patron of poets.

Dr. Macdonell gives 651 A. D. as the date of the death of poet Bhartrihari, the author of the "Centuries." We have placed him early in the 1st century A. D. Bhartrihari, author of the *Bhatti-kavya* may have died about 651 A. D. The title *Bhatti-kavya* evidently shows that it was the work of a poet named *Bhatti*. *Bhartrihari* may have been his classical and *Bhatti*, his popular name. Whatever be the fact, certain it is that Bhartrihari, brother to Vikrama and author of the 3 *Centuries*, was a different person from the author of the *Bhatti-kavya*. Yasodharman's Mandasor Inscription tells us that the panegyric was composed by a poet named Vatsa-Bhatti. The general style of this author, especially the description of *Sarat* (Autumn) as given in the Inscription and in the *Bhattikavya*, canto II. would hardly incline one to question the identity of the two poets. We think, this Vatsa-Bhatti, a Brahmin native of Ballabhi ruled by Sridhara sena IV. (vide colophon to *Bhatti-kavya*) was early in life, the poet-laureate of Yasodharman and wrote his *Bhattikavya* later towards the close of the 6th centuty A. D. This poet-grammarian of Cathiawar has not only described the exploits of Rama, but has illustrated Sanskrit grammar as well.

In the beginning of the 7th century A. D., Sriharsha, son to Srihira and Mámalla Devi and nephew to

Mammata Bhatta, wrote his *Naishadha-kavya* (Love of Nala and Damanyanti), marked for its melodious expressions. Mágha son to Sridattaka, belongs to the 2nd hafl of the 7th century A. D. (Prof. A. A. Macdonell). His work is the well-known *Sisupàla-badha*, a great poem noted for its strength of metaphor, sou nd sense and melodious phraseology. Bhoja II., patron o f Bhababhuti and other poets, flourished at Dhara about 665 A. D.

Bàkpatíraja was the poet-laureate of king Yasovarman of Canouj. He wrote his *Gaura Vaho* in Prakrit and other poems (750 A. D.) Kaviràja wrote his poem entitled the *Rághava-Pandaviya* about 800 A. D. It is a very clever work. Each stanza at once describes a Prince of the Solar and a Prince of the Pandu line, only by a different reading. However, its value as a poem is little. Sankara, the noted scholiast, wrote several short poems of which the *Moha-mudgara* (Club of Ignorance) is still popular (815 A. D.). Some ascribe the *Bhagavat Gita* to him. This is wrong. For, from an inscription of Western India, of the 2nd or 3rd century A. D., we have the 18 Books, a lakh of slokas and othe parts, as they are now, in the Mahabharata. The Gita was probably the Bible of some religious sects of yore, now no more extant. Sankara made its study very general throughout India.

India produced no good poet in the 10th century A. D. In the 11th century A. D., Sandhyákara Nandi, son to Prajápati Nandi, a War-Minister, wrote his *Rama-Charitam*, a long poem on the Pala Dynasty of Bengal. He is often called the "Valmiki of modern times."

No Indian king has shed so much lustre on the Hindu literature as Bhoja Deva of Dhar in Malwa. He was son to King Sindhu. He ruled from 1010 to 1042 A. D. when he was defeated by Somesvara II. who ruled from 1043 to 1068-69 A. D. The great poet Vilhana in his poem, the *Vikramarkadeva Charita*, an historical poem, says that Bhoja, being defeated, fled to some safe nook, leaving Dhara (I. 91-94 slokas). To please the victor, Bhoja married his daughter Princess Bhánumati to Vikramarka, son to Somesvara II. Afterwards, Udayáditya, son of Bhoja was able to retrieve the fallen glory to a great extent. (Udaipur Inscription).

Bhoja was himself a great poet, a great learned man and a great patron of learning. His title was *Kaviràja*. He defeated king Indraratha of Chedi, Toggala of Carnata. Bhima of Lata (Gujrat) and fought hard against Sultan Mahmud for the defence of the Somnath Temple. A staunch Saiva, he built many temples. His court was full of poets who came from different countries. He gave them much. It is said that there were several learned women in his court. Sita Devi was a good poet. Lila Devi, Bhoja's own chief queen, was very learned and a poet. An inscription of the time of Yadava Sinha tells us that Bhaskara Bhatta, great grand-father of Bhàskaracharyya, had obtained from Bhoja the title of *Vidyá-pati*.

This Bhoja is credited with having introduced *Bhoja-Vidya i. e.* Magic.

In Bhoja's court were always discussed religion, philosophy, poetry, rhetorics, astronomy, and other

sciences. Commentaries on all the sciences were written. The *Káma-dhenu* was the chief of these.

Works by Bhoja :—The *Saraswati-Kanthábharana*, the *Rája Mártanda* (a commentary on the Yoga Philosophy), the *Raja-Mriganka karana*, the *Viddajjana-Ballabha* (an Astronomical work), the *Samarángana* (a work on Architecture) and the *Sringara-Manjari-Katha* (a poem).

Works by the learned men of his court.—*The Aditya-Pratapa-Siddhanta* (an Astronomy), *The Ayurveda Sarvasva* (a medical treatise), *The Champu Ramayana*, *The Charu-Charyá* (a religious work). *The Tattva-Prakasa* (a Saive work), *The Viddajjana Ballabha-Prasna Chintamani*, *The Visránta Vidya Venoda* (medical), *The Vyavahara Samuchchaya* (a Law-book), *The Sabdanusasana* (a grammar), *The Salihotra* (Medical treatment of Beasts), *The Siva-datta Ratna-Kalika*, *The Samarangana Sutradhara*, *The Siddhánta Sangraha*, *The Subháshita Prabhandha*.

Bhoja's authority has been quoted by Sulapani, Dasavala, Allāda-Natha, and lawgiver Raghunandana of Bengal ; in the Bháva-Prakása, and Madhava's *Nidána* ; in Kesavarka's Astronomy ; by Kshirasvami, Sàyana and Mahipa ; by Chittapa, Devesvara Vinàyaka and other poets ; by the philosopher Vàchaspati Misra in his *Tattva-Kaumudi* (12th century A. D.) The "Life of Bhoja" has been written by Ballala Pandit. (The work is a farago of nonsense), by Padmagupta in his *Nava-Sahasanka-Charita* (Padmagupta was the courtbard of his father and grandfather) ; by Meru

tunga Acharyya in his *Prabandha-Chintamani* (1300 A. D.); by Rajaballabha; Vatsa-raja: Ballabha; and by Subhasila (disciple of Sundara Muni).

Bilhana wrote his *Chaura-Pànchásika* [The Thief's 50 stanzas) during the latter half of the 11th century A. D. He was probably father or brother to Kalhana, who wrote his *Raja Tarangini* (The Kashmir Chronicle) in 1148-49 A. D. Somadeva of Kashmir (fl. 1125 A. D.) wrote his Kathá-Sarit-Sāgara in 22,000 slokas.

Lakshmana Sena (1119—1199 A. D.), the greatest of the Sena Kings of Bengal, was a reputed conqueror and patron of learning. Haláyudha was his Prime Minister. The five poets viz, Umāpati, Govardhana, Sarana, Dhoyi and Jayadeva were the *Five Gems* of his court. Jayadeva, a Vishnuvite, was a native of the village Kendu-Vilwa, Dist. Birbhum, Bengal. He lived on the river Ajaya. His wife was Padmàvati. His *Gita Govinda*, a specimen of pure pastoral, is still popular all over India. After the Moslem conquest of North-West Bengal in 1199 A. D., old Lakshmana Sena fled to Vikrampur and Jayadeva went to the court of the Orissa king.

One point deserves notice here. Bengal before Adisura (fl. 725 or 730 A. D.) was ever noted for bravery, trade, arts, industries and agriculture. Adisura first gave great impetus to religion and learning. The Pala Kings were nominally Buddhist. Their able Brahmin Ministers were the Peshwas of Bengal. Hindu religion and learning were encouraged. The Sena kings were staunch Hindus and did much for Hinduism and learning.

Bengal is indebted to Halayudha and his learned brothers for its present superior learning, civilised manners &c.

Mallinātha, the eminent scholiast, specially noted for his new method, vast erudition and serious research, was also a poet of no mean original genius (14th century A. D.) He was born at Devapura. Deccan. His father was a famous professor of the Vedas. But Mallinatha was at first very dull; so he was called Pedda-bhatta. He was married in due time. But all of his wife's house jested and ridiculed him as a fool. At his wife's instance, he went to Benares and studied with a learned man. Here he repeated the word *'Siva'* many times a day with the result that his brain grew steady and powerful soon. Gradually he studied all the sciences and became a profound scholar. Koláchala was his clan name and *Mahamahopadhyaya* was his title. [*Katha Sangraha*, written in Canarese, Deccan).

His two sons were Pedda-Yaryya and Kumara Swami. Mallinatha has mentioned several preceding annotators such as Dakshiṇávarta-Natha and others. He wrote in imitation of them.

His poem was *Raghuvira Charita*, now almost lost and unknown. Mr. Ganapati Sastri has succeeded in finding out only a few pages of his poem.

Chaturbhuja of Gaur was probably the last poet of India. He was a Varendra Brahmin. At the efforts of the Asiatic Society of Bengal, his poem, the *Hari Charita* in 13 cantos and 1250 Slokas, was discovered in the Durbar Library, Nepal. 1905. The date of its composition is 1493 A. D. when the Abyssinians were

on the throne of Bengal. Hussain Shah is also described.

Sanskrit Dictionaries, all in verse, show good skill, though no poetry. Amara Sinha wrote his *Kosha* in the first century A. D. Sāsvata's *Anekartha-Samuchchaya* was written probably in the 4th or 5th. *The Bhuri Prayoga* and *Sabda Chandrika*, in the 6th; Yadava-prakasa's *Vaijayanti* about 1050 A. D. Hem Chandra's *Abhidhána Chintamani*, about 1150 A. D. Halayudha's *Abhidhana Ratna Málá*, about 1160 or 70 A. D. Hemádri's *Chaturvarga Chintamani* about 1300 A. D. (iii) *Prose.—The Milindro Panho* (Dialogue of Menander with Nágasena on Buddhism, in Pali, was written about 155 or 50 B. C. The Buddhist Jataka Stories are the oldest memoirs in the world. Prof. Rhys Davids has shewn that in India, many of those tales, in slightly altered forms, found their way in the *Vrihat Katha* of Gunadhya, a courtier of Salivahana (78-83 A. D.), in the *Vrihat Katha Manjari* of Kshemendra Vyasadasa (1037 A. D.) and in the Katha-Sarit-Sagara of Somadeva (1125 A. D.), in the *Pancha-Tantra* and *Hitopadesa* of Vishnu Sarman (2nd century A. D.).

In Europe, they found their way in the Fables of Æsop, in the Tales and Poems of Dan Chaucer and La Fontaine; and in the Popular Stories of two Grimm Brothers.

The Tales of Vishnu Sarman, the Indian Froebel, were done into Persian (531-572 A. D.), Into Arabic in the 8th, into Greek by Symeon Seth about 1050; into Latin by Possinus; into Hebrew by Rabbi Joel (1250)

into Spanish in 1251; into German in the 15th century A. D.; then into all the languages of Europe, called the Fables of Pilpay or Vidpai *i. e. Vidyapati.*

In the 2nd century A. D., Asvaghosha wrote his *Buddha Charita* (Life of Buddha) and Nágárjuna wrote his *Mahayana* (Excellent Way to Salvation), besides many other works.

In the 6th century A. D., a great change came over our Sanskrit prose. Authors undertook more ambitious works and the style became ornate and artificial. Dandin wrote his *Dasa-Kumara Charita.* (Adventures of Ten Princes). Bànabhatta was a native of Behar. His father was Chitrabhanu and mother Rajya Devi. He lost his father at 14. He came to the court of Harsha Vardhana where his genius found full play. About 630 A. D., he wrote a Biography of his great master entitled, *The Harsha Charita*, full of historic informations. His *Kàdamvari* is a highly enchanting novel written in prose-poetry. The book was completed by his son Bhushana Bána. Subandhu's *Vasavadattà* is a short romance composed about 600 A. D. To console Queen Suryyavati of Kashmir, on the death of her grandson Harsha Deva in 1125 A. D., Soma Deva abridged Gunadhya's *Vrihat Katha* into the *Katha-Sarit-Sagara* in 18 books and 124 Chapters, which gives the entire folk-lore of India. Ballàla Sena, a powerful king of Bengal, wrote his *Dâna Sāgara* in the 11th century.

Rhetorics. Bámana's *Kavyalankara Sutra* (5th century A. D.) and Dandin's *Kavyadarsa* (Mirror of Poetry) seem to be the earliest works on the subject

(6th century A. D.) Mammata Bhatta's *Kavya Prakasa* (Rules on Composition) was probably composed in the 7th or early in the 8th century A. D. *The Sarasvati Kanthá bharana* was composed by Bhoja Deva of Dhar (11th century A. D.) Visvanatha Kaviraja of East Bengal composed his *Sáhitya Darpana* (Mirror of Composition) in 1450 A. D. Vidyadhara's *Ekavali* was probably written in the 12th; the Ujjala Nilamani in the 16th; the *Alankara-Kaustubha*, the *Chandraloka*, the *Kavya Chandrika* and the *Kuvalayananda* were perhaps written in the 16th and 17th centuries. "The rhetoric of the Hindus in its analysis of the phenomena of taste and style is inferior to that of no other nation"—Cowell. P. 166, note.

Hindu learning reached its acme from the Christian era. According to Hindu tradition, the most flourishing period of literature is that of Vikramaditya, a little before and after Christ. Good writers extend from the 2nd century B. C. to the 8th century A.D. Though works of merit, both in literature and science, continued to be composed for sometime even after the Moslem invasion, yet the Muses left our Indian lordly Hall, practically after 700 A. D., when *genius* died and the Age of Commentary began.

About 700 A. D. Garudapada wrote a commentary on Isvara Krishna's *Sankhya Karika* and Kumarila in his *Tantra-Sara Vartika*, commented on Savara Swami's *Karma Mimansa Sutra*. Sankara—the root of modern culture, wrote very able commentaries on the chief Upanishads, the Vedanta and the Gita. (810—820

A. D) Sridhara Swami wrote his commentary on the Vishnu Purana and the Gita. (9th century A. D.) Medhatithi gave his valued notes on the *Manu-Sanhita* about 900 A. D.

Jimutavahana was the Prime Minister of Vijaya Sena, a most powerful king of the Sena Dynasty of Bengal. He wrote a commentary of Yajna-valkya Sanhita, called the *Dharma-Ratna* of which the well-known *Daya-Bhaga* (Law of Inheritance) is a part. (1005 A. D.)

Ramanuja, born 1017 A. D. wrote a commentary on the Gita, the Vedanta &c.

Bijnanesvara wrote his *Mitàksharà* about 1100 A. D. Kulluka gave notes on Manu about 1250.

Bhojadeva (11th century) wrote commentaries on the Yoga philosophy and many other works.

Madhava and Sayana, two learned brothers, were ministers to Raja Rama Chandra of the Vijayanagar kingdom, Deccan. Madhava wrote on philosophy and other works. Sayana, perhaps the greatest Scholiast of India, wrote his commentary on the Rig-Veda and other works. (14th century A. D.)

Vátsyāyana first wrote a commentary on Gautama's Nyaya (Logic). Jain Devanandi wrote his *Patra-Parikshá*, a work on Logic in which he criticised Gautama. Kunda Kundacharya wrote 84 works on different subjects. Udayana of Mithila wrote his *Kusumanjali* on Logic in the 12th century A. D. Mallinatha, the Prince of Indian commentators, annotated Kalidasa's Raghu, Kumara and the Meghaduta : the Tikà is called *Sanjivani*. Bharavi's *Kirata* : the

Tika is called *Ghantápátha*. Magha's Sisupala-Badha : the Tika is called *Sárvankashá*. Harsha's Naishadha : the Tika is called *Jivátu*. Bhatti's Bhatti-kavya : the Tika is called *Sarva-Pathina* (recently discovered.). Vidyadhara's Ekavali : the Tika is called *Taralá*. His Tika on the *Tarkika Raksha* is called *Nishkantiká*. The *Siddhanjana* and the *Svara Manjari Parimala* were annotated both by Mallinatha and his son Kumara Swami. The *Prasastapada Bhasya* on the Atomic Theory of Kanáda, was also annotated by Mallinatha. From the 10th century A. D., sprang vernacular literature. Rajput Rásas, Dhal and Sijhai contribute to political or biographical literature.

Archœology.—Its value in history as the most secure source of informations, is indeed great. Moreover, it contributes much interest to general literature. With its help, much lost history has been recovered in the last 70 years. Its branches are (i) Architecture (ii) Epigraphy and (iii) Numismatology.

Numberless are the ancient temples and topes in India. Architecture gives no history, but shows the splendour and power of kings.

Inscriptions are wide-spread and most reliable. The Rock Inscriptions—the Edicts are unique in character. Sanskrit plays are described in rocks at Ajmir and Dhar. Architectural arts are described in the inscriptions of Chitor Fort. Pilgrims' Notes also are found in inscriptions.

Most of the inscriptions are signs of victory, donative grants or dedication of temples to gods,

Inscriptions of victory are generally in rock, stone &c. These *Prasastis i. e.* panegyrics often display good Sanskrit, metric skill, fine poetry and authentic history. Donative grants &c are generally on copper-plates.

Inscriptions abound in the Deccan. Many thousands are yet found. But those of North India are more important. The Southern inscriptions date only two thousand years ago. The North Indian inscriptions are more ancient.

Coins are various and many. The oldest is a quadrangular Copper piece called *Karshapana*, at first without letters. Then it bore the figure of animals. Next it bore a letter or two. Persian, Greek, Scythian and other foreign coins are found in plenty. The Greek coins are most beautiful. Hence many Indian Kings stamped their own coins after the Greek model. Sanskrit Nagari, Greek, Persian &c.—were used in them.

Language.—From B. C. 200 to 700 A. D., Sanskrit was in a full living state. It was not only the language of the learned, but also of the court and camp, of the writers, of coins and inscriptions, of the Northern Buddhists, of the Jains. Even common people understood easy Sanskrit in towns and other learned centres.

Pali was still the sacred language of the Buddhists, and specially of the Southern Buddhists. The lightless common people used different forms of Prakrit in different parts.

About the Christian Era,* 4 principal Prakrits were *Maharastri* spoken in the Bombay Presidency, *Sauraseni*

spoken in the Muttra districts; *Paisachi* spoken probably in the N. W. India, and *Magadhi* in Eastern India. All these four were born of Pali.

Bararuchi's *Prakrita-Lankesvara* and Visvanath's *Sahitya Darpana*, Chap. VI. give the details and examples of 18 languages as spoken in India before the rise of the vernaculars. These were Sanskrit, Prakrit, Udichi (Northern Dialect) Maharashtri, Magadhi, Misrarddha Magadhi (Mixed Half Magadhi), Sakabhiri (Dialect of the Scythians and Abhirs), Sravasti, Dravidian, Odrian (Uriya), Western, Eastern, Valhika, Rantika, Deccanese, Paisachi, Avanti, and Sauraseni.

The Vernaculars came to being after the 10th century A. D. Pali follows Sanskrit, but the Prakrits do not. Revival of Hinduism drove Pali away. Gradually, Prakrits became powerful. The Aryan Vernaculars were—Assamese, Bengali, Uriya, Hindi, Nepalese, Kashmiri, Panjabi, Sindhi, Gujrati and Marathi.

The Indo-Chinese tongues were used by the Tibeto-Burmans of the Himalayan States.

From *Dravidian* sprang up 12 languages of the South: viz., Tamil, Telugu Canarese, Tulu, Malayalam and Coorgi. These 6 were excellent. While Tura, Kota, Gond, Khond or Ku, Oraon, Maler or Rajmahali were not literary. (Dr. Caldwell).

Tamil, Telugu and Canarese are distinct from Sanskrit Tamil is the most pure and often regarded as the source of Telugu and Canarese. Telugu is much mixed with Sanskrit words. Malayalam of Malabar is closely connected with Tamil.

All the Northern vernaculars contain a little non-Sanskritic element. Prof. E. B. Cowell thinks it as a relic of the aboriginal languages. This non-Sanskritic basis of the Northern Vernaculars saturated with Sanskrit, is hardly perceivable without close scrutiny. The non-Sanskritic tongues of the Deccan were probably of Turanian origin ; the tongues of the hill-tribes also possibly belong to the same Turanian Family.

The Pandu-lipi Sangraha (Collection of Manuscripts —a Sanskrit work) names 6 principal Prakrits and 27 dialects of North India.

The Prakrita Chandrika describes them as follows :—1. Maharashtri. 2. Avanti. 3. Sauraseni. 4. Ardha-Magadhi. 5. Valhiki. 6. Magadhi.

The Dialects are—Brachandra (?), Lata, Baidarbha, Upanagara, Nagara, Barbara, Avantya, Panchala, Malawa, Kaikaya, Gaura, Odra, Daiva, Paschatya, Pandya, Kountala, Sainhala, Kalinga, Prachya, Karnata, Kanchya, Dravida, Gourjjara, Abhira, Central and Bairala.

"It is from the Prakrits and not from the literary Sanskrit that the modern Vernaculars of India branched off in course of time." *Max Müller.*

Katyayana in his Pali grammar starts a new theory : He says that Pali is the origin of all the Indian languages, Sanskrit and Prakrits. Prinsep, Muir, Wilson, Burnouf, Lassen and other great scholars say that *Pali is the eldest daughter of Sanskrit.*

The Vrihad Dharma Purana, Part I. Chap. 25. 11-13 verses states that there were 56 languages in

India and also grammars in those for the education of children. The work seems to be modern.

India was never uniform in script. The *Lalita Vistara* speaks of 64 scripts, the *Prakrita Lankesvara* of 18, the *Samavaya Sutra* of the Jains of 18, the *Prajnapana Sutra*, of 18; the *Nandi Sutra*, of 36.

§ V. SCIENCES.

i. *Grammar.*—The science of grammar also betrays a spirit of revival in the period. Katyayana, a minister of Nanda (5th—4th century B. C.) had belittled Panini by his hostile criticism. So, it is not probable that Panini was much known or studied in the Indian plains. About 150 B. C. Patanjali, a native of Gonarda in East India, published his masterly work—*the Mahabhashya* (Great Commentary) written in full defence of Panini. In this curious "Battle of Books", the learned public at once perceived how barbarously Katyayana had repressed the genius of Panini; and now they declared Patanjali victor with the title of *Churni-krit* (Hammer) Panini and Patanjali now became popular. Patanjali's mother was Gonika. He was guru to Pushya Mitra and fought hard for the revival of Vedic Hinduism. This Patanjali should be distinguished from the philosopher and the physician Patanjalis.

About 650 A. D. was written the *Kásiká-Vritti* (Benares Commentary) on Panini. Bhattoji Dikshit,

son of Lakshmi-dhara of Benares, perfected the entire grammatical studies in his monumental work called the *Siddhánta Kaumudi* in the 17th century A. D. Bhattoji also wrote 33 other works.

About 480 A. D. Buddhist Chandra Gomina wrote a non-Paninian Grammar.

About the Christian Era, Vararuchi, a gem of Vikramaditya's court, wrote a grammar on Prakrita, called the *Prahrita Prakasa.* His work on Letter-writing, called the *Patra-Kaumudi* is also well known.

Rebuked by his learned queen, Salivahana resolved to learn, somewhat late in life. But Sanskrit grammar puzzled him. To enable him to study Sanskrit easily, to cut a royal road to learning, Sarva Varman, a scholar of his court, wrote the *Kalàpa* or *Katantra* Grammar on an un:cientific but easy method. (78 A. D.).

Another excellent and popular grammar is the *Mugdha Dodha* (Grammar Made Easy) by Bopa deva, son to Kesava Misra and disciple of Dhanesvara, both physicians. Bopadeva was a Marathi Brahman of the 12th century A. D. Besides this grammar, he wrote *Kavi-kalpa-Druma*, *Rama-Vyakarana*, *Kavya-Kama-Dhenu*, *Sata-sloka Chandrika* and edited the *Bhagavata* as we find it now.

Like Valmiki, Panini, Kalidasa, Mallinatha and others, Bopadeva was at first very dull. He was turned out of school. On his way home back, he sat in a forest on a step, all gloomy and cast-down. He noticed an erosion in a rock but could not make out its cause. Presently some women came there for water and placed

their full pitchers on the rock. Now he understood how constant touch of the pitchers had worn out the rock, He persevered and shone in life.

(ii) Mathematics :—

The Mathematical Science was in most perfection in India in the 5th century A. D.

Prof. Brajendra Nath Seal's *Positive Sciences of the Hindus* and Prof. Benoy Kumar Sarkar's "*Hindu Achievement in Exact Science* will shew Hindu progress in the positive sciences. The cultural superiority of the West dates from the 16th century A. D. Discovery of *Steam* in the 19th, made Europe and America very great.

Modern scholarship speak of the Hindu source of the Greek Sciences. The Saracens had their Mathematics, Chemistry, Medicine &c. from the Hindus.

Pure Mathematics was not only in advance of some of the systems of the Greeks, but anticipated European discoveries of the 16th, 17th, and the 18th centuries.

Hankel says,—"It is remarkable to what extent Indian Mathematics enters into the science of our time." —Mathematics, like other subjects in India, had its origin in religion.

Arithmetic (Pati-ganita). The invention of the Decimal Notation gave our ancestors so great an advantage over the Greeks in the Science of numbers. A writer in the *Edinburg Review*. Vol. xviii, P. 211, contends that Decimal Notation is not a very old invention and says that if it had existed in India in the 6th century B. C., Pythagoras would imitate it.

We have seen that *Rasi i. e.* Science of Numbers was a distinct subject of learning in the Epic Age. The Rig-Veda abounds in the use of numbers. The largest number in Hindu arithmetic is of 18 digits. Philosophy of Pythagoras is not void of the use of numbers. Baha-ul-Din, an Arab writer calls the Hindus inventor of the Decimal Notation. Another proof appears from an Introduction to an Arabic work on Poetry. All the Arabic and Persian works call the Hindus inventor of the system. Hindu arithmetic reached Arabia in the 8th century and thence found its way into Europe.

The Decimal Notation was known to Aryya Bhatta in the 5th century A. D.

Dr. Morgan says "Indian Arithmetic is that which we now use."

Bhaskara's Arithmetic was called *Lilavati.*

Algebra (Bija-ganita).—Cajori says, "The Indians were the real inventors of Algebra." From India, the science went to Arabia and thence to Europe. Mr. Colebrooke says that Muhammad ibn Musa first published Algebra among the Arabs. He had compiled his work from the Indian astronomical works, during the rule of Al Mansur (749-775 A. D.)

Hindus most excelled the Greeks in Algebra. Discoveries of algebra are found in the works of Brahmagupta (B. 598 A. D.) in whose time, the science was probably at its height. Mr. Colebrooke makes him a predecessor or contemporary of Diophantus, the first Greek writer on Algebra (about 360 A. D.) Dr. Bhau

Daji (J. R. A. S. New Series. Vol. I. P. 405) gives the date of Aryya Bhatta as 476 A. D. I think like Varahamihiras, there were other Aryya Bhattas.

Hindus are superior over the Greeks in the perfection of Algebra. Aryya Bhatta is superior to Diophantus by his knowledge of the resolution of equations involving several unknown quantities and in general method of resolving all indeterminate problems of at least, the first degree. He and his successors (Sridharacharyya and others) press hard upon the discoveries of Algebraists who lived almost in our own time. (Elphinstone. P. 142).

Aryya Bhatta is not the inventor of algebra among the Hindus. The science was in his time in such a state as it required the lapse of ages and many repeated efforts of invention to produce. [Ed. Rev. Vol. XXIX. P. 143]. It was in his time or 5th century A. D. at the latest that Indian algebra seems to have attained its highest perfection.

The Edinburg Review. Vol. XXI, P. 372 gives a striking history of a problem, "to find x so that ax^2+b shall be a square number." Diophantus first tried to solve it. Fermat extended it and sent it as a defiance to the English algebraists in the 17th century A. D.; but was only carried to its full extent by Euler who arrives exactly at the point before attained by Bhaskara in 1150 A. D.

Another solution given by Bhaskara in 1150 A. D. was exactly the same that was hit on by Lord Brounker in 1657 A. D. The general solution of the same was

unsuccessfully attempted by Euler and only performed by De la Grange A. D. 1767, although it had been completely given by Brahmagupta in the 7th century A. D.

Hindu superiority over the Greeks lies more in the excellence of method than in discoveries. [Colebrooke's Indian Algebra quoted in *Edinburg Review*. Vol. XXIX. P. 162.]

Hindu process of *Cuttaka* was published to Europe by Brachet de Mezeriac about 1624 and is virtually the same as that explained by Euler. (Ed. Rev. Vol. XXIX. P. 152).

"The *Cuttaca* is a quantity such that a given number, being multiplied by it and the product added to or subtracted from a given quantity, the sum or difference will be divisible by a given divisor without remainder"— E. B. Cowell.

The application of algebra to astronomical investigations and geometrical demonstrations is also an invention of their own, and their manner of conducting it, is, even now, entitled to admiration." Vide Colebrooke's views on Hindu Algebra. P. XXII. 1817.

Arabic writers translated Hindu Algebra in the 8th century. Leonardo of Pisa took it to Europe.

Geometry & Mensuration.—We have shewn already that Geometry as a science originated in India in the construction of Vedic altars. Geometry is discussed in the *Sulva Sutras* of the *Taittiriya Sanhita*, of Baudhayana, of Apastamba and was studied till the time of Bhaskara (12th century A. D.) and beyond. Pythagoras learnt his geometry in India. Geometry is still

used in India to a very small extent, in measuring lands, in architectural designs and in making *mandalas i. e.* sacrificial fields with coloured powders.

Mensuration also was known to the Hindus. The ratio of the diameter to the circumference is given in the *Suryya Siddhanta.* The areas of triangles, circles, quadrilateral figures are discussed.

Altitudes of distant things were ascertained. The Purans often speak of the heights of mountains and hills and also of the measure of their parts that lie below the surface of the ground. How this latter was ascertained seems to be a little wonder.

Vachaspati (12th century A. D.) anticipated in a rudimentary manner the foundations of solid (co-ordinate) Geometry. (B. N. Seal) Disuse of Vedic altars and the help of algebra have made geometry a lost science in India.

Trigonometry (Trikona-miti).—In some points the Hindus anticipated Modern Trigonometry devising the *sines*, Arabic corruption of Skr. *Sinjini* and Versed Sines unknown to the Greeks who calculated by the help of the Chords. Bhaskara (B 1114 A. D.) had discovered 500 years before Newton, the principle of the Differential Calculus and its application to astronomical problems and computations. Bhaskara's Golàdhyàya portion deals with spherical trigonometry (translated by Mr. Wilkinson).

The *Suryya Siddhanta*, a very ancient work, but spoiled by later interpolations, contains a system of trigonometry which not only goes far beyond anything

known to the Greeks, but involves theorems which were not known or discovered in Europe till the 16th century A. D. Such is that of Vieta pointed out by Prof. Playfair, in his question sent to the Asiatic Society (As. Res. Vol. IV. P. 152). Prof. Playfair has published a memoir on the Hindu Trigonometry. (Trans. of the R. S. of Edinburg. Vol. IV.) which is referred to by Prof. Wallace with the following important observation of his own :—"However ancient therefore any book may be in which we meet with a system of trigonometry, we may be assured, it was not written in the infancy of science. We may therefore conclude that geometry must have been known in India long before the writing of the *Suryya Siddhanta*." There is also a rule for the computation of the sines involving a refinement first practised by Briggs in the beginning of the 17th century. [*British India.* Vol. III. P. 403, in the Edinburg Cabinet Library.] Prof. Playfair speaks on Hindu Trigonometry thus :—"It has the appearance like many other things, in the science of those eastern nations of being drawn up by one who was more deeply versed in the subject than may be at first imagined and who knew more than he thought it necessary to communicate. It is probably a compendium formed by some ancient adept in geometry for the use of others who were mere practical calculators."

In *Kinetics*, the Hindus analysed the concept of motion, gravity (ascribed to the attraction of the Earth), acceleration, the law of motion and the accelerated motion of falling bodies.

Some of their investigations were solid achievements in positive knowledge, as in Materia Medica, Therapeutics, Anatomy, Embryology, Metallurgy, Chemistry, Physics, and Descriptive Zoology.

Hindus were pre-eminent in all these Sciences besides Metaphysics and Religion.

Astronomy.—Hindu astronomy labours under the following defects :—(1) Absence of a general theory. (2) Unequal refinement of the different portions now present. (3) Want of demonstrations and of recorded observations. (4) Rudeness of the instruments used. (5) Inaccuracy in observations. (6) Suspension of all progress at a certain point. In spite of these disadvantages, Hindus made great advance in astronomy which shows "great marks of imperfection with proofs of very extraordinary proficiency."

Some of the most brilliant results in astronomy were attained by our ancestors in the Pauranic Age.

Garga wrote his *Sanhita* in the 1st century B. C. He speaks of the Greek conquests in India ; he calls the Greeks viciously valiant barbarians. Yet he does not hesitate to say that the Greek astronomy is worthy of study. This regard for the Greek astronomy from a hostile critric plainly shows subsequent Greek influence on Hindu astronomy. The Buddhist missionaries not only gave to the West Indian cult and culture but also brought back many useful lessons from Alexandria and Greece. Hindu kings imitated beautiful Greek coins, sculptures illustrated in the Gandhara School. Except the work of Lagadha, all other astronomical works after

Christ, betray a distinct Greek influence. The *Samvat* is a lunar, but the *Sakabda* is a *Solar* year. Solar year was, no doubt, known to the Vedic Rishis. But the Lunar one was long in practice. Indians brought it probably from Alexandria. Hindus never borrowed or copied a whole system from outside. They took *hints*—germs—that soon fructified into splendid things on the rich Indian soil. Knowledge of Greek astronomy certainly helped the Hindus in correcting and improving their own.

The first Varahamihira, son of Varaha, an astronomer of Ujjain wrote the *Vrihat Sanhita* in the 1st century B. C. under the patronage of 1st Vikramaditya. The 2nd Varahamitira (80 A. D.) gave a revised edition of *Brahma Siddhanta*, an ancient work. The work of Lagadha, probably of the 2nd or 3rd century A. D., is free from any foreign influence. The third Varahamihira, author of the present *Vrihat Sanhita* lived in 285 A. D. (See *Vrihat Santia*, Chap. I. verse 2; Chap. III. verse 2.) But it is perhaps wrongly ascribed to the 4th Varahamihira (505—587). This *Vrihat Sanhita* is edited by Dr. Kern. Its 106 chapters deal with various subjects : Chap. 1 to 20 relate to the sun, moon, earth and the planets. Chap. 21 to 39 deal with rain, winds, earth-quakes, meteors, rain-bow, dust-storm, thunder-bolts &c. Chap. 40 to 52. treat of planets, vegetables and commodities of different seasons. Chap. 43 to 60 :—speak of various miscellaneous matters including portents, house-building, gardening, temples, images &c. Chap. 61—78 : treat of various animals,

men and women. Chap. 79—85: retate to precious stones, furniture &c. Chap. 86—96 treat of various omens. Chapters 97—106 treat of various matters including marriages, the divisions of the Zodiac &c. It is an encyclopœdic work [of utmost value for general informations and merit, as well as an astronomical work. Chapter 14 is a complete geography of India and names numerous provinces and towns of India. Chapters 41—42 give a vast number of commodities, vegetables and manufactures. Chapter 61—67 describe various animals. Chap. 79—85. state various articles—from a diamond to a tooth-brush Chapter 58 lays down rules for constructing various images viz., Rama, Bali, Vishnu with 8, 2 or 4 hands, Baladeva, Subhadra, Samba with four faces, Indra, Siva, Bharani, Buddha, the gods of the Jains, the Sun, the Linga, Yama, Varuna, Kuvera, Ganesa with his elephant head. Chapter 60 states that the Bhagavatas worship Vishnu; the Magas worship the sun. The twice-born smearing their body with ashes, worship Siva. Matris are worshipped. The Brahmans worship Brahma. The Sakyas and the naked Jains (?) worship the calm-souled Buddha. The book also alludes to the perfect toleration of the age.

Utpala wrote a commentary of it in the 10th centnry A. D. *The Suryya Siddhanta* is said to have been first written by Vivasvan, father to Manu (29th century B. C.) Vivasvan's dynasty is now called the *Suryya Vansa* (Solar Dy.) and his work also is called the *Suryya Siddhanta*. The original work is lost. Being repeatedly recast, the book, still a learned one, has

received its final redaction in the 5th century A. D. The present book was written in the Vernal Equinox. The position of the Vernal Equinox is shown by Mr. Cole brooke (As. Res. Vol. IX. P. 329. Note ; also by Sir William Jones, As. Res. Vol. II. P. 392.)

The *S. Siddhanta* is an authority with Varahamihira.

Its 14 chapters treat of mean and true places of the planets ; of questions on time ; of eclipses of the sun and moon ; of the conjunctions of planets and stars ; of the phases of the moon ; of the positions of the moon's cusps ; of the declination of the sun and moon ; of cosmography ; of the construction of astronomical instruments and of the different kinds of time.

Aryya Bhatta—was born at Pataliputra in 476 A. D. The Arabs called him Aryya Bhar. He was one of the earliest Hindu writers on Algebra. His work called the *Aryya-Bhattiya Siddhanta* consists of the Gitikapada, the Ganita-pada, the Kala-Kriya-pada and the Gola Pada. Its English translation is edited by Dr. Kern. Aryya Bhatta maintains in his work :—

(i) The theory of the revolution of the earth on its own axis. (ii) True cause of the solar and lunar eclipses. Before him, Kalidasa, in his *Raghu Vansa*, XIV. 40, refers to it. "What in reality is only the shadow of the earth, is regarded by the people as an impurity of the pure moon". Minister Sanjaya also speaks of the same in the Mahabharata.

(iii) In Gola-pada, he gives us the 12 divisions of the Solar Zodiac. (iv) He gives the approximate length of the equator or circumference of the Earth as

33 Yojanas, of 4 *krosas* each. 1 Yojana=8 miles)
∵ 3300 × 8 = 26,400 miles. This is not far wide of the mark.

The 4th Varahamihira (505—587 A. D.), was the son to Aditya Dasa of Ujjain, who was himself an astronomer.

His work is the *Pancha Siddhantika*, a compilation of the 5 astronomical works viz, Brahma, Saura, Vasista, Romaka and Paulisa.

The 2nd Varahamihira revised the Brahma Siddhanta about 80 A. D. The Saura i.e. *Suryya Siddhanta* in its present form, belongs to the 5th century A. D. "The ancient work of Vasista was revised by Vishnu Chandra." So says Brahma-gupta in 628 A. D. The present work is a modern one. Both Brahmagupta and Alberuni ascribe *Romaka Siddhanta* to Srisena. A spurious modern Romaka Siddhanta also exists, containing a horoscope of Jesus Christ, an account of the Kingdom of Babar and the conquest of Sindh by Akbar.

Alberuni obtained a copy of Pulisa Siddhanta. He calls the author Pulisa a Greek, the Paulas Alexandrianus of Prof. Weber, the author of an astrological work called the *Eisagoge*. Dr. Kern doubts this, though he believes that Pulisa was a Greek. Srisena lived long at Rome and wrote his book there. So he was often called Romaka Srisena. Pulisa was a Hindu, and not Greek, as is supposed. He too lived abroad. Dr. Kern holds that these 5 Siddhantikas were composed about 250 A D. Kasyapa is often quoted as an authority in the astronomical work of the Pauranic Age.

Brahmagupta (B. 598 A. D.), like Arayya Bhatta was a Sakali Brahman of East India. He wrote his *Brahmasphuta Siddharta* in 628, when he was aged only 30. The book has 21 chapters : 1 to 10.—contain an astronomical system showing the true places of the planets, the calculation of solar and lunar eclipses, the position of the moon's cusps, the conjunctions of planets and stars.

The 12th and the 18th chapters are rendered by Mr. Colebrooke.

Great political convulsions followed in India after 650 A. D. and consequent darkness for 5 centuries. *Bhaskaracharyya* was born in 1114 A. D. at the village Vijjaravira in Maharashtra. His father was Mahesacharyya and great grand father, Bhaskara Bhatta.

He came of a family of scholars. His wife was Lilavati. He lived on the Godaveri. At 36, he wrote his *Siddhanta Siromani* (1150 A. D.) that contains chapters on algebra, arithmetic, geography, spherical trigonometry and astronomy. He was the evening star of farewell.

Mr. Cobbrooke notes the following in connection with Hindu Astronomy : (i) Regulation of time by the sun and moon. (ii) Adjustment of Calendar both civil and religious. (iii) Careful observations of the luminaries. (iv) Determination of the moon's synodical revolution. (v) Division of the Lunar ecliptic into 27 or 28 parts. (vi) Observation of the Fixed Stars. (vii) They knew well the most splendid of the primary planets : the period of Jupiter is introduced by them in

conjunction with those of the sun and the moon. (viii) Two extraordinary points of the early Hindus :— (a) Precession of the equinoxes : in it, they are more correct than Ptolemy. (b) Diurnal revolutions of the Earth on its axis. (Hindu Algebra &c. P. xxii.)

The Question of Originality :—The following points are in favour of Hindu originality in astronomy : (a) In the first part of their progress, all other nations were in still greater ignorance. (b) In the more advanced stages, not only is their mode of proceeding peculiar to themselves but is founded on principles unknown to other ancients. It shows a knowledge of discoveries not made even in Europe until recently. As far as their astronomical conclusions depend on those discoveries, they cannot have *borrowed* ; moreover, persons who had such resources within themselves, must not have relied on others. Hindus probably took *hints* from the Greeks of Alexandria, but they never *copied* the doctrines of others. Hindu writers speak respectfully of the Greek astronomy. Their astronomy, with its apparatus of eccentrics and epicycles, resembles that of the Greeks. Hence it is probable that the Hindus received from the Greeks that knowledge which enabled them to correct and improve their imperfect astronomy.*

As regards the Solar Zodiac, Hindus may have taken the *hint*, not from the Greeks but from the Assyrians. Greeks invented the names and figures only *gradually*. Cleostratus (6th century B. C.) added the *ram* and the *archer*. The *balance* was introduced

in the time of the Ptolemies (See Letronne, Journ. des Savans, 1839). In India, *Baudhayana* (long long before the 6th century B. C.) in his *Sutra* first mentions these signs. (Colebrooke's Essays. Vol. I. P. 202).

Dr. Bhau Daji in J. R. A. S. New Series, Vol. I. P. 409, quotes a couplet from Varahamihira (285 A. D., not 505—587 A. D. as is supposed) giving all the Greek names in a corrupted form. Moreover, his work contains many Greek terms such as *heli* (Helios), *jyamitra* for diametre, *hora*, *kendra*, *lipta* &c. See also Dr. Kern's Preface to his edition of the *Vrihat Sanhita*. These do not prove that the Hindus borrowed the Solar Zodiac from the Greeks. The Baudhayana Sutras, the two Sanskrit Epics and other ancient works make occasional mention of the signs or some of them.

"Their astrology", says Mr. Colebrooke, "is almost entirely borrowed from the West." This is perhaps the only instance where Mr. Colebrooke speaks rather rashly. Astrology, like astronomy, was early cultured in India. In the Epic Age, astrology is a subject of learning. We then hear of *ganakas i. e.* astrologers. Astrology helped the discovery of new medicines, performance of sacrifice and other good works. The Brahmins counselled the house-holders and the peasants on annual forecasts. Our readers probably remember the council of Chandragupta (312 B. C.) held in spring every year for astrological purposes. Subhadrángi, mother of Asoka, though a Brahmin girl, was married to the Kshatriya Vindusara only because a Brahmin had told her great fortune. It is needless to multiply

examples. Manu is quoted in Garga (1st century B. C.) as an authority on astrology.

Col. Wilford says that in the 1st century A. D., Hindu astrologers were in high estimation and repute at Rome and none but the richest men could afford to employ them. (As. Res. Vol. X. P. 104).

Yavanacharyya was born of a Brahmin family of Arabia and educated in the University of Alexandria. He wrote several treatises on astrology. Of our 23 astrologers, 5 viz, Chetta, Cautta, Romaka, Hillaja, and Dishana were born at Mecca. They are Hindus, though generally called *Jávanas.* Cangha was a Hindu astrologer. His Arabic translator calls him Cancah-al-Hindi. (De Herbe lot,) The *Játakas* (Birth-registers) furnish materials afterwards worked into *Kosthis* (horoscopes), which tell the entire fortune of a man's life. Palmistry is an important branch of astrology. Reading the lines, signs and figures on the palm and other parts of the body, they can clearly and correctly tell one's fortune. There are means of reading another's mind, tracing the missing articles, warding off evil influence of enemies or bad planets &c.

Chanakya in his *Art of Government* speaks of a kind of clock according to which they would gong bells to conduct office-work. He probably meant a Sun-dial. Another means is : To find the hour of the day, stand in the sun, measure your shadow by your steps, double the steps and add 14 to it. Then divide 292 by the sum : The quotient is the time before or after noon. Suppose your shadow measures 20 steps. Then 20×2

$+14=54$. $\therefore$ $\frac{302}{54}=5\frac{16}{27}$ dandas = a little over two hours. The time is then about $5\frac{1}{2}$ dandas after sun-rise ; and if in the afternoon, it is so many *dandas* to sun-set.

§ MEDICINE.

Europe's Debt to India.—The works of Hippocrates, "the father of medicine", show traces of a distinct influence of the Indian pharmacopœia. Of course, he had his ideas in Persia (Royle's Essay. P. 89.). Ktesias also wrote an account of the Indian plants &c. Alexander's writers described India as the land of medicinal and aromatic plants. The Brahmins paid great attention to medicine and philosophy.

Nearchus and Arrian say that the Brahmins could cure snake-bites and other generally incurable diseases. Early Enquiries of Europe into Hindu Medicine and Works :—

Prof. H. H. Wilson's brief notice in the Oriental Magazine (1823). The great traveller and scholar Csoma de Koras gave a sketch of Hindu medical opinions as rendered into Tibetan language in J. A. S. 1835. Heyne and Ainslie collected much information on Hindu medicine. Dr. Royle combined points from these previous works and added his own original researches in his "*Antiquity of Hindu Medicine*" (1837). Dr. Wise published in 1845 a commentary on Hindu Medicine. His *Review of the History of Medicine* was published in London in 1867.

Greek origin of medicine was now set aside and its Hindu origin established. Dr. Royle shows, after an exhaustive inquiry that much of the Materia Medica of Dioscorides (1st century A. D.) was taken from the more ancient Hindu Materia Medica. (Essay. PP. 82—104) Dr. Wilson's paper read before the Ashmolean Society of Oxford refers to the products of India noticed by Ktesias (5th C. B. C.) Theophrasus had much from Hindu Medicine (3rd century B. C.) Greek *Therapeutics* originated from the system of medicine of the Therapeuts, Skr. *Sthaviraputras,* Buddhist missionaries of Egypt and Alexandria. Aetius, an Alexandrine writer on surgery (5th century A. D.) was acquainted with the medicines, diseases and practices of India.

Hindu Medical Science in Europe through the Arabs :—Of the numerous sciences taught by the Arabs to Europe, the foremost was the science of medicine. "They had acquired a great skill in the uses and properties of medicinal herbs, for to them (Arabs) had been early opened the oldest and at the same time one of the richest sources of knowledge—the medical system of the Indian physicians." (Humboldt.)

The Arabs themselves admit their debt. The author of the *Kitab-ul-fihrist* (10th century A. D.) says that by order of the Caliphs Harun and Mansur, several Hindu works on medicine, materia medica and therapeutics were done into Arabic. *Susrud* (Susruta) was translated by Mankh the Indian who had cured Harun-ar-Rashid of a severe illness and was appointed physician in charge of the royal hospital. Prof. Max Müller

has clearly shewn that not only Susrut but also Charaka (Xarch, Scirak &c.), the *Nidana* (Badan) and the *Ashtanga* (Asankar) a book on poison by Sanaka and several other works were done into Arabic. (Dr. P. C. Ray's History of Hindu Chemistry Vol. I.) Charaka is very often mentioned in the Latin translations of Serapion (Ibn Sarafyun), Avicenua (Ibn Sina) and Rhazes (Al Razi). *Deudar*, Skr. *deva-daru* (not a modern discovery) was described long long ago by Avicenna by its Sanskrit name *deiudar*. Serapion mentions the Indian *Triphalá*, the decoction of the three species of myrobalan. The Europeans knew their ultimate indebtedness to the Indians. Dr. Wise says, "It is to the Hindus we owe the first system of medicine."

Dhanvantari, a gem of Vikramaditya's Court, (1st century B. C. and A. D.) was a medical expert ; but his work is now lost. Hindu medical science made great progress after the Christian Era. Patanjali was probably a great writer of the 1st century. Salihotra of the Panjab, another great physician about the Christian Era, wrote especially on Veterinary Treatment.

The following is Dr. Wilson's analysis of ancient Ayurveda :—(i) *Salya*, the art of extracting extraneous things like arrows, wood, earth &c., with the treatment of inflammation and suppuration thereby induced and by analogy, the cure of all phlegmonoid tumours and abscesses. (ii) *Salakya* :—The treatment of external organic affections or diseases of the eyes, ears, nose &c. The word is from *Saláká*, a thin sharp instrument which must have been in use from ancient times.

(iii) *Kaya-Chikitsya* is modern science of medicine. The Salya and Salakya together make up *surgery.*

(iv) *Bhuta Vidya*—is the restoration of the faculties from a disorganised state supposed to be induced by demoniacal possessions.

(v) *Kumara Bhritya* is the care of infancy comprehending the management of infants and the treatment of disorders in mothers and nurses.

(vi) *Agada Tantra*—treats of the administration of antidotes.

(vii) *Rasáyana*—Chemistry (?) Purification of blood.

(viii) *Bájikarana* professes to promote the increase of the human race.

Like the two Sanskrit Epics, the two great medical works *Susruta* and *Charaka* have come down to us from the 16th or 15th Century B. C. They are mentioned in the Mahabharata, but not in the Ramayana. Fven in their original forms, they were but compilations from older documents. Like the Epics, they have undergone many revisions. The present books, remodelled after Christ, contain much unworthy interpolations. Annotator Dalvana and Bágbhata say that the present Susruta was remodelled by the great Buddhist Scholar Nágárjuna in the 2nd century A. D. Nagarjuna retained only a part of the poetical portion of "*old Susruta*" and explained the rest in his own prose.

The defects of Charaka are said to have been made up by Drihra-vala, a learned writer of the Panjab.

Susruta treats of *surgery* and Charaka of *medicine.* Their fame went abroad early.

Divisions of Susruta's work.—

(i) *Sutra-Sthâna* treats of medicine; of the elements of the body and various forms of disease; of the selection of surgical instruments and medicines and of the practice following surgical operations. Next comes a description of the humours and the surgical diseases, the removal of extraneous substances and the treatment of wounds and ulcers.

(ii) *Nidana-Sthana* treats of the symptoms and diagnoses of diseases. The causes of rheumatism, piles, stone, fistula in ano, leprosy, diabetes and ascitas are spoken of. The symptoms of unnatural presentations in midwifery, internal abscesses, erysipelus, scrofula, hydrocele and diseases of the organs of generation and of the mouth are considered.

(iii) *Sarira-Sthana* or anatomy treats of the structure of the body. The soul and the elementary parts of the body, puberty, conception, growth of the body, bleeding, treatment of pregnancy and of infants are considered.

(iv) *Chikitsya-Sthana* describes the symptoms and treatment of diseases, wounds, ulcers, inflammations, fractures, rheumatism, piles, stone, fistula in ano, leprosy diabetes, and dropsy. Extraction of the child from the uterus in unusual positions and other matters are described. The use of clysters, of errhines and of the smoke of medicinal substances, is also described.

(v) *Kalpa-Sthana* treats of antidotes. The means of preparing and preserving food and drink and of distinguishing poisoned food are explained. The differ-

ent mineral, vegetable and animal poisons and their antidotes are explained.

(vi) *Uttara-Sthana* treats of various local diseases and other diseases like fever, dysentery, consumption, tumour, diseases of the heart, jaundice, discharge of blood, fainting, intoxication, cough, hiccough, asthma, hoarseness of voice, worms, stertorous vomitting, cholera, dyspepsia, dysuria, madness, demoniacal possessions, epilepsy, and apoplexy.

Susruta's arrangements of drugs and plants :—Roots barks, trees, leaves, flowers, fruits, seeds, acid and astringent vegetables, milky plants, gums and resins.

Susruta's Botanical Geography shows the sites and climates and seasons when and where the plants grow ; prescribes the weights and measures ; gives directions for expressing juices from fresh vegetables, making powder of well-dried plants, preparing infusions and decoctions of various kinds. Hindu physicians knew well the vast variety of vegetable medicines, and 1300 different plants.

Besides assuaging and depuratory medicines, there were drastic and mild purgatives, emetics, diaphoretics, and baths. Acid poisons were used with arsenic and mercurial preparations and stimulants, sedatives, and narcotics.

On Susruta's *surgery*, Dr. Royle says, "It will, no doubt, excite surprise to find among the operations of these eminent surgeons, those of lithotomy and the extraction of the fœtus *ex utero* ; and that no less than 127 surgical instruments are described in their works."

Surgery was divided into *Chhedana* (Scission), *Bhedana* (excision), *Lekhana* (scarification and inoculation) *Vyadhana* (puncturing), *Eshyan* (probing), *Aharyya* (extraction of solid bodies), *Visrava* (extraction of fluids) and *Siwana* (Sewing).

Dr. Wilson classifies the surgical instruments, as *Yantras* (implements), *sastras* (instruments), *kshara* (alkaline solutions or caustics) ; *agni* (actual cautery), *salaka* (pins), *sringa* (horns), *alabu* (gourds used for cupping) and *jalauka* or leeches. "Besides these, we have threads, leaves, bandages, pledgets, heated metallic plates for erubescents, and a variety of astringent or emollient applications.

Instruments are desired and directed to be of metal always bright, handsome, polished and sharp, sufficiently so to divide a hair longitudinally. Learners are directed to acquire skill in the instrument by making incisions on vegetables, fresh hides of animals and the vessels of dead animals.

Dr. Wilson observes "The surgical operations were evidently bold and must have been hazardous : their being attempted at all is, however, most extraordinary unless their obliteration from the knowledge, not to say the practice, of later times, be considered as a still more remarkable circumstance. It would be an enquiry of some interest to trace the period and causes of the disappearance of surgery from amongst the Hindus."

The causes are social and religious degeneracy and political disaster. Prof. Madhu Sudan Gupta of Medical college, Calcutta, editing Susruta (Hindu Surgery)

observed "Acient Hindus had no prejudice against pursuit in a scientific way." Brahmans are seldom physicians now. They have long neglected surgery and left it to the barbers. Hindu *medicine* and not *surgery*, has revived a little, of late years, under the British Rule.

Charaka's work is in 8 Books viz.—

(i) *Sutra-Sthana* explains the origin of medicine, the duties of the physician, the use of medicine, cure of disease, materia medica, diet &c.

(ii) *Nidana-sthana* gives a description of diseases as fever, discharges of blood, tumours, diabetes, leprosy, consumption, mania and epilepsy.

(iii) *Vimana-Sthana* treats of epidemics, the nature of food, the symptoms and diagnosis of disease, the use of medicines and the peculiarities of the fluids of the body.

(iv) *Sarira Sthana* treats of the nature of the soul, conception, the varieties of species, the qualities of elements, description of the body and the connection of the body and soul.

(v) *Indriya Sthana* describes the organs of sense and their diseases, the colour of the body, defects of speech, diseases of the body and of organs, loss of strength and death.

(vi) *Chikitsya-sthana* deals with disease and the means of improving the health and enjoying long life. It further treats of fever, dropsy, swelling, piles, diarrhœa, jaundice, asthma, cough, dysentery, vomitting, erysipelus, thirst and the effects of poisons. It speaks of

remedying the effect of drinking, of inflammation, diseases of vital parts, abscesses, rheumatism and paralysis.

(vii) *Kalpa-Sthana* treats of emetics and purgatives, of antidotes and medical charms.

(viii) *Siddhi-Sthana* treats of evacuating medicines, of injections for the urethra, vagina and rectum, of abscesses, of the use of clysters, of the vital parts etc.

The names of so many diseases, the numerous and varied preparations of medicines &c, show the great progress of medical science.

Hindu knowledge of medicines was very extensive. In *simples,* they gave early lessons to Europe. They have taught the benefit of smoking *dhutura* in asthma and the use of cowitch against worms. They knew the use of artificial nose and other limbs. Their use of acids, oxides and other chemical compounds as medicines was certainly very bold. They were the first nation to apply minerals internally. They not only give mercury in that manner, but also arsenic and arsenious acid as remedies in intermittents. They have long used cinnabar for fumigations by which they produce speedy and safe salivation.

They cut for the stone, couched for the cataract and extracted the foetus from the womb. They were very successful in cataract ; but the operations for the stone often proved fatal. Stone can be cured by medicinal drugs that dissolve the stones. They have long practised *inoculation* but still many died from small-pox.

Hindu physicians are very attentive to the *pulse,* to the state of the skin, of the tongue, eyes, &c and to the

nature of evacuations : They form correct prognostics from the symptoms. They are not always judicious in their treatment. In fever, the patients are shut up in an artificially heated room, deprived of food and drink. They knew the use of blister.

Elphinstone.

The following points are worth remembering :—

(1) "Always protect thyself : for, existence is the first law of Nature. (Vedas) 2. On Health, depends everything".—Kalidasa. 3. Prevention is better than cure. 4. Food, drink, air, water, light, ground, clothing &c. should be as best as possible. 5. Purity, noble and good thoughts, virtuous energy—conduce to best health. 6. Envy the Cause, not the Effect. 7. Constipation is the root of many diseases. 8. Many diseases are cured by diet alone. But no disease can be cured by hundreds of best medicines without suitable diet.

We usually ascribe our Hindu neglect of surgery to prejudice and political disaster. But the true cause seems to be the discovery of many new wonderful medicinal drugs that could cure without surgical aid. As the invention of algebra led the Brahmins to neglect geometry ; so the discovery of new medicines led to the neglect of surgery. It is well-known that many of our Purans and Tantras mention many excellent medicines, used to this day. The neglect of Hindu surgery thus began from the Tantric Age *i. e.* 10th century A. D. Many of our country men know how common medicines cure cases declared "incurable, hopeless" by competent physicians.

At Bharatpur (Rajputna) I met a Mussalman gentleman versed in both Hindu and Muhammadan medicine; he could cure blindness simply with a collyrium. At Radha Kundo, Dist, Muttra, I saw a Hindu ascetic curing a cobbler of stone, simply with the juice of a few green leaves of a plant, mixed with a little sugar-candy. I know of a lady who can cure sinus, tumour, carbuncle, gangrinous wounds, ulcers &c. by some leaves and roots. The best surgical aid failed to set aright the unnatural position of the uterus of a girl. An old Kaviraja of Calcutta gave her a drug swallowing which she had her uterus all right. Now she is the mother of several children.

In time, this true cause was forgotten and a prejudice arose to say that the use of steel is forbidden to the Brahmins.

Formerly, there were Hindu physicians in the Persian Court. Alexander kept Hindu physicians in his camp. Harun-ar-Rasid of Bagdad kept Hindu Saleh and Manka as his own physicians. The Arabs openly acknowledged their obligations to the Hindus (Dr. Royle's Essay p. 44). Bagbhata, Madhava, Chakrapani (1060 A. D., flourished under the Pala Kings of Bengal) and others wrote on medicine. Recently His Highness the Thakur Sahib of Gondal, has written an able work on Hindu Medicine: The book is published by Messrs. Mac Millan & Co.

Chemistry.—Hindus knew Rasáyana (Chemistry) and the preparation of chemical compounds. Their chemical skill is a fact more striking and more unexpected."

India abounds with materials from the earliest times. Hindus knew lime, charcoal, sulphur, sal ammonia, alum (abundant in Cutch), salt petre, sulphate of soda, borax (abundant in Tibet) and rock-salt (in W. India), alkalies, and acids. The Arabs borrowed those from India.

Dr. Royle, in his Essay pp. 43-44, describes the Hindu preparation of muriatic acid, medicinal use of metals, antimony, arsenic, medicines prepared with quicksilver, arsenic and nine other metals. They knew oxides of copper, iron, tin, zinc and lead; sulphurets of copper, zinc and iron; the diacetate of copper and the carbonates of lead and iron. Hindus applied numerous metallic substances internally. (P. 45). They knew several chemical processes as solution, evaporation, calcination, sublimation and distillation. They knew the processes for making calomel and corrosive sublimate. They could prepare various *drâvakas* (acids) such as sulphuric, nitric and muriatic. Chemistry lent great aid to various smiths' works and especially to medication. They knew *svarni-karana* (gilding) *raupyi-karana* (silvering) etc. They knew to make gun-powder. Hindu magic derives considerable aid from chemistry. Curious readers will have much pleasure and profit from the study of Dr. P. C. Ray's two volumes on Hindu Chemistry.

§ ARTS.

Music—Sir W. Jones and Mr. Paterson call Hindu music systematic and refined. They have 84 modes

of which 36 are in general use and each of these has a particular expression and the power of moving some particular sentiment or affection. They are named from the seasons of the year and the hours of the day and night : each possesses some quality appropriate to the time. Vina (harp), fiddles, drum &c. are musical instruments.

Indian music, like Indian medicine, went from India to Europe and has also influenced both Chinese and Japanese music. In India, music is generally regarded as a female quality.

(ii) *Painting*—We have seen that *painting* was a subject in the Epic Age. We have no specimens of our early painting. Vatsyayana (close of the 4th Century B. C.) in his *Kâma-Sastra* (work on Fine Arts) gives, among other things, the Six Canons of Painting. The Chinese painter Hsich-Ho (479-501 A. D.) mentions it. Tai Kuchi first painted a fine picture of Buddha (300 A. D.) Both males and females have ever indulged in the art. Coloured earth was used.

The walls of houses are painted in water-colours and sometimes in oils. Their subjects are mythology, battles, wrestles, male and female figures, animals, trees, and buildings etc. Hindu paintings resemble those on the walls of Egyptian tombs. They have also pictures of small size ; likenesses of individuals. Hindus have often beautifully illuminated manuscripts. Portraits are common in the dramas.

(iii) *Sculpture (Bhaskara Vidya).* It has generally failed to attain to excellence. There are numberless

images. 'All caves and temples are covered with statues and reliefs. Some are bold and spirited and produce very fine specimens of grace in figures and attitude. Later axamples betray a disregard of proportion, want of skill in grouping &c.

(iv) *Architecture* :—Hindus attained great excellence in architecture, sculpture and painting. For these, they were not indebted to Greece, Egypt, Babylonia or Assyria. Dr. Fergusson, speaking on the rails of Bharhut (200 B. C.) says, "The art here displayed is purely indegenous. The figure sculpture was elaborated on the spot by the Indians and Indians only." (I. and E. Arch. P. 89.) The Gandhar Style of N. W. India bears a Greek stamp.

Architecture in stone before 200 B. C. was confined to city walls, gates, bridges and embankments. Palaces, religious and civil edifices, if of stone, are all lost. Hindu and Jain edifices of stone after 5th century A. D., abound in India. The Buddhist-Hindus were great builders.

Dr. Fergusson's Classification :—(i) *Láts* or Monolithic pillars bearing inscriptions. (ii) *Stupas* or Topes. (iii) *Railings* about topes. (iv) *Chaityas* or churches. (v) *Viharas* or Monasteries.

(i) Pillars.—That of Allahabad bears the inscriptions of Asoka, Samudra Gupta and Jehangir (1605 A. D.) Like most other pillars, it has lost its crowning ornament. The Tirhoot pillar has the figure of a lion on the top. That of Sankissa between Muttra and Canouj, bears the mutilated figure of an elephant.

The Karli pillar is surmounted by 4 lions. The two Erun pillars belong to the Gupta times.

The Iron-Pillar of Delhi (22 ft. above ground and 20 inches under ground) bears an undated inscription on it. Prinsep gives it to 4th or 5th and Dr. Bhau Daji, to 5th or 6th century A. D.

Dr. Fergusson wonders at the Hindu skill in forging such huge ironbars *at that age*, unknown to Europe until recently. The temple at Kanarac had similar long bars on the roof. It is still *unrusted*; the capital and inscription are as clear and sharp now as when put up, 14 centuries ago. Mr. J. C. Allen thinks that the Iron-Pillar probably belonged to ancient Indraprastha. The writing on it shows that it was called "The Arm of Fame of Raja Dhavala who subdued a people that lived by the 7 mouths of the Sindhu (Indus) and obtained with his own arm, undivided sovereignty on earth." Iron-pillars exist also at Abu and Dhar. J. Hoffmann has taken a photo of the Delhi pillars. Sir Robert Hadfield has made a chemical analysis of it. The pillars and beams were probably originally painted. The ancient Hindus were quite familiar with the use of iron, steel &c. The Vedic literature mentions *Surmi*, sword and other weapons.

Many arms and implements have been discovered at Tennevalli, South India. South has been famous for its steel called *Wootz*. Speciments of steel have been found in those ancient weapons and implements.

(ii) Stupas or Topes are erected to mark some sacred event or site or to preserve some relic of Buddha.

The great topes of Sanchi and Bhilsa in Central India, are the most famous. The gateway, most elaborately scruptured is 33 feet high. The Sarnath Tope, near Benares, is a solidly built structure. (6th or 7th century A. D.) Yuan Chwang saw the Jarâsandha Baithak, a tope 28 ft. in diameter and 21 ft. high (500 A. D. ?) and the Dagoba (Central Tope) at Amaraoti, now no more. The Gandhara country has numerous examples. The great Dagoba of Kanishka, over 470 feet high and seen by Fa-Hian and Yuan Chwang, has disappeared. In 1830, General Ventura and M. Court first noticed the group of Manikyala in the Panjab, the most important of the Gandhara topes.

(iii) Railings and Gateways, generally round topes, are richly ornamented. Those of Buddha Gayâ (250 B. C.) and Bharhut (between Allahabad and Jabbalpur, C. P.), dated 200 B. C., are the oldest. The Bharhut railings are the only monument in India having inscribed legends &c. Dr. Fergusson calls the sculpture here *thoroughly original*. Representation of elephants, deer, monkeys, trees, human figures all truthful to nature, is unsurpassed in the world. "For an honest purpose-like pre-Raphaelite kind of art, there is probably nothing much better to be found anywhere." The railing round Sanchi tope in Bhopal has elaborate and profuse scrolls, disks and figures. "The sculptures of the 4 gateways or *torans* form a perfect picture-Bible of Buddhism, as it existed in India in the first century B. C." The Amaraoti rail was dated 4th or 5th century A. D. Amaraoti was the capital of the Andhra Empire on the Lower Krishna.

(iv) Chaityas were assembly-halls or churches, mostly excavated. Some 30 are known to exist. Hindu and European temples have imposing and noble feature outside, but not so the Buddhist. The frontage alone is ornamented.

Bombay Presidency—the Cave District of India—has most of the Buddhist Chaityas. The Saptaparni Cave of Rajagriha in Behar was originally a Hindu Cave.

There is a group of caves, 16 miles to the north of Gaya. The Lomasa Rishi Cave is most interesting. (3rd century B. C.) The hall is 33 ft. × 19 ft.

Note. The cave churches were of Hindu origin and not Buddhist. 5 or 6 caves in Western Ghauts were excavated before Christ. The cave at Bhajan is the most ancient (3rd century B. C.) The Bedsor Caves show great skill. (First half of 2nd century A. D.) The Nasik cave has perpendicular pillars and the facade improved in design. (2nd century A. D. last half.)

The Karli Cave on the road between Poona and Bombay, is the largest and most perfect yet found in India. (1st c. B. C.) It shows perfect architecture. The style is chaste and pure. The building appears like an early Christian Church. The Ajanta Caves (1st to 6th century A. D.): The statues of Buddha appear in the later caves.

The Visvakarma Cave of Ellora (500 A. D. ?): its Hall is 85 ft. by 43 ft. The facade looks like an ordinary two-storeyed house with Verandahas richly sculptured.

The Kenheri Cave on the Island of Salsette in the Bombay harbour, was excavated early in the 5th century A. D. It copies the Karli Cave, but style is very inferior.

(v) Viharas or Monasteries,—(1) Nâlanda, south of Patna : successive kings built here. Many stupas and towers were built. All trace of the superstructure, probably wooden, is lost.

Khandagiri and Udaigiri Caves are in Orissa, 20 miles south of Cuttack. The Hasti Guha (Elephant Cave) bears an inscription of Kharavela 158 B. C. The Ganesa Guha and the Rajrani Cave were excavated before Christ.

The Nasik group has 3 Chief Viharas viz, of Nahapana (100 A. D.), of Gautamiputra (300-400 A. D.) and of Yaduyasri (5th century). It has a colossal figure of Buddha.

The Ajanta Viharas (Nos. 16 and 17) are the most interesting in India. They have fresco paintings with perfect distinctness. (5th c. A. D. ?). The decorations are chaste and correct in style and very effective. "These curious paintings of ancient India are called by Dr. Fergusson as "invaluable treasures." The Ajanta Vihara no. 17, is often wrongly called the Zodiac Cave from a mistake of the Buddhist Chakra or Wheel for the signs of the Zodiac. At Ellora, there are many monasteries attached to the Visvakarma Cave. Three temples here viz, the Do-tal, the Teen-tal and the Das-Avatar, show the gradual merging of Buddhist excavations into Hindu.

The Temple of Kailas by the Hindus of South India, (8th or 9th century A. D.), makes Ellora one of the "wonders" of the world.

Buddhist Churches and monasteries are caves inside hills and rocks. While, the Hindu workers cút fine edifices out of rocks. Such buildings stand in bold relief.

Greek influence modified the Gandhara monasteries.

Ceylon Architecture :—Anurâdhapura, capital of Ceylon for 10 centuries (500 B. C. to 500 A. D.), contains numerous ruins of ancient topes and other edifices. The large tope at Abhayagiri, 1100 ft. in circumference and 244 ft. high, was constucted in 88 B. C. The Jetavana tope is dated 275 A. D.

The noblest monuments in Indian sculpture and architecture were constructed between 3rd century B. C. and 1st century A. D.

The art, glorious for 3 or 4 centuries, however showed no progress. *Painting* also attained its highest excellence in the 5th century A. D. After 500 A. D., all arts declined. The sculpture of Hindu temple of 7th or 8th century A. D., lost much of its higher œsthetic qualities. Size grew disproportionate : gods were shewn with many heads, hands, eyes etc. There was however no lack of ornamentation. Later Hindu works give no æsthetic grace.

Hindu & Jain Architecture etc. (500 to 1800) A. D.)— Specimens of Hindu works are rare from the 6th to 9th century, except those of Orissa. Political convulsion in North India, stinted architecture. Fresh works date from

the 9th, with the Rajput revival. Hindu temples multiplied in North India, gradully increased in size and grandeur, but not in taste. This change was due to new mode of worship. The beautiful and magnificent Rajput edifices were admired even by the first Moslem conquerors. Hindu architecture almost stopped in North India with the Moslem conquest. South, never under the Moslem, has religious edifices of great size and magnificence till the 19th century A. D. Jain architecture flourished from the 9th century in Rajputana and elsewere. In North India, Jains borrowed the North Indian style, while in South India, they borrowed the Dravidian style.

North Indian Style : its features.—The outline of the high tower or *Vimana* is curvilinear and surmounted by *Amalaka* (a fruit). No trace of division into storeys is found. There are no pillars or pilasters anywhere. The porch has a conical top with a series of cornices.

Orissa.—Pure and profuse specimens of earliest architecture abound at Bhuvanesvar in Orissa. (Dating from 500 A.D.) Of several hundreds of temples, numerous specimens still remain : the most celebrated is the Great Temple built between 617 and 657 A. D. The building is not imposing, though the effect of the whole is marvellously beautiful. The sculpture is of very high order and great beauty of design. (Fergusson. P. 422).

Benares.—The modern temples, mostly built in the 17th century retain, in spite of modifications, the Orissa style of Vimana and Amalaka.

The Black Pagoda of Kanarak of which the porch alone now remains, was built in 850 or 873 A. D. Hindu Pagodas show no majesty and symmetry.

The Temple of Jaganath in Puri, built in 1174 A. D., shows not only a change in creed (from Saiva to Vaishnava) but also degeneracy in the spirit of Hinduism. The art declined here for ever.

Bundelkhand in Central India is rich in ancient Hindu temples. Khajuraho boasts of a group of nearly 30 temples of 950—1050 A. D. Orissa style is here slightly modified.

Bhopal in Central India has a temple built by a king of Malwa in 1060 A. D. The *Vimana* is ornamented. The *Amolaka* is also exquisite in design. Carving is precise and delicate.

Rajputana. The ruins of Chitor contain the structure of Rana Kumbha, a Jain king who erected the Jain temple of Sadri and the marble pillar of victory at Chitor. Mira Bai was an orthodox Hindu and built two temples (1418—1468 A. D.) now in ruins. Mira Bai's temple at Nathadwar in Mewar is still extant. I visited it in 1900 A. D. The style is that of Orissa.

Maharastra.—Specimens of ancient temples, exist but they are neither rich nor numerous. A mixture of North Indian and Dravidian styles is found in their structures. The Gangetic Valley is very poor in specimens. Temple architecture began there late, perhaps in the 10th century A. D. The Moslem conquerors demolished old temples and built mosques and minars and effectually stopped all further progress.

Hindu independence lingered in Rajputana, Malwa, Bundelkhand, Orissa, Bombay. So, there old temples are left unharmed and later temples erected.

Canouj was one of the most ancient cities in India, a cradle of Aryan civilisation and sometime capital of the Guptas, the Vardhans and others. In 140 A. D. Ptolemy mentions it as Kanogiya. Its kingdom once extended from Kashmir to Assam and Nepal to the Narmada.

All traditions extol its splendour. Sultan Mahmud wondered when he attacked it in 1016 A. D. Ferishta says "A city which raised its head as high as heaven and which, in fortifications and architecture, could justly boast that it had no rival."

Kanouj, Khajuraho, Mahoba and many other famous towns now in ruins, were the seats of mighty empires. Of these, the most celebrated were governed by the Rajputs, the only one whose dynasties still exist and who have preserved, though not independence, but its institutions and customs."

Mansingh's seven-storied temple of Govindji at Brindaban was knocked down by Aurengzeb. The temple is partly restored by British Government.

Benares temples have both Orissa and Saracenic styles.

Bengal.—Stone-temples are rare. Brick temples of Siva are built like thatched roofs. Walls are occasionally covered with elaborate designs in terra cotta.

The modern temples of Siva are a departure from the original North Indian style.

Jain architecture was at first North Indian, but afterwards, Saracenic. Group-temples are peculiar to the Jains. They appear as a "city of temples." The temples of Palitana in Gujrat are such. Some are as old as 11th century A. D. They lack the grandeur of Hindu temples; but their general effect is superb. Jain group-temples at Girnar date from the 10th century onward. One is built by Tejpala and Vastupala.

Somnath Temple of Siva was ruined by Sultan Mahmud. The famed temples of Abu are dedicated to Rishabha Deva: they were built entirely of white marble taken from 300 miles off. One is built by Vimala Shah about 1032 A. D. The other, by Tejpala and Vastu Pala in 1197 to 1247 A. D. The porch is supported on elegant pillars exquisitely carved and the inside of the dome is ornamented with elegant and exquisite designs unequalled in India.

The Temple of *Chandi-Siva* like the Taj, was built on the island of Java, centuries before the Taj. The art of *Boro Budor* was derived from India.

In the 9th century A. D., the Gaurian Style of Varendra (North Bengal) became supreme under Dharmapala and Devapala. Architects Dhiman and his son Bitapala were authors of this new style.

"The Naga productions of Nagarjuna's time were rivalled by the creations of Dhiman and his son Bitapala natives of Varendra (Bengal) who lived during the reigns of Dharmapala and Devapala." (V. A. Smith's Hist. of fine Art in India &c., Chap. IX. P. 305). Specimens of this Gaurian Style noted for its peculiar grace, grandeur

and graphic representation of ideas and sentiments, are perhaps still extant in Bengal, Behar, Kalinga, Malayan archipelago and elsewhere.

South Indian or Dravidian Style :—It grew out of the Buddhist style of excavation. Its two kinds are rock-cut temples (earlier) and structural edifices (later).

The Dravidian Cheras or Cholas conquered northward in the 8th or 9th century A. D. So, the temples at Ellora and of Kailas are of Dravidian design and construction. The monolithic character of these vast edifices, gives to them an air of solidity, strength and grandeur.

The Structural temples are very modern in date. The southern builders continued till the Anglo-French War. The Great Pagoda of Tanjore (14th century A. D.) was probably built by a king of Conjevaram. Its total height is 190 feet and general view is elegant and graceful.

The Temple of Chillamvaram near the mouth of the Kaveri is most venerated and ancient (10th or 11th century A. D.) The most imposing buildings of it, the Great Gopuras, the Temple of Parvati and the Hall of 1000 columns were built in the 15th, 16th and 17th centuries A. D.

The great temple of Serigham was built in the 18th century. An imposing central structure is wanting in all South Indian temples. The Madura Temple, a rectangle 750 ft. by 840 ft. with a hall of 1000 columns, was built by Trimulla Nayaka in 1622 to 1657 A. D.

The Temple of Ramesvaram on an island, shows all the beauties of Dravidian style in their greatest perfection. (17th C. A. D) "Its immensity and pictures

queness produce an effect unsurpassed by any other temple in India and by very few elsewhere" (Furgusson P. 358.)

The Great Temple of Coujevaram is picturesque and vast.

Vijaynagar, the last seat of Hindu learning and glory, and free till 1565, contains the largest ruins in all India. Similar ruins exist near Ahmedabad, Gujrat.

The temple of Vitopa in granite has an elegant and tasteful porch. The master-works of the Vijaynagar kings are to be seen at Tarputry, about 100 miles south-east of Vijaynagar. They are remarkable-for *better taste* than anywhere else in this style". (Fergusson. P. 375)

Chandra-giri, like Chinrai-patan in Mysore, probably ows its name to Mauryan Chandragupta. Chandra-giri Hill has on it a group of 15 temples containing the chief image of a Tirthankàra.

In Canara, as in Nepal, most of the temples (Jain) are wooden. Even the stone-buildings closely copy the wooden style. Southern Jains have erected colossal statues, not at all known to Northern Jains. One of them at Sravana Belgola is a statue 70 ft. 3 inches high, hewn of a solid hill. "Nothing grander or more imposing exists any where out of Egypt and even there, no known statue surpasses it in height." (Fergusson. P. 268) There are two other statues of this nature : one at Karkala 41 ft. 5 in. high and the other at Yannur 35 ft. high.

3. *Deccan Style.*—The Chalukya or Deccan Style prevails between the Vindhya range and the Krishna

river. Mysore (ancient *Mahisa Desa*) developed the Deccan Style. Its special features are :—The temples have a polygonal or star-shaped base ; the wall rise perpendicular to some height and then the roof is pyramidal, tapering to a point. The works of the Ballala Dynasty of Mysore and Carnatic, are dated from 1000 to 1310 A. D. Their 3 remarkable groups : one is at Somnathpur built by Vinaditya Ballala (1043 A. D.) His temple is noted for elegance and elaboration. One is at Baillur, built by Vishnu Vardhana about 1114 A. D. The richness and variety of pattern in the 28 windows are remarkable. The Hullabid group of temples : The Kayet Isvara temple built by Vijay the 5th king. "From the basement to the summit, it is covered with sculptures of the very best class of Indian art." The Great Double Temple of Halebid in progress for 86 years, was very magnificent, but not completed, being stopped by the Moslem conqueror, 1310 A. D.

The temples of Vijaynagar on the river Tungabhadrà are of magnificent dimensions. The general character of the buildings is strikingly original. The palaces retain early Hindu character in part.

Tanks as reservoirs for water, are the greatest of the Hindu works. They have two kinds. One is dug out of the earth ; the other is formed by damming up the mouth of a valley, for bathing and irrigation.

Hindu embankments are magnificent stone-works. Temples, shrines, tanks have occasional splendid flight of stone-steps. *Wells* are very deep and broad : they

are both round and square, with galleries : have broad flight of steps. Some of the Hindu Bridges are of stone posts. Stone piers are connected by stone beams. Stone-bridges are common in South India. *Gateways* or Toranas.—There is an example of a highly wrought column of 120 ft. high at Chitor. The finest example of it is at Barnagar, north of Gujrat. It is indeed among the richest specimens of Hindu art.

Resemblance between Hindu and Egyptian style consists in the massy character, both of buildings and the materials ; quantity of sculpture on some descriptions of edifices ; the practice of building high towers at gateways ; columns. Special points of Egyptian style are (1) Pyramids. (2) The sides of buildings slope in wards till they reach the top to meet a flat roof with a deep and bold cornice. Pyramidal roofs to the walls before temples are general in India, but they are hollow within. Solid pyramids are unknown in India. The arabesques, the running patterns of plants and creepers in particular, are often of an elegance scarcely equalled in any other part of the world.

Mr. Elphinstone complains that Hindus display more *richness and beauty in details* than *greatness in the conception of the whole.* The Cave Temples alone show boldness and grandeur of design."

Dr. Fergusson also says that "Indian architecture displays a joyous exuberance of fancy and pure feeling but lacks pure refined intellectual powers." His second charge is the "representation of profane things on religious edifices."

In reply, I fully agree with Mr. R. C. Dutt in saying that (i) specimens of arts of ancient India are still wanting; (ii) that there was no lack of pure intellect in the land of Kapila and Aryya Bhatta. But disinclination of upper classes for manual exertion was due to intense heat and enervating climate of India. All had recourse to contemplation and intellectual pursuits. After the caste system. disinclination to physical exertions became a part of social rules for the upper castes. So, Brahmans and Kshatriyas—the thinkers, never applied themselves to carving and sculpture. Intellect of higher order was divorced for ever from these fine arts. The artisans, however, were expert in decorative arts in all branches of industry. The wonderful edifices of India show more gigantic labour, minute and endless elaboration, but no lofty design of a creative mind. The high order of intellectual conception that marks the marbles of Greece and Rome, is absent in India where a Phoedias and a Michael Angelo were impossible.

The idea of religion in Europe is connected wit the glory of God and the teachings of Christ, with the sermons in churches and the keeping of the Sabbath. To the Hindus, his whole life in all its minute acts, is a part of his religion. So, the Hindus sculptured their temples not only with the images of god and goddesses but also with the representation of men and women; their wars, triumphs and procession; of aerial and imaginary beings, Gandharvas, Apsaras, dancing girls, horses, snakes, birds, elephants, lions, trees, creepers

&c.—all being the kindred expressions of *Brahman*—the Great One.

Buddhist Nagnajit's work on architecture &c., is lost. Hindu work entitled the *Raja-Ballava* by Sutradhara Mandana is still extant. There are fragments of other early works on architecture. Ram Raja's Essay on Hindu Architecture is published by the Oriental Translation Fund. In it, 12 different mouldings are described: the cyma, toro, cavetto &c. are the same as English. A few are peculiar. The forms, proportions of pedastals, bases, shafts, capitals and entablatures are given. He names 64 sorts of bases.

Jakhanacharyya (12th century A. D.) a prince of the royal House of Mysore, was a good architect.

Lately, Mr. E. B. Havell, Dr. Coomarswami and Mr. O. C. Ganguli have written on Indian Architecture.

Prof. E. B. Havell in his *Indian Architecture* (1913) declares Indian architecture extraordinary and as the product of original genius. Another class hold that though not entirely imitated, yet Indian architecture was largely influenced by foreign models. Even some of the second class call Indian architecture extraordinary and most probably, work of original genius.

We think, imitation of foreign models to a certain extent is quite natural to a land, so long under foreign rule. The three chief objects of Havell's work are—(i) Moslem rule did not alter the old Hindu style of building. (ii) The old architecture of India, though neglected, has not yet left India. (iii) To build New Delhi, Hindu style should be revived and adopted.

"The Persian influence which flowed into India with the Moguls, was largely a return wave of the Buddhist influences." (Havell's I. A. P. 99) Akbar's Fort at Agra contains more than 500 stone-edifices in the 5 styles of Bengal and Gujrat.

Arch Survey of India, 1903-04).

Humayun's tomb is only one link in the evolution of the Taj and that the remaining links must be sought for in India, not in Persia or Central Asia (Havell. P. 29-30). The Cupola of the Taj was built after the Buddhist Stupa. The Taj belongs to India, not to Islam. (Do. P. 21).

Hindus first knew architecture. From India, the knowledge found its way to other countries." (Dr. Fergusson). "The Saracenic arthitecture is of Hindu origin" (Tod's Rajasthan). "It is indeed not improbable that our Western Steeples owe their origin to the imitation of Buddhist topes."

Prof. Weber's Indian Literature.

Dr. Hunter in his Imp. Gaz. of India says, "English decorative art, in our own day, has borrowed largely from Indian forms and patterns."

"That the natives of India, under favourable conditions, are capable of excellence both as architects and builders, the beauty and solidity of many of the historical monuments of the country fully testify and that they could compete with European skill in the choice and composition of building materials, may be proved by comparing an old terrace-roof at Delhi or Lahore, with an Allahabad gun-shed or many a recent

barrack." (Report of Principal Lang, Roorki College, 1870—71).

The beautiful city of Jaipur, built in 1728 A. D., was planned by a Bengali Pandit named Vidyadhara. Dr. Bhandarkar has dug out of the town of Bes (Gwalior State) two bits of genuine steel from beneath the Tham Baba Pillar" (140 B. C.) and a very old brick-wall the mortar of which, according to Dr. Mann, was "far superior to any ever used by the Phœnicians and the Greeks."

Industrial Arts.—From the date of Greek and Roman civilisation to the 18th century A. D., India was noted for its artisanship and industries. "The wealth of Ormuz and of Ind" was proverbial. Pliny complained of the drain of gold from Rome to India. English experts speak of the unrivalled beauty and delicacy of the Indian cotton cloth, as "the finest the earth produces." Silk manufactures also are excellent and very ancient. The brilliancy and permanency of many of their dyes are not yet equalled in Europe. Gold and silver brocade are also original manufactures of India. Hindu taste for minute ornament fitted them to excel in goldsmith's work.

Travellers Pyrard, Jourdan, Roe, Bernier, Peter Mundy, Tavernier—witnessed industrial, artistic and commercial activity of 17th and 18th centuries.

Laws.—The Hindu kings were not autocrats. Duties of kings and the subjects were well established. So, the time-honoured laws were enforced intelligently. Yuan Chwang, in his long travels in India, did not find a single instance of oppression. People enjoyed

self-government in all its purity. Communal autonomy was nowhere developed so well as in India.

"Ancient India possessed a notable substantive law and procedure which in particulars, has been found even superior to that which we possess to-day. Sir William Markby held that the English Law of Prescription should be remodelled on the lines of Hindu Law. Dr. Sir Rasbehari Ghosh characterises the Hindu Law of Securities "as a model of good sense and logical consistency." The Hindu spirit politically displayed itself in a form which was worthy of its other great achievements. Indians ever enjoy full spiritual liberty. But in Europe, restraints in all matters of daily life, are increasing by law. 25,000 new laws have been enacted in 10 years (1897 to 1907) for the restriction of their own liberties in the British Empire." (Justice Woodroffe, of Calcutta High Court.)

Manu's present code was remodelled about the 3rd or the 2nd century B. C. It contains new suitable additions and also contradictory interpolations. The other law-books were remodelled more or less, in the first few centuries of the Christian era.

The following are prohibited for the people of Pauranik Age: Sea-Voyage, renunciation, taking Sudra or other inferior wives, long studentship and single life, raising up issue in the wife of the elder brother, use of meat in the Sraddha ceremony, slaughter of beasts in honour of a distinguished guest, Human and Horse sacrifices. It is notable here that most of these prohibitions proved simply dead letters.

Changes Since Manu :—(i) Many laws are no more effective in entirety. (ii) No unequal marriage. (iii) Widow-marriage has stopped. (iv) Satism in full progress. (v) Profession-castes after the Moslem conquest. (vi) Extinction of many religious rites.

Even Brahmins do not perform many. (vii) Kshatriyas and Vaisyas are now like Sudras, void of sacred learning. (viii) Except Brahmans, the 3 castes are now *mixed* more or less. The Brahmins also have departed from the rules and practices of their ancestors : no more four stages of life except some : adoption of service, trade, army, agriculture : In the South, Brahmins are still superior in occupations. Even in the Gangetic Valley, Brahmins are no more held in high veneration. (ix) Loss of caste for trivial offences. (x) End of the servile class : now all classes are free. (xi) No longer military divisions : no courts of justice except at the capital (if any).

§ CASTE.

Vaisyas still form one body : distinct profession-castes arose after the Moslem conquest. All the law-books speak of four castes. Sudras were not allowed Vedic study or the performance of grand religious rites. Before the Pauranic Age, they had a position and influence : trade, agriculture, arts, industries were open to them. They were rich ; became useful members of society. There were Sudra Kings, Sudra Chiefs, Sudra

Ministers. Sudras had become Hindus. They were not despised : their water was acceptable. He could follow different arts. (Vishnu II.). Yajna-Valkya (I. 91—95.) speak of 13 *mixed castes* formed by the union of men and women of different castes. Kayasthas—"fallen Kshatriyas" were accountants and record-keepers of the Royal Courts. Vyasa and others hated them because they became grasping, greedy and degraded.

Vaidyas were Vaisyas : and so are Devas (De), Nandis, Vardhanas, Palas, Dattas, Surs, Soms, Hresh, Kundus, Chandras, Chandas, Kars, Dhars, Senguptas, Das or Dattaguptas, Hazras, Rakshits, Palits, Gopas, Silas, Potters, Vaniks, Malakaras, Modakas, Barujas, Conchmakers, Weavers (Basukas = Basakas) &c. By foul acts and impurities, they have degraded themselves to the rank of mere Sudras. So, the law-givers hated them. Yajna-Valkya (I. 160—165) shows contempt for all honest trades and professions. Probably the men, not the professions are despised. Some of the law-books make extravagant laudation of the priestly caste.

Caste-rules became more stringent after the Moslem conquest. Caste now forms a basis of Hinduism. Hindu castes are really moral classes, admitting of worthy promotions. Many faults have crept into our caste-system : We should reform society, and not deform it. Formerly, the worthies of inferior castes were honourably admitted into higher ranks. Hindus were the first to discover the *law of evolution* in Nature [cf. Sankhya & Yoga philosophies.] Why should we be blind to social evolution ? *Gold* comes from obscure ore ;

fire is born of smoke. Then, why should we not even accept the water of our worthy Suvarna-Vaniks, Jogis, Sahas, Nama-Sudras &c? Luckily, Hindu Society under the British rule, has been *progressive*. Slowly and sensibly, necessary changes are going on.

§ SOCIAL AND DOMESTIC LIFE : WOMEN.

The rules of social and domestic life continued as ever with the following restrictions :—(i) No inter-marriage, inter-dining and exogamy. [Yajna-Valkya. I. 56—57 ; Vishnu XXIV. 4 ; Sankha iv. 6—9 ; Vyasa. II. 11.] (ii) The ancient 8 forms of marriage were falling into disuse. [Yaj. I. 58—61 ; Vishnu XXIV. 18—32 ; Sankha IV. 3.] Harita. IV. 2—3 recommended the first 4 only viz., *Bráhma*, *Daiva*, *Arsha* and the *Prájapatya*. (iii) Early marriage of girls was now insisted upon. [Yaj. I. 94 ; Parasara VII. 6—9 ; Yama. 22—24 ; Sanvarta 66—67 ; Vyasa. II. 7.] (iv) Re-marriage of widows was still in use, though regarded with disfavour since Manu. (Yaj. I. 67 ; Vishnu XV. 7—8 ; Parasara. IV. 26 ; Sankha. XV. 13.]. (v) Of the 12 kinds of sons, at first, 4 viz. *legitimate, begotten, adopted* and *made*, according to Parasara IV. 19. and in modern times, only *two* are recognised viz, *aurasa*, legitimate and *dattaka* adopted.

Domestic virtues continued the same as ever.

Duties of a Wife.—"She will rise before her lord at early dawn, clear the house, sweep and clean the

room of worship, clean all the utensils and implements of religious worship and put them in order, wash all the utensils of cooking and wipe the hearth, and having thus performed all the preliminary work of the day, will come and do obeisance to her father-in-law, mother-in-law and others; next cook the food, feed the children, then her husband, next herself. She must not quarrel or use harsh language; must avoid extravagance, anger, duplicity, pride, scepticism; serve her husband to the best of her ability: Obedience, gentleness and regard for their lords, are the most noted virtues. (vi) Gradual prohibition of widow marriage. (vii) Satism in progress. Hindus have ever understood and appreciated true womanhood.

Duties of a man, according to Daksha. II.—Morning prayer, early bath, worshipping of gods and fire, study of the Veda, looking after household affairs, support of family and dependants; ablutions, prayer to the Sun, offerings to gods, manes, men, spirits and all living creatures: then, meals, a little rest, then reading Purans and *itihâsa* (history), pious recreation. Again, inspection of worldly affairs; at sun-set, Gayatri or Prayer to God; evening meals; looking after domestic affairs; a little Vedic study; rest. Charity to all living creatures and abnegation of self—were the very ideal of a pious Hindu life. Some sacrifices were still performed.

Domestic Ceremomies or Sanskàras of 10 kinds were in vogue from the earliest times. Religion ever regulates Hindu life, not the beliefs alone. Men of other

creeds follow these not. (cf. the *Vratyas*). Hence is the origin of the two-fold basis of Hinduism. To be a true Hindu, rites and ceremonies must be observed. "Mere beliefs or convictions", says a Hindu, "are like a mirror or a grain of rice. *Dhānya*, a paddy grain sprouts up, but no rice-grain void of husk. A mirror reflects things but cannot give tangibility. Hence Hinduism has been ever *living*, Jainism *lingering* and Buddhism, *dead*."

19 were the domestic ceremonies in the Rationalistic Age. Vyasa (I. 13—16.) gives 16 for Pauranik Age, viz, Conception, security of conception, parting the wife's hair, child's first feeding with solid food, tonsure, piercing the ear, initiation, study of Veda, first clipping of the beard, holy bath, marriage, lighting the marital fire and lighting the 3 fires &c. Women and Sudras also are allowed the first nine, but without *mantras*.

Sankha names 16 places of pilgrimage, while Vishnu 50, from Hurdwar to Nilgiri (Orissa). Brahmā, Vishnu, Siva and various other gods are universally accepted.

Beliefs in the transmigration of souls, in different heavens and hells formed a part of religion. References to agriculture, commerce, arts, vices of towns give the state of society. Atri,219 gives a humane rule : "a pair of bullocks are to work for 3 hours only." Yajnavalkya speaks of woolen and cotton fabrics, of skilfully woven fabrics and of fabrics covered with wool, silken stuffs, fibrous fabrics. [II. 182—183.] He mentions cultivation and manufacture of indigo, Joint-stock companies for

trade : gives laws against trade-guilds to raise value of things unduly. For immediate sale, 10 p. c. profit is allowed on imports and 5 p. c. on home-spun goods. (II. 254—55—57.) There were gambling-houses in towns under royal guards (II. 205). The courtesans of the Age, not so degraded creatures like modern harlots, possessed some virtues and received some consideration from the citizens. There were liquor-shops for the low. Drinking was a great sin with gentlemen. Education of boys was as ever. [Yaj. I. 14—50 ; Vishnu. XXVIII to XXX &c.]. Criminal and Civil laws, administration &c.—continued as ever. War-laws were humane still. Annexation is not recommended. [Vishnu. III. 47.] Laws of inheritance continued the same : rate of interest was the same. For criminal trials, ordeals by fire, water poison are spoken : these were falling into disuse. Cases were decided by oral and documentary evidence. There were stamps (lekhyas or patras), *nirnayas* (*decree*) &c. Truth was held in high esteem. (Vishnu. VIII. 27—30.) Penalties for crimes were as ever. Same inequality prevailed : Brahmins were exempted, while the Sudras depressed.

Kings had guards, soldiers, learned courts ; were luxurious, martial, active : fond of war and hunting : a fool was his boon companion : had female guards : had many wives in stately ladies and pretty maidens of low origin. Jealousies and discords were known in the harem : The Chief Queen was held in high honour and esteem ; she was mistress of the household and sharer of the king's glory on every state occasion. We hear

of women's inner apartments. They had a peaceful domestic life. No absolute seclusion is known even in this Age. Women wore a veil up to fore-head. They were virtuous and modest. Ladies of the royalhouse-hold were kept under strict restriction.

Marriage was arranged by the parents : no court-ship was known.

Women wore bright garments and rich ornaments. The marriage ceremony was performed at a proper age. Custom of early marriage according to later Dharma Sastras, prevailed ; yet the custom was not universal. The ceremony of marriage was as ever—"The stepping round the fire, offering of grain as sacrifice, utterance of some promises by the bride and the bridegroom" were essential rites. Hindu parents usually take various precautions for the happiness of their daughters. Before selecting a suitable bridegroom, they see if the *gana i. e.* classes of both, agree or not. All men belong to 3 *ganas* viz, *deva-gana* (divine class or temperament), *nara-gana* (human class) and *Rakshasa gana i. e.* demo-niacal class or disposition. A married pair of like *ganas* has the best constancy. *Deva and Nara ganas* make middling combination ; *Deva and Rakshasa inferior Nara and Rakshasa* are opposed—inimical. Death, or extreme sorrow or life-long bitter quarrel &c.—gall the domestic bliss. A boy or girl's *gana* is determined by the *rasi* (sign of the Zodiac) and *nakshatra* (cons-tellation) under which she is born.

Girls were educated : women read Sanskrit. Music was often a female accomplishment. Princesses attained

great skill in dancing, singing and other accomplishments. Painting was a virtue of both male and female. Nagara Swami was painter-laureate to Vikramaditya (Katha Sarit Sagara. Chap. 122.) Poems and plays betray tender connubial love: regard and love of husbands and devotion of wives. Dr. Wilson observes in his *Hindu Theatre* 1871, Vol. I. P. 77. "The Hindu writers rarely dispraise their women: they almost invariably represent them as amiable and affectionate &c. &c."

Varahamihira, in his *Vrihat-Sanhita,* gives a very lofty ideal of the female sex. Hindus seldom show ungallant propensities.

Domestic sorrows, troubles &c, also were not wanting. Poverty, loss of friends, contempt of relations, cruelty of husbands, bad temper of wives often made the house unquiet and life a burden. Family dissentions, ill-treatments of mothers-in-law and sisters-in-law towards a submission wife, are mentioned in the *Katha-Sarit-Sagara, Pancha-Tantrá* &c.

In India, *great beauty,* especially in women, has been ever regarded as an "unhappy gift." Damayanti, Sitâ, Sâvitri, Ahalyâ, Srimati, Tilottamâ &c.—were all "Queens of Miseries" So, the wise are directed not to ask a very fair wife. [Devi Purana, Chapter on the Entrance to Nanda-Kunda.]

Courtezans then lived a more intellectual and elevated life. Ambapali invited Buddha; Aspasia received Socrates in her house. Their courts had a gaming table, books, pictures and other means of

recreation : they had pomp and splendour ; relieved the needy and the unfortunate ; lived in palaces ; received a higher regard and attained great accomplishments.

Merchants and bankers were all plain and simple ; had branch firms all over India ; traded in silks, jewels, and valuable goods ; lent money to kings in need ; practised charity and religion ; beautified the towns with fine temples ; supported priests, Brahmins and learning ; encouraged all good public and relief works. They are still the same all over India except Bengal where they are tradesmen and not *merchants*, "the honourable of earth." Indeed, in Bengal we have few Premchand-Roychands, Tatta Brothers, Mulraj Khatans ! If we omit the worthy name of Maharaja Sir Manindra Chandra Nandi K. C. I. E., Vidya-ranjan of Cossimbazar, Bengal becomes almost dark. In the recent Cyclone of September 24, 1919, when five districts of East Bengal were most grievously affected, no Bengal merchant was moved. "Nero fiddling, while Rome is burning." On the other hand, some 40 European firms in Bengal at once sent Rs. 5000 each towards relief. But for the subscriptions (Rs. 150,000) promptly raised by our eminent Barrister Mr. C. R. Das and Government relief, people could not be saved. This lack of higher altruistic feelings has probably degraded the position of Bengal merchants in society.

"Skilful artists examine various precious gems and jewels ; some set rubies in gold ; some work gold ornaments on coloured threads, some string pearls, some nd the lapis-lazuli, some pierce shells and some cut

coral. Perfumers dry the saffron-bags, shake the muskbags, express the sandal-juice and compound essences."

These would go to the world, were appreciated by Harun-al Rashid and astonished the great Charlemagne and his barons. King's guards kept order in the gambling-houses : $\frac{1}{5}$ or $\frac{1}{10}$ of the winning was the king's dues (Agni Purana). *Suvarna* was a gold coin = Rs. 8. 14 annas (Dr. Wilson.) A *Nishkâ*=4 Suvarnas, *Dinara* was adopted from the Romans. *Nânaka* was another coin. *Rupikâ* (now Rupee) a silver coin, mentioned by Chanakya in his *Art of Government*, was probably replaced by the later *Tankâ*. Low-caste people frequented the grog-shops. Drinking was common among courtiers, profligate and the gay. Kalidasa speaks of "ladies' lips scented with liquor." Ladies of the royal household had their fair share. [K. S. Sagara. Ch. 110.] Mass of middle, industrial and agricultural, classes abstained from drink. Other vices of large towns existed. Loose persons, cut-throats, robbers, thieves, courtiers, courtesans etc., were not rare. Wealthy men had many retainers, spacious courts and hospitality. Fine buildings, carriages, oxen, horses, elephants, jewellery, aviary, menagerie &c. In the 8th court lived the owner of the house in profuse magnificence, with a lovely garden behind the house, which was a delight of the ladies. There were garden-houses and villas in the suburbs far away from the city. They had domestic slaves, conveyance, covered litters drawn by oxen, horse, cars drawn by fine ponies.

Learning & Education :—Learning and education were in good condition. Every means was adopted by Hindus, Jains and Buddhists for a general diffusion of knowledge. The Sanskrit epics and the Purans were explained to the lightless mass. The dramatic performances, explanations of new good poems of Kalidasa and others, lent no little aid to the cause of education. Girls were generally taught at home or placed under good female preceptors. The following were prohibited to students: *wine, meat, perfumery, garlands, sweatmeat* and *woman*; students were marked for diligence, self-control, application and obedience. Studentship was residential, education was sound and life useful, loyal and happy.

Taxila was the earliest and greatest university. Afterwards, Canouj, Benares, Ujjain, Mithila and Magadh became great seats of learning. Nagarjuna (2nd century A. D.) not only remodelled Susruta and improved Hindu chemistry, but also founded a new University at Sri-dhanya-kataka on the river Krishna in Vidarbha (Berar and Nagpur). Both Hindu and Buddhist learning was taught there. The Dapoong University of Tibbet was founded on its model. The Buddhist monasteries at Rajagriha, Vaisali, Kapilavastu, Sravasti, Kausambi were great seats of learning. The Jeta-Vana of Sravasti and the *Vidyodaya Parivena* of Colombo, were the most famed of the monasteries. The next great university was of Nalanda, prob. founded in the 6th or 7th century A. D. Its famous library called the *Ratnodadhi* (Sea of Gems) was lodged in a nine-storeyed

building. Yuan Chwang studied here Buddhist Sanskrit literature. About 10,000 pupils of different countries used to read here. Their expenses were met by public charities. Learned Sila-bhadra, born at Bájrasana (now, Bajra-jogini) in Vikrampur, Dist. Dacca, was the most renowned professor here. Under the Palas, the Odantapur Monastery grew into a University. During Mahipala's reign, 6000 Buddhist monks and pupils learnt there. The Pala Library here is said to have been burnt by the Muhammadans.

The *Sakya-Vihara* in Tibbet was established under its Tartar rulers, on the model of the Odantapur Vihara.

The *Vikrama-Sila* University was founded in the 8th or early in the 9th century by Dharmapala, on the Vikramasila Hill on the north bank of the Ganges. 107 other minor monasteries surrounded it. All were walled around. The University had 108 professors; for 400 years, this residential university was conducted most ably. Jagaddal and Tamluk also were great centres of learning. Besides the Universities, there were lots of *tols* for Hindu pupils. Sacred and secular subjects were equally taught and learnt.

In India, education divorced from religion, is poison to the people; while, education, subject to religion and morality, is their slave of the lamp. Hindus knew it well, and made their education most useful and successful.

Hindus as Teachers of Mediæval Europe.—We have already spoken of the Arabic literature and science as

a source of Europen knowledge of India. The Arabs roused Europe from its dull torpor of the Middle Ages. Harun-ar-Rasid of happy memory tried his best to make literature and science the permanent denizens of his empire. His son and successor Al Mamun's Caliphate introduced the Angustan Age of Islam. Learned men were invited from different countries and princely paid for their labours. The best works of Greek, Syrian, Persian and Indian writers, were done into Arabic and spread over the Moslem world. In Spain, the Univer sity of Cordova was in no way inferior to Baghdad in literary fame. Mahummadan writers appeared every where, preserving and spreading knowledge. The large number of manuscripts on different subjects in the library of the Escurial at Madrid shows the universality of their literary tastes. The fame of their wisdom and learning attracted students from France and other countries of Europe to the Moorish Universities of Spain. Hindu philosophy, medicine, literature, folk-lore, mathematics reached Europe through the Arabs. Arithmetic is called in the old European works, as *"the Arithmetic of the Indians."* The nine figures, now known wrongly as "Arabic numerals or figures" were of Hindu invention and first introduced into Gaul by Gerbert, after wards Pope Sylvester II, who studied at the University of Seville about 1000 A. D. Bombelli, in a treatise on Algebra published in 1579, says that he and a lecturer at Rome had translated parts of Diophantus (the earliest Greek writer on Algebra) and that they had found "many Indian authors cited in the said work." (Hutton's

Dictionary quoted by Mr. Strachey in his article "History of Algebra" in the *As. Res.* XII. P. 161.) Thus Diophantus acknowledged his indebtedness to Hindu mathematicians. Arab writers say that Hindu algebra and astronomy were zealously studied by their countrymen at the court of the Caliphs. The first Arabic mathematician rendered a Hindu work in 773 A. D. Leonardo of Pisa first introduced Algebra into Europe (1202 A. D.), He learnt it at Bugia in Barbary where his father was a clerk in the custom-house.

The early European works on Algebra followed the Arabic ones in mentioning the Indian sages uniformly in terms of high esteem. One more source of European knowledge about India is the Arab works on geography and travels in India by Sulaiman, Abu Syed, Idrisi, Ebn Haukal, Ibn Batuta and others.

In medicine, philosophy and metaphysics, Europe is still working on the materials furnished by India. To Greece, India was a land of "True wisdom and things Divine." Even Lucian (middle of 2nd century A. D.) concludes his history of Antiphalus and Demetrius by making the latter—a cynic philosopher—give up all his property to his friend and depart for India, there to end his life amongst the Brahmins." There is a striking similarity between the Neo-Platonist doctrines and the principles of the Sankhya philosophy. Both Plotinus (204-269 A. D.) and his renowned disciple Porphyry show strong proofs of their being influenced by Indian philosophy, (Prof. Macdonell's Hist. of Skr. Lit. P. 421) Porphyry also speaks highly and sympathetically of

the austerities and high moral principles actuating the Brahmans. (*On Abstinence from Animal food*).

Foreign Notice :—A. European Accounts.—

(i) Strabo. (d. 26 A. D.)—His Geography is a comprehensive work (Mc Crindle). He was a great traveller, but never came to India. He speaks of the entire world, as then known. His *Indian account* forms a part of the whole. He has preserved for us a good deal of the ancient accounts of India: Besides, he gives us a fair idea of the extent of Indian commerce of that time. He says that some 120 ships sailed in his time from Myos Hormos to India. (II. V. 12.) He also speaks of the Black Sea trade (XI. VII. 3). As he speaks of the one mouth of the Ganges, it is plain that he knew little of the eastern parts of India. He speaks of the embassy of Porus, a South Indian King, to Augustus Cæsar. (XV. 73).

(2) Pliny the Elder. (1st century A. D.) His *Natural History* contains numerous references to India, some of which are of singular value. With great pains, he gathered together all previous accounts of India to which he added his own discoveries. Yet he was not free from credulity very common in that age. He notes the following :—many kingdoms of India; the voyages to India in his time; the largest animals, biggest trees and plants; reeds of prodigious length; the land of satyrs; men with ears covering them all over; women conceiving at 5 and living only 8 years; the curious animal *monoceros* having a stag's head, elephant's feet, boar's tail and horse's body; 4 cubits long lobsters and 300 feet

long eels of the Ganges; Indian plants and trees; minerals and precious stones; ebony, indigo, pepper, ginger and their great demand in Rome. Indian minerals and precious stones were the best of the world; diamond and pearls, beryl, and opal, onyx and jasper, amethyst and carbuncle were held in great esteem by the Romans. India was the great producer of the most costly gems. [Nat. Hist: VI. 17; VII. 2.; VIII. 31; IX. 3; XII. 4; XXXV. 6; XII. 7; XXXVII. 1; 6.] The demand for precious stones and gems, especially diamonds and pearls, going from India, was very great and Roman ladies were actually mad after them."

Pliny is the first to give a regular account of *Taprobane* (Ceylon) ancient *Tamra-barna*: the ancient Greeks called it *Antichthones* (another world). At the time of Alexander, the Greeks came to know clearly that it was an island- "A river divides it from India: it is more productive of gold and pearls than India itself."—(Megasthenes). Its Sanskrit name, *Ratna-dwipa* ("the Island of Gems") justifies it. Its distance from Pataliputra was supposed to have been 20 days' sail, while really it is 7 days' sail. The intermediate sea was full of shallows. The sailors steered not by the stars, but by the flight of birds. Diodorus, a contemporary of Pliny, relates that a trader named Iamboulos was driven by a storm from near Arabia to Ceylon where he stayed for 7 years. Iamboulos gives the following points about Ceylon:—the perpetual verdure of the trees; the equality of day and night; size of the people and the flexibility of their joints; the length of

their ears, broad and pendent; their attachment to the study of astronomy; their worship of the elements, esp. the sun and the moon; their cotton dress; the prevalence of polyandry. (Vincent's Periplus. pp. 20-24).

Pliny further speaks of an embassy from a Ceylon king to the emperor Claudius (41-54 A. D.) for friendship, under the guidance of a Roman freedman who was driven to a port in Ceylon by a storm from near Arabia. From this source, the Romans learnt that the island was rich in gold, silver, pearls and precious stones: there were no slaves, no courts of law, no litigation. The king was chosen by the people and had 30 counsellers none of whom could be condemned to death without the vote of the majority. The condemned person might appeal to the people. An unpopular king was condemned to disrespect for ever: nobody would talk with him or look at him. The people were very fond of hunting and fishing. Coliachum was the nearest Indian point to Ceylon, being only 4 days' sail from Ceylon. A big inland lake fed two rivers that watered the whole island.

(3) *The Periplus of the Erythrean Sea* (77 A. D.)? A *Periplus*, a book on commercial geography, was practically a Guide-Book for mariners, stating trade-routes, ports, articles of trade &c. This particular treatise, written by an experienced sailor, has two parts, the first describing the coast of Africa from Myos Hormos to Rhaphta on the mouth of the Red Sea; the other from Rhaphta to Ceylon sketching the entire sea-coast.

The Periplus states that Scynthus (Indus) was the greatest river that fell into the Sea; only one of its 7 mouths was navigable: on the middle mouth lay the great port of Barbarike where ships were unloaded and re-cargoed. Trade was considerable. Here silk-threads, bedellium (a gum) spikenard, sapphires, indigo, cottons, emeralds and costus (a spice) were exchanged for cloth, coral, glass-ware, money, wine, frankincense and topazes. (Vincent's Periplus. II. P. 352). Next crossing the Gulf of Eirinon (Cutch) the vessels came to the coast of Syrastrene (Cathiawar), rich in grains and cotton. The *Periplus* praises that country for the superior stature of its inhabitants (Ib. P. 356). Then turning a Cape, the ships reached the Gulf of Barygaza (Cambay) ; called after a city, some 30 miles from the sea, on the north side of the Namnadios (Narmada). Barygaza, now Broach or Bharoach, ancient Bhrigu-kachchha, was the chief port of Western India.

The mouth of the river was obstructed by the flat shore and many shoals and navigation was difficult by violent and frequent bores. The traders would come to Barygaza where a great fair was held in July. The imports were brass, tin, lead, sashes, white-glass black-lead, gold and silver coins, wines, topazes, corals, and perfumes in small quantity. The exports were onyx stones chiefly from Ougein, (Ujjain) a great city and the capital of an extensive kingdom, porcelain, fine muslins, cottons in large quantity, spikenard, perfumes, ivory, ebony, myrrh, silk, pepper and precious stones like diamond. The coins of the

Bactrian kings Menander and Apollodotus were met with at that place. (Vincent's Periplus. II. PP. 363 65).

The country beyond Barygaza was called *Dakinabades* Skr. *Dakshinapath Desa i.e.* the Deccan, containing vast regions, mountains and deserts full of wild animals. In the interior were two great capitals, *Plithana* (Skr. Pratisthana and *Tagara* (?), rather Nagara (not yet identified) Note :—The *Periplus* here fully confirms the Hindu traditions. Ujjain, in the first century B. C. and A. D., was the capital of a vast and powerful kingdom under the Sena dynasty.

Gandharva Sena, Vikrama Sena and Madhava Sena ruled there successively. Vikrama is better known as the first great *Vikramaditya* who, trying to conquer the Deccan, is said to have been defeated, or killed or forced to terms by the valiant Prince Sáliváhana who ascended the Andhra throne about 77—78 A. D. The Narmada was fixed as the boundary between the North and the South. Salivahana left the usual Andhra capital and built a newer one at *Pratisthana* now, near modern Hyderabad, on the left bank of the Godavari). Tagara is rather Nagara, perhaps the capital of the Andhras. Salivahana is properly Sala-Satavahana. Sala = Hala, No. 17 King of the Andhra list. He is also called *Saka* or *Kumarapala*. *Saka* means "the *Powerful*". Hence his era is called *Sakābda*. 58 or 57 or 56 B. C. is generally given as the initial point of the *Era of Malwa* or the so-called *Vikrama Samvat*. We doubt it. This year it is 1976 V. S. 1976 lunar = 1914 Solar.

So, the Vikrama Samvat or the Malwan Era probably began from 5 or 6 A. D. and Vikramaditya began to rule after 45 A. D.

From these southern capitals, goods were carried on waggons to Barygaza. Plithan sent a good deal of onyx-stones and Tagara (Nagara), common cotton-cloth, muslin and other articles. (Vincent's Periplus. II. P. 473). The Coast southward had several ports: Kallien, now Kalyan opposite to Bombay was one of them. The coast abounded with pirates whose chief haunt was the Khersonesus, the peninsula near Goa (*Gomanta* of the Mahabharata). Further south, lay the 3 ports of Tyndis, Musiris and Nelkynda. Greek ships from Egypt often visited the prosperous port of Musiris. The imports were pepper, betel and other articles. The exports were chiefly pepper, fine silks, pearls, ivory, tortoise-shells, diamonds, rubies, and amethysts (Ib. P. 415). The "Red-Hill" here is still known to sailors as "the Red Cliff." (Yule, qaoted by Mc Crindle). Beyond this point, the Roman sailors learnt every thing from reports and had prob. no personal experience. The author of the *Periplus* next notices the following :— (i) The city of Colchos, in the sea below which pearl-fishery was carried on. (ii) Comar—a town in the Cape, having a convent for persons of both sexes who professed celibacy (P. 441). (iii) Palesimonda (Ceylon) noted for pearls, precious stones, fine linens and tortoise shells. (iv) Coromandel Coast: Masalia, a part of the Sea-board was noted for the manufacture of very fine cloths. Argalau, an inland city, noted for its

manufacture of muslins adorned with small pearls. (v) A land of terrors and prodigies. (vi) The Gangetic Delta where there was a great commercial mart called *Gangá-nagara.* Its trade consisted in cloths of the most delicate texture and extreme beauty. Megasthenes referred to it: Chanakya called it "the white and soft muslin of Banga." Later on, it became known as the "muslin of Dacca". This Ganga nagara is also mentioned by Ptolemy (150 A. D.) Beyond the Ganges was the *golden country,* the Aurea Chersonesus of Ptolemy.

Note. Of the scholars, Dr. Taylor alone has discovered the right locality of *Ganga-nagar.* The place, still a rich one, is now known under its bilingual form of *Nagar-Kasbá* 4 miles to the west of Munsiganj, Dt. Dacca. It was once the capital of the ancient Hindu kingdom of Banga (East Bengal).

Banga is a forgotten kingdom now. But it has ever borne an important part in the Indian history. So, we must say a few words on it. In the 29th century B. C. Bali, an Aryan king of the North West India on the Indus, being defeated and driven out by newer Aryans from the North under Vishnu, came down to *Patala, i.e.,* Lower Province (now Bengal) where his 5 heroic sons, raised in his queen Sudeshna by the blind sage Dirghatama, occupied Anga = Bhagalpur Division; Banga = Dacca Division; Kalinga = Presidency Division; Pundra = Rajsahi Division or North Bengal and Sumha = Burdwan Division. As the Aryans pushed on south ward, Orissa and a part of Bengal next became Kalinga;

afterwards, the Eastern Sea board also became a Kalinga. These three were sometimes called Tri-Kalinga, when under one rule. Tri-Kalinga corrupted into Telingan or Tailanga. The fame of Banga reached even the Mid-Land. The Aitareya Brahmana notices "Banga—Bagadha—Cherapáda *i.e.*, Coromandel Coast). The Ramayana speaks of "rich and powerful Banga". The Mahabharata mentions Samudra Sena and Chandra Sena as the Lords of Banga. Buddha came to Banga and lived here for 7 days in the capital and praised the sheds. Pradyota, king of Malwa (6th century B. C.) speaks of powerful Banga—king. Megasthenes describes its power. There is no knowing how many dynasties ruled in Banga from the earliest times till 1328 A. D. The Khadga, Chandra, Sur, Varman, Pala and the Sena-dynasties are the latest. About the Christian era, Banga was divided into 2 parts viz, Samatata (Deltaic part) and Daváka (a greater part of Dacca and Mymensingh Districts and eastern parts of North Bengal).

The capitals of Banga, were always in Vikrampur. Parthalis (Skr. Prasthali ?) Ganga-nagara, Vikrampur, Rampal were some of the capitals. The *Periplus* states that *tej-patra* (accasia leaves) grow in abundance in *Kiradia* (Chittagong Division). They are conveyed from Ganganagar to Tamralipta and thence to Europe. A large fair is held annually on the border of this country. Chinese merchants come there and in exchange for their own goods, take *tej-pats* to China. The Greek word *Sindon* (cotton-fabrics) shows the land of their manufacture. The Latin *Sericum* is from

Skr. *Chinansukam* (muslin of China). Banga had silk and sericulture early from China.

Dr. Taylor says, "This fair is being held annually in a place near Munshiganj (Dacca) on the river, from the time of Hindu rule. It was formerly called Lakshmi or Laksha Bazar, as none but millionaires could live here by orders of the king of Vikrampur. From Gangànagar, corals, chequered cloths, muslins and other fine things were exported to the different countries of the world." Vikrama-raja, an ally of king Rámàpala, of Deva-gram = Dev-ga, now Debhag, built Vikrampur, later Edrakpur, now Munsiganj (Dacca). The Sen Kings made Rampal in Vikrampur, their (chief) capital. Sonargao, Nadia and Gaur were their other capitals. The Sens, of the Lunar race, came originally from the Carnatic in the Deccan. The Sena king-list is—1. Virasena. 2. Sámantasena. 3. Hemantasena. 4. Bijayasena. 5. Ballalasena. 6. Lakshmanasena. 7. Kesavasena. 8. Narayana. 9. Mudhusena. 10. Danuja-mardana. 11. Bhagavati = Vedasena. 12. Ballalasena II.

Vijayasena was lord of Gaur, Banga, Kamarupa and Kalinga. He was unrivalled in East India. His fleet sailed from Vikrampur to Benares.

Lakshmana Sena (1119—1199 A. D.)—again wrested Kamarupa from Trailokya Sinha. The Mog King Galaya (1133 to 1153) often attacked East Bengal. Lakshmana drove them out for ever. Kalinga revolted and became free. Lakshmana re-conquered it. He conquered Benares and Gayá and set up pillars of

victory there. He conquered Mithila and introduced his Era there. In 1146, Govinda Chandra Dev of Kanouj attacked Magadh and advanced as far as Mudga-giri. Lakshmana marched to the frontier and defeated Govinda. At 80, being surprised by Bactyer (1199 A. D.), Lakshmana fled to Vikrampur from Nadia. However, a greater part of Bengal gallantly opposed the Moslem power and remained free till 1328 A. D., when Parágal Khan conquered East Bengal from Ballala Sen II. Repeated invasions of the Coch, Ahoms, Tipras and the Mogs on the one way and the Turkish attacks from the North-west Bengal, at last ruined the last Hindu power of Far East India. Islamkhan, the first governor of East Bengal, pulled down the buildings of Rámapala and built Dacca with the materials (1330 A. D.) Vikrampur fell, as Dacca rose.

Vikrampur should be again raised to the status of a district at least.

4. Aelian's Indian Zoology.—The works of Aelian (2nd century A. D.) have noticed many Indian animals. He speaks of Indian apes, dogs, tigers, elephants, sheep, goats, winged scorpions and snakes, parrots, cocks and various other beasts. Gladiatorial fights—between men and men, beasts and beasts were common. He also notices, *inter alia*, the physical features of the land. "The Ganges," says he, "has no tributary streams at the source; but is enlarged on its march, by other rivers. There are islands in it larger than Lesbos and Kyrnos. (Aelian. "*On the Peculiarities of Animals*. III. xii. Mc Crindle.)

5. *Ptolemy* (140 or 150 A. D.)—His first scientific Geography long governed the world's ideas. He connected astronomical observations with mathematical calculations. He gave latitudes and longitudes of places. His work led Columbus to believe that India lay across the Atlantic.

Ptolemy, a native of Alexandria, had his informations about India from the reports of sailors with merchants. Another geographer named Marinus of Tyre lived shortly before Ptolemy who used his informations also in his book. The following is his notice of India :—

(a) *India intra Gangem i. e.* Western India with Afghanistan and Beluchistan. (b) *India extra Gangem* embraces all S. E. Asia to China. He describes the entire coast from the mouths of the Indus to the Gulf of Siam, noting the most important towns with their latitudes and longitudes :—The 7 mouths of the Indus, Syrastra (Surat), Monoglosson (Mongrol) in Gujrat; Gulf of Barygaza, mouth of the Namados (Narmada) difficult of navigation owing to terrible bores; Ariake (Maharashtra): Soupara, a town (Solomon's Ophir ?) and Byzantein, Skr. *Vijayanta*, modern Vijaydanga, the south entrance of the Vághtan river in Ratnagiri (Mc Crindle) a few towns,—Muziris the great sea-port; Bakarei a great emporium; Comar (Comorin) the cape-town; here he errs, placing Comar near Bombay. Next comes Kolkhoic Gulf (Manar) on which was Kolkhoi (Coel) an emporium of pearl trade; Cape Cory: Next comes the Coast: the mouth of the Khaberos (Kaveri); sea-board of Maisolia (Maslipatum) noted for

the manufacture of finer cotton-fabrics ; Orissa Coast : 4 rivers ; Manada = Mahanadi ; Konarak (a town) is Konnagara. Ptolemy next definitely describes the Gangetic Delta. He mentions its 5 mouths. His Kambyson is Hugli river. His towns Poloura and Tilogramon on the mouths, are prob. Jelasor and Jessore (?) Next he speaks of mountain ranges and the rivers. His Mt. Ouindion = Vindhya ; Mt. Sardonyx = the Satpura Hills, home of the Sardonyx stones. His description of the Indus is full, but of the Ganges, meagre. The Diamouna (Yamuna) is given a prominent place : His Namados = Narmada ; Mophis = Mahi. He next describes the different countries and peoples of India classed after the river-basins, with the towns of each :—Lobaka = Lavakot = Lahore ; Sagala—its ruins lie 60 miles from Lahore. Indabara = Indraprastha *i. e.* ancient Delhi ; Madura = Mathura in the Deccan Prasiki = Eastern Province ; Sambalaka is Sambal in Rohilkhand ; Konagora = Kanouj ; Abiria—land of the Abhir Kshatriyas, to the east of the Indus where it divides to form the Delta. Syrastrene = Surashtra *i. e.* Gujrat. Barygaza (Bharoach) ; Ozene (Ujjayini). Nasika ; Palimbathra (Pataliputra) ; Tamalites (Tamluk) ; the *Gangaridoi* = Ganga-rashtra about the mouths of the Ganges with its capital *Ganga-nagar*, an important seat of commerce. Modogulla (Mudgol), Pounnata whence came the beryl and Madura, the Pandya Capital of Southern India.

His ideas about the Trans Gagetic Peninsula are meagre. Most of the places cannot be recognised now.

His Pentapolis is prob. Chittagong; Malay Peninsula is the Aurea Chersonese. He wrongly thought the Indian Ocean like the Mediterranean, bounded on all sides by land. His account of Ceylon is very accurate and full. Among other things, he notices the long tresses of its men, its produce in rice, honey, ginger, beryl, hyacinth and mineral wealth. Elephants and tigers abounded. He speaks of the magnetic rock on the south coast of India often attracting ships with iron nails passing near it. [See Dr. Ball's Eco. Geo. of India P. 37.

6. Other Classical Writers on India.—(i) Dion Chrysostom (1st century) refers to the Indian Epic—the Ramayana, (ii) Bardesanes (2nd century) and Clemens Alexandrinus, Porphyry (3rd century A. D.), Stabois (6th century A. D.) give curious informations about the Brahmans. Alexandrinus refers to the Buddhistic worship of stupas (topes). Dionysios Periegetes (3rd cent.) in his Universal Geography gives some lines on India, done into English verse by Dr. Nolan. (iii) Apollonius of Tyana:—His life, written by Philostrates (2nd Cent. A. D.) contains many references to India. He was a Pythagorean and came to India to mix with the Brahmins accompanied by Damis, a learned Assyrian. Their alleged travels are subject to grave suspicion. (iv) Cosmas (middle of 6th century).—He was at first a merchant of Alexandria and had visited many lands as far east as India: hence is his surname of *Indikopleustes* (the Indian Navigator). Afterwards he turned a monk and wrote the *Christian Topography*. He describes some Indian plants and animals and then gives an

account of Taprobane (Ceylon), then under two kings. Her foreign trade was much : her ports were frequented by merchants from India, China, Persia, Ethiopia. The imports were silks, aloes, clove wood, sandal wood, pepper, copper, sesame wood, materials for dress, musk or castor and horses from Persia, free of customs. The Persians had entered into the Indian trade. Cosmas found many Christian Churches in Ceylon and Southern India.

Indo-European intercourse suffered a good deal from the Saracenic opposition. After the Crusades, Rdbbi Benjamin of Tudella was the first of the Mediæval Travellers to India. A translation of his Travels is given in Pinkerton's collection of voyages &c. Vol. VIII. p. 1. Sir George Birdwood's *Report on the old Reçords of the India Office*, 2nd Ed. gives an account of the Mediæval Travellers to the East. A complete List is given by Lord Curzon in his Introduction to *Persia*. (v) Benjamin set out from Spain in 1160 A. D. He mentions an island called Nekrokis (Ormuz ?) in the Persian Gulf, which had a great trade in Indian goods, esp. in silk, purple manufactures, hemp, cotton, flax, cloth and spices.

Benjamin most probably visited the west coast of India. For, he mentions a place growing immense quantities of pepper ; and noted for intense heat, where the people were mostly fire-worshippers who exposed their dead to the mercy of the elements. This description reminds us of Malabar noted for its pepper cultivation and the Parsee settlers. Benjamin here repeats the

Hindu story of the birth of pearls: at a certain season of the year, there fell from the stars a kind of dew, a drop of which, when sucked in by an oyster, turns into a pearl. Indians believe that water following from the star *Svati* (Arcturus) is transformed into pearls in oysters and in the skulls of elephants.

(vi) Marco Polo (b. 1250. d. 1324), *the mediæval Herodotus.* His Travels in different parts of Asia from 1271 to 1295, edited by Yule and revised by Cordier (1903), was one of the most famous books in the Middle Ages and created a thrilling interest among the learned men of Europe.

Shortly before his birth, his father and his uncle set out on their eastern travels from Venice, reached the court of Kublai Khan at Xanadu (Shantu) where they were received with great kindness. 19 years stay here; went back to Venice as envoys of the Khan to the Pope. After 2 years they set out again with young Marco Polo and came to Ormuz where many merchants brought spices, pearls, precious stones, cloths of gold and silver, elephants' tusks and other precious things from India. During great heat, the people of Ormuz spent the whole day in water.

The Polos next went to Persia: then traversing Kerman and Khorasan came to Badakshan where young Polo fell ill: their long delay here: Polo recovered: they resumed journey, ascended the Pamir Tableland and at last reached the court of Kublai Khan, who loved the young Polo for his intelligent and keen observation: Young Polo here learnt the language of the Mongols:

the Khan sent him on diplomatic missions to the neighbouring countries, which increased his knowledge of Asia. After a long residence at Xanadu, the Polos were eager to return home. But the Khan spared them not. The Khan next asked the Polos to safely escort a Mongol Princess to Tabreez where she was meant as a bride for a Persian Khan.

The Polos readily agreed, and set out with the Princess in 1292. Travelling through China, the Chinese Sea, the Indian Ocean, the hardy Venetians, after 2 years of perils, at last safely delivered the bride. After this they returned home in 1295. Three years later, Polo was taken prisoner by the Genoese. Here in the prison-cell, he dictated his travels to a fellow-prisoner named Rusticiano who wrote down the details and afterwards gave them to the public. *His account of India* :—He noted, among other things, the beauty of Kashmir women, the notoriety of the men as magicians, the idolatry of the people and the excellent climate. Mission to Annam, made Marco know Tibbet and Bengal. He noticed the idolatry of the Bengalis, their trade in cotton, their simple food of rice, milk and flesh ; the plenty of spices, sugar and ginger in their land. He further mentions its notoriety for a trade in eunuchs and slaves, both male and female. (Marco Polo, Vol. I. p. 115). He knew of the islands about India and Southern India, during his home-voyage. Java was supposed to be the largest island in the world (Marco Polo, Vol. II. p. 272). Zeilan (Ceylon), the richest island in the world, had the best rubies, sapphires,

topazes and amethysts, plenty of rice, sesame oil, milk and wine trees : he mentioned the sepulchre of Adam or of Sagomon Barcha (Sakya Muni Buddha). His fore teeth and a dish were still shewn as holy relics (Ib. Vol. II. P. 317-318). In India, he described the pearl-fishery of Maabar (Coromandel Coast)—Vol. II. P. 332, where the people and the king were so many naked savages, yet shining with barbaric pearl and gold. (II. P. 338). The criminal laws were very severe. Wives threw themselves on the funeral pyre of their husbands. (II. P. 340). The people were superstitous augurs and soothsayers. They were pharisaical in their food and ablutions. They washed twice a day, never used the left hand while eating. Each drank from his own pot with out touching the mouth. Drunkenness was detested. Animal food but beef, was allowed. Only the Gauis ate beef, if the cow had died of itself. These were the descendants of those who had killed St. Thomas. Some girls were dedicated for dancing in the temples. To escape from scorpions and fleas, men slept in cane litters high up in the room. The floors were plastered with cow-dung (II. P. 340 and 346.) The tomb of St. Thomas was much frequented by both Christians, and Saracens. Mutfili (now, Telingana) was then under a Queen noted for her love of justice, peace and equity. She was of the Kakateya dynasty, with Warangal as her capital. The state had an abundance of diamonds.

Westward from Mutfili was Lar (Malabar ?), a home of good many Brahmins who were honest merchants :

they never told a lie for all the world and betrayed nobody's trust. They were known by their sacred thread and had each but one wife. They were versed in astrology; practised great moderation and enjoyed long life. They always chewed their *pawn* leaves with lime and spices, which they thought good for their teeth and digestion. Some of their ascetics were stark naked: they lived austerely, venerated the cow, esteemed every thing to have soul; ate no green vegetables, never killed an animal: they highly valued chastity among themselves and would not admit a novice who had no self-control.

Cael, a great city, was ruled by a king who was very kind to merchants. In Coulam, 500 milesS. W. from Maabar, there were pepper and indigo. Here the people married their sisters and near relations. In Camari, apes were as large as men and Delai (Mt. D. Ely)—see Marco Polo II. p. 386.—had a great quantity of spices. Pirates were many in Maabar and Gujrat. Gujrat had abundant cotton the plants of which grew high and lasted 20 years. Cambay produced much indigo, buckram and cotton, and Semnath was full of idolators and merchants.

(vii) Marino Sanuto. About 1300 A. D., this Venetian nobleman set upon his eastern travels. He gives a good account of Western commerce with India. The Venetians and other nations of Italy controlled the European side and the Arabs (Moors) the Asiatic side. Goods reached Europe *via* Persian Gulf and also the Red Sea.

(viii) Odorico de Pordenone—came out on a pilgrimage to the shrine of St. Thomas. From Ormuz, he came to Thana near Bombay (1321). Here or at Soupara, he gathered the bones of 4 missionaries, who had sufferd martyrdom shortly before his coming. He speaks of the pepper-cultivation of Malabar. From India he went to Sumatra in a Chinese junk. He then visited many other countries and described Tibbet and its Grand Lama who was its Pope.

(ix) Sir John Maundeville, an English Knight, is said to have travelled over a greater part of Asia (1322-1345) and written an account of the various countries he claimed to have seen. Some modern scholars hold that the book was really a compillation by a physician of Liege, Jehan de Bourgogne by name who wrote under the *nom de querre* of Sir John Maundeville, Knight of St. Albans in England.

(x) Nicolo Conti (1417 A. D.) a noble Venetian, travelled in the East for 25 years. He left an account of his travels.

(xi) Athanasius Niktin.—This Russian gentleman started in 1468, descended the Volga, reached Hormuz ; crossed the Indian Ocean to Moshkat, thence to Kuzart (Guzrat) and Kambat (Cambay), a port of the whole of India, manufacturing damask, satin, blankets, indigo. Calicut produced pepper, colour plants, muscat, cloves, cinnamon, aromatic plants, *ardrach* (ginger) and other spices. He next visited Kulburga, Bidar, Bechenagar (Vijaynagar). He was so dazzled by the magnificence Bidar that he took it for the chief city in India.

Vijaynagar was surrounded by 3 forts and ruled over by a Hindu king who had a numerous army and a palace built on a hill.

B. *Chinese Notice* :—(i) the Chinese History of Su-ma-sien, Etoalin, Pankuo, Wi-lio and others, refers to India from 700 B. C. downwards. (ii) Chinese Indian Travellors : Some 45 are yet known. (1) The earliest was Chi-tao-an, at the beginning of the 4th century A. D. His work is lost.

(2) Fa-Hian (399-414 A. D.)—He was born in the province of San-si : became a monk at 3 ; his real name was *Kunga*, initiated name *Fa-Hian* and title *Si* (one dedicated to Buddha).

He never married : set out for India in 399 A. D. with several of his friends as companions. After many troubles on the way, he reached India in 7 months. His accounts are saturated with Buddhism. His work was done into French by M. Remusat (1836) ; into English, by Mr. Laidlay in Calcutta (1848) : it contains 43 short chapters, entirely devoted to Buddhistic details.

Passing through Oigours, Khotan, Cabul, Udyana (Suwat Valley), Gandhara, he reached India : next visited Taxila, Mathura, Sankasya, Canouj (where he sees the Ganges), Kosala, Sravasti, Kapila-vastu, Vaisali, Magadh, Pataliputra, Nalanda, Rajagriha, Gridhra-kuta, Gaya : next Benares, the Deer-park of Sarnath, Kausambi. Then he gives a short chapter on the Deccan , visited some cave-temples, probably those, of Ellora. From Benares, he next repaired to Pataliputra

where he lived 3 years studying books, language and precepts. Next he went down the Ganges to Champa and Tamralipta where he passed 2 years, transcribing the sacred books, and depicting the images. From Tamluk, he sailed to Ceylon in a Bengali ship and lived there 2 years. He found Buddhism highly flourishing there: here he collected several rare books, and paid honour to Buddha's tooth. On homeward voyage, he visited Java where Hinduism flourished, knowing no Buddhism at all. From Java, he reached China in 82 days. It is a notable point that *Brahmins* in large numbers would go out on sea-voyage to Sumatra, Java, Bali, China, &c, as passengers and merchants, not at all afraid of the *Kala-pani* (black waters of the sea) !! An Indan named Buddha-Bhadra, then living in China on mission-work helped Fa-Hian much in rendering the Indian works into Chinese. Fa-Hian died at 86.

(3) Hoei-seng and Song-Yun (502 A. D.) lived and travelled only in the Kabul valley and the North-West of India. Their account is very brief.

(4) Yuan Chwang (629-645 A. D.) : His work, called "the *Siyu-Ki*," gives an acconnt of 138 states of which he himself visited 110. His personal narratives are full and correct, but his statements based on the reports of the Buddhists, are however often wrong.

His work is rendered into English by Mr. Jullien, in 3 Volumes. Yuan Chwang was an ardent student of Buddhist philosophy. So he set out for India, while aged only 26, with the object of solving various doubts and collecting Buddhist works &c.

Yuan Chwang compares the shape of India to a *half-moon* with the diameter on the broad side to the North and the narrow end to the south (Cunningham. Anc. Geo. of India. Vol. I.) His idea of the half moon probably originated from the Mahabharata's *á-krishta dhanurákára i. e.* shaped like a bow bent. Faki-lo-to says, "India is broad in the north and narrow in the south."

His travels :—He starts from N. W. end of China, 629 A. D., passes through the land of the Ougours and Tartar tribes, Okini and Kharashan states: stops 60 days for snow. Pa-lou-kia (Aksu): Buddhism prevalent more or less in those countries. He takes one week to cross Mt. Ling-Chau (Musur Aola): here he loses several of his companions from hunger and cold and many of the beasts of burden. He noticed Buddhism flourishing in Central Asia. After much trouble and toil, he reached India by the Kabul Road. The kingdom of Kapisa, (now Cabulistan), was then under a Kshatriya king to whom 10 others were subject. He found Buddhism prevalent in North West India. At Peshawar, then under Kapisa, he beheld the ruins of Asoka and Kanishka. Kashmir was under a Hindu king: Hinduism was prevalent there. At Thanesvar and Muttra, he found Hinduism and Buddhism equally flourishing. He wondered at the huge skeletons of the Kshatriya heroes on the plains of Kurukshetra (Carnal). The kingdom of Canouj was the most powerful and prosperous in India. Harshavardhana Siladitya II. was its emperor to whom 20 other great kings bowed their heads. He

was a Vaisya Rajput. Pulakesi II. was his only great rival in Maharashtra. Harsha, a great patron of learning and religion, equally honoured Siva, Buddha and the Sun. In Oudh, Buddhism was still supreme. The state of Prayag (Allahabad) had little Buddhism. He found Buddhism declining in Avanti. He was sorry at the ruin of Kapilavastu. Brahminism was well established at Benares and other towns. Vaisali was in ruins and her convents deserted. In Magadha, 50 monasteries had only 10,000 monks. Besides, there were many Hindu temples. Pataliputra had fallen from her former glories. Its ruins extended over 14 miles. Next he visited Buddha-Gaya from where he was invited to Nalanda near Gaya, now *Bargao*. The residential university was maintained by Siladitya. 10,000 Buddhist pupils of 18 Buddhist sects studied there religion, logic, philosophy, physics, mathematics, literature and medicine. The pupils resided in four-storeyed buildings. There were 100 lecture halls; besides, Professors' rooms in the middle. It was located in a garden. Silabhadra, the most distinguished scholar of the times, was the Principal and Professor. This learned professor, born of a Brahmin Raj-family of Vikrampur, East-Bengal, was honoured of all for his profound learning, versatile genius, pure conduct and experience. Yuan Chwang was given a hearty reception at Nalanda. Here he became the pupil of Silabhadra for 5 years and studied Panini's grammar, Tripitaka and all the Brahminic Sciences. From Nalanda, he went to Bengal, Deccan and Central India. Assam under Brahmin Bhaskara Varman, had no Buddhism.

Kumara Bhaskara was a friend of Harsha Vardhana. Tamralipta was a chief port.

Maharashtra was very powerful : here half the people almost were Buddhists. King Pulakesi was brave, generous, and popular. Harsa Vardhana made an unsuccessful attempt at defeating him.

Yuan Chwang gives curious details regarding the public buildings, the household furniture, dresses, manners, divisions of time, minute observances of castes, four castes : Vaisyas are merchants, Sudras are agricultural labourers. He also mentions numerous *mixed castes*. He is highly impressed with the truthfulness and honesty of the national character ; praises the administration of justice and speaks of 4 modes of ordeal. He refers to the partition of the produce of the royal lands : the 1st is for the payment of the state expenses ; the 2nd is given as *Jaigirs* for the officers of State ; the 3rd is given to the learned men ; the 4th is given to the Buddhist and Brahminic sects. Taxes are light ; every one has and tills hereditary land. $\frac{1}{6}$ of the produce is paid as revenue to the king who advances seed. There are transit duties at the fords of rivers and on high ways : there is no forced labour, but every one is obliged to pay reasonable wages. A small army is kept to guard the frontiers and the king's person. The rest is levied in time of need. Governors, ministers, magistrates all receive a certain portion of land to support them by its produce.

Next he gives details on current literature : 5 sciences are prominent viz, grammar, that of arts and

trades, medicine, logic, metaphysics. Next he describes the 4 Vedas. Term of education lasted till the student's 30 years : there are 18 different Philosophical Schools, but all are at strife ; often very hot discussions ensue. "There are special clerks to write down memorable sayings ; others to write the narrative of events. The record of annals and royal edicts is called *Nila-pita*, "the Blue Collection." India is divided into 70 big kingdoms. "Ki-lun" treats of Fan characters. *The Brāhmi lipi* is the writing of Brahmá. The primitive text of a million of slokas was called *Vyakarnam* (grammar)—a mnemonic treatise for the knowledge of sounds. Indra condensed it in 100,000 and Panini in 8,000 Slokas. "They are only stepping-stones through a thousand years of fable." (E. B. Cowell.) Yuan Chwang did actually study the Vedas.

Yuan Chwang found India *prosperous*. A judicious distribution of lands amongst all classes of people is the root of a country's welfare. In this respect, England and India are singularly blest from the earliest times. But baneful changes have been brought into India by foreign rule. Under the British rule, Bengal, Behar and Orissa alone have the *Permanent Settlement*. Even in these parts, cultivators had no right in the lands they ploughed. The generous government of Lord Ripon first passed the Bengal Tenancy Act in 1885, by which the Bengal peasants have acquired a right (*jot sattva*) in their arable lands. The defects of the Act were remedied afterwards. It is a wonder that people have no right in their home-stead lands ! They

are foreigners to their *homes!!* They cannot excavate tanks and wells, cut down trees they plant, erect buildings &c.—unless they purchase *mirash* (an intermediate right) from the Taluqdars or Zeminders. I have heard complaints from many that these land-owners do not grant *mirash* to their permanent settlers, even on the offer of heavy sums. What is this but *veiled slavery?* What is then *tenancy?* In all cases of the transference of rights, Government gets a certain registration fee only. The settlers of home-lands have no right; Government gets no share in the sales of lands! while the immediate owners—Zeminders, or Taluqdars or Howladars—have at least double rights!! The lion protects the people, but the lion's share goes to the fox.

(iv) I-Tching (671—695 A. D.) also gives us an interesting account.

(v) Some pilgrims came to India in the 8th century A. D.

(vi) Khinie visited India in 964 A. D. with 300 ascetics. But their accounts are of little interest.

C. Alberuni on India. 1030 A. D.)—Alberuni (Abu Raihan) a learned scholar and mathematician, was born in Khiva, 973 A. D. Sultan Mahmud of Gajni conquered Khiva in 1017 and Alberuni was his prisoner. He came to India in the train of Sultan Mahmud, studied Sanskrit and wrote an account of India, noting the merits and demerits of the Hindus and their civilisation &c.

"Mahmud utterly ruined the prosperity of India; by his wonderful exploits, Hindus became like atoms

of dust. Hence is the Hindu aversion for all Moslems. Hindu sciences have fled from our conquered tracts to Kashmir, Benares and other places not yet conquered." (Chap. I.)

"Hindus—isolated from other nations—are ignorant of the outside world: to them, all others are *Mlechchhas*, they are haughty; their ancestors were not so narrow-minded as the present generation is." (Chap. I.)

"India is divided into many petty states: the Chiefs are free but often at feud. Kashmir is free: Mahmud could not conquer it. Anangapala is at Delhi; Sindh is under Moslem Chiefs; Somnath is under the Rajputs; Malwa is under a Rajput: Bhojadeva, patron of letters, rules at Dhara. Kanouj, capital of Madhyadesa, is under the Pala dynasty. Rajyapala is plundered by Mahmud. Capital is removed to Bari where Mahipala lived. Monghyr is their capital in Bengal. They are Buddhists. (Chap. XVIII.)

He next gives the distances from Canouj to Mathura, Prayag, Benares, Pataliputra, Monghyr, Ganga-sagar, Dhárá and Ujjain in the South; Kashmir, Multan and Lahore in the north-west; Setubandha, pearl-banks of Ceylon, Maldív and Lacca Div Islands. (Chap. XVIII.)

Vaisyas—the mass of the people—were fast degenerating to the rank of Sudras. (Chap. IX.) To them religious learning is disallowed; Brahmans teach the Vedas to Kshatriyas. Váisyas and Sudras are not to hear it. (Chap. XII and LXIV.). The 8 *Antyaja* castes below the Sudras are the fullers, shoemakers, jugglers, basket and shield-makers, sailors, fishermen, hunters and

weavers. Haris, Doms, and Chándalas are outside all castes. (Chap. IX.)

Parents arrange marriages of children, that happen *early*. Gifts are made to wives (*Srti-dhana*). There is no marriage of widows, nor marriage within the 5th degree nor exogamy. (LXIX.) Satism is in vogue (LXIX).

Festivals :—Year begins in Chaitra, about the time of Holi. In Baisakh (April-May), the festival is *Gauri Tritiya* : women bathe, worship Gauri, light lamps, offer perfumes and fast.

Sacrifices are made before ploughing fields : annual cultivation begins : at vernal equinox, Brahmins are fed.

In Jaistha (May—June), first-fruits are offered for a favourable prognostic : the *Rupa Pancha* festival of women follows.

In Asharha (June—July) : Alms-giving and supply of new vessels to the house. In Srávana, feasts are given to Brahmans. Bhádra is full of celebrations : the *Dhruva griha* festival is for a pregnant woman to obtain healthy children. In the Parvati festival, a thread is offered to the priest. In Asvina, sugar-cane is cut. In the Mahánavami festival, fruits &c.—are offered to Durga. Kartika is noted for the *Dewali* when a great number of lamps are lighted. The Lakshmi Puja happens after the Durga Puja. Agrahayana has a feast for women in honour of Gauri. Pausha is celebrated with a variety of dishes. Mágha comes with a feast for women in honour of Gauri : it has other festivals also. In Phalguna, a feast is given to the Brahmans :

Dola and *Sivaratri* : the latter is dedicated to Mahadeo. (Chap. LXXVI).

There are numberless idols and temples all over India ; numerous pilgrims and devotees. The Sun-Temple of Multan is famous. That of Vishnu is at Thanesvar ; wooden idol of Sárada in Kashmir. The Siva-Linga of Somanatha was destroyed by Mahmud. (Chap. XI.) Pattan itself is a centre of maritime trade and a harbour for sea-faring people. (Chap. LVIII).

Benares is the most sacred place ; old men go there to die. The holy lakes of Pushkar, Thanesvar, Mathura, Kashmir and Multan attract vast crowds. (Chap. LXVI).

Hindus have large and excellent excavated tanks with spacious flights of stairs in holy places. (Chap. LXVI).

Of the Hindu gods, 3 viz., Brahmá, Vishnu and Siva are principal : they make a triad like the Christian Trinity. The three form one substance. (Chap. VIII.) The wise Hindus believe God to be one Eternal Being. Gods are many only in vulgar belief. (Chap. II.) Hindus believe in the transmigration of souls. Chap. V). Marriage ceremony is described in Chap. LXIX. A monument is raised where the dead body is burnt. (Chap. LXXIII.) This practice is still found in East Bengal. Written plaints are generally filed : oral complaints also are entertained ; there are different kinds of oath. Decision of cases is made on testimony of witnesses. The criminal law is extremely mild like the spirit of Christianity. A Brahman is never punished with death. Theft is punished acc. to the value of the

stolen property. A Brahman and a Kshatriya thief might be punished with the loss of hand or foot. An adulterous woman was driven out and banished from the husband's house. Children inherit ancestral property. A daughter gets $\frac{1}{4}$ of a share of a son: widows do not inherit, but are supported while they live. Heirs in direct lines inherit. Debt of the dead, devolves on the heir. (LXX.—LXXI.—LXXII.)

Only Brahmans are exempted from all taxes. King gets $\frac{1}{6}$ of the produce of the fields. Labourers, artisans and trading classes also pay taxes on their incomes.

Literature:—The Vedas are taught orally. Vyasa arranged the Vedas into 4 groups and taught each to his 4 disciples. The Mahabharata has 18 Books, besides the *HariVansa*. The Ramayana is full of legends.: There are 8 grammarians—Panini and others. Sanskrit has various metres. There are 20 law-books called *Smriti*; 18 Puranas. Hindu astronomy is good. Aryya-Bhatta, Barahamihira, Brahmagupta are great astronomers. They have 5 Siddhantas. Barahamihira (505 A. D.) is the greatest astronomer and an honest man of science. The following are notable:—12 suns of the 12 months named from the lunar constellations. 12 signs of the Solar Zordiac. Mars, Mercury, Jupiter, Venus and Saturn are the planets. (Chap. XIX.) The Law of Gravitation is known: Brahmagupta (628 A.D.) says, "All heavy things fall to the ground by a law of nature. It is the nature of the earth to attract and keep things." Varahamihira says, "The earth attracts that which is upon her." (Chap. XXVI.) Aryyabhatta holds,

"The earth *revolves*, the heaven does not turn round as appears to our eyes." (Ch. XXVI) Roundness of the earth is known. The circumference of the earth is stated to be 4,800 Yojanas. (Chap. XXXI.) Hindus know the *precession of the equinoxes* (Chap. LVI) and the helaical rising of Canopus. The wisest Hindu is not free from superstition. Their most advanced notions of astronomy are mixed up with silly conceptions and ancient myths."

Hindu Geography is almost murdered. Chap. XXI. is quoted from the Matsya Purana. The Vayu Puran gives a correct geography of India and its neighbourhood. (Chap XXIX.)

In arithmetical notation, no nation goes beyond the *thousand*, but the Hindus extend the names of the orders to 18th which is called *Paràrdha.* (Chap. XVI.)

Various *Scripts* are current. The *Siddha-matrika* is current in Kashmir and Benares. The *Nágara* is used in Malwa. The Ardha Nagara, the Marwari, the Sindhava, the Karnata, the Andhri, the Draviri, the Gauri (Bengali) &c, are current in those countries. The writing materials are palm-leaves, birch-leaves in North and Central India. (Chap. XVI.)

The medical science is the monopoly of a few. There is much superstition even in it. Hindus culture also Rasayana (Chemistry).

Alberuni gives a brief account of the Sankhya and other schools of Hindu philosophy: gives a meagre sketch of Buddhism. He makes no mention of Tantric religion or literature.

Indian Life and Character.—Want of unity, intense heat, enervating climate, narrow compass of public activity, spiritual aspirations &c, are some of the causes that have led to the fall of the Hindu nation. The Pauranic Age has been practically a period of Hindu struggle against foreigners. India has lost her former culture, cultivation, arts, industries, health, wealth &c, but the character of her children has not yet undergone much change, as will appear from the following :—

(a) "They (Indians) are so honest as neither to require locks to their doors nor writings to bind their agreements." (Strabo)

(b) "No Indian was ever known to tell an untruth." (Arrian).

(c) "They are faithful to their promise"—Faitu, the ambassador of Chinese emperor Yangte (505 A. D. ?) to India.

(d) "With respect to the ordinary people, although they are naturally high-minded, yet they are upright and honourable. In money matters, they are without craft, and in administering justice, they are considerate. They dread the retribution of another state of existence and make light of the things of the present world. They are not deceitful or treacherous in their conduct and are faithful to their oaths and promises."

Yuan Chwang.

(e) "I have had before me hundreds of cases in which a man's property, liberty and life, has depended upon his telling a lie and he has refused to tell it."

Col. Sleeman.

(f) "Judged by any truthful standard, the people of India are on a far higher level of morality than an Englishman."

Sir Lepel Griffin.

(g) "Their whole social system postulates an exceptional integrity."

W. C. Bennet.

(h) "I find among my acquaintances who have long resided in India that after travelling over Europe, they have reason to think more highly of the natives of India."

Genl. F. Briggs.

(i) "No set of people among the Hindus are so depraved as the dregs of our great towns. The mass of crime is less in India than in England."

M. Elphinstone.

(j) "The morality among the higher classes of the Hindus was of a high standard and among the middling and lower classes, remarkably so. There is less of immorality than you would see in many countries in Europe."

Sir G. B. Clark G. C. S. I.

(k) "There is simply no comparison between Englishmen and Hindus with respect to the place occupied by family interests and family affections in their minds. The *family* in the old sense of the word, still exists in India : In England, it is a very different institution. The romance of Indian life is the romance not of the individual, but of the family."

Dr. W. W. Hunter.

(l) "In statesmanship, unhappily permitted to exist only in the Feudatory States, there are few in Europe, Asia and America, to surpass the achieve ments of Sir Salar Jang the First, Sir T. Madhav Rao, Sir K. Sheshadri Ayer—to refer only to the departed."

Prosperous British India.

(m) "In education and manners, the Hindoo shines far above the European. Without a knowledge of alphabet, the Hindu females are dutiful daughters, faithful wives, tender mothers and intelligent house-wives ; such is the result of my own observations."

Abbe. F. A. Dubios.

Commerce & Colonisation.—During the Period under review, Indian commerce, both inland and foreign was brisk. It consisted of the following branches—(i) The Indo-Babylonian. (ii) The Indo-Ceylonic. The Indo-Malayan and (iv) the Indo-Chinese. Besides, there were caravan routes from India to Central Asia, China, Persia and to the Levant. The Chinese writers have recorded a regular Indo-Chinese trade under the Embassy system. Indian trade with Egypt continued. The Greeks and the Arabs were foremost in western trade. Before Christ, Alexandria was the chief market of the world. The Indian goods were also carried to the shores of the Black and the Caspian Seas across Central Asia along the Oxus. The trade routes once covered Asia like a net-work. The Romans conquered Egypt in 47 B. C. and caught the commercial spirit from there. About and after the Christian era, the Roman trade with

India was very great. The luxuries of India were in high request at Rome, in the Roman Empire and with northern peoples. Indian perfumes, unguents, pearls, diamonds, ornaments gems, silk, the muslins of Vikrampur, drove the Romans almost mad. Neither law nor wiser counsels could prevail against the Roman craving for the voluptuous products of India. To the evil effects of this indulgence, Gibbon attributes the decline and fall of the Roman Empire. Rome perished in the 5th century A. D. The merchants of Syria and Egypt scattered over the Empire the rich products of India. The lucky discovery of the Monsoon, soon facilitated Rome's eastern trade. About 33 A. D. Happalus, a navigator was brought by the monsoon to Muziris in the Malabar Coast in 40 days. Finds of Roman coins in and about Coimbatore District and Madura prove the Roman trade. Southern India supplied Rome with spices, pepper. perfumes, ivory, fine muslins, precious stones and Beryl. (Ptolemy p. 181; Pliny. N. H. XXXVII. 5.) Roman trade gradually declined. Rome now asked the articles of necessity and not of luxury. The trade at Alexandria suffered much at the hands of Caracalla. The Palmyrene trade was ruined by the destruction of Palmyra itself in 273 A. D. The powerful Sassanids of Persia now monopolised the Indian trade. The Roman vessels were driven out of the Indian seas. Constantine weakened the empire by changing the seat of government (330 A. D.) Alaric seized Rome in 410 A. D. Attila ravaged her lands in 451. In 454, the huge wave of Vandalism swept off her arts. She was

again pillaged in 472 and in 476. Now Rome—that "*Eternal City*, the mother of arts, civilisation and heroes—"stood childless and crownless in her voiceless woe, like another Niobe all tears !!!

Constantinople next became a centre of Indian trade which flew in not only through the Oxus and the Caspian, but also along the Red Sea and the Nile. The rise of Islam proved a wet blanket to Indo-European trade which was forced to resume its old and tedious route: goods were carried up the Indus; thence on camels to the banks of the Oxus; thence to the Caspian Sea; thence through Volga and Don, to the Black Sea whence ships carried them to Constantinople.

Rise of Venice and Genoa. Venice had been formed in 452 on a crowded cluster of islets at the head of the Adriatic. She had begun trading with Alexandria and Constantinople. Genoa had a good position. Her people soon acquired an aptitude for navigation and commerce. She traded with the Levant before Venice. The Arabs having conquered Egypt and Syria, Constantinople became the chief mart. The antipathy between the Moslems and the Christians gradually abated: they now looked to the common interests of gain. Venice and Genoa, two bitter rivals—frequented the markets of Syria and Alexandria. The Crusades removed all barriers to the Eastern trade. The Genoese now commanded the entire Black Sea trade. Taking the sanction of the Pope, Venice began to trade with the Moslems at Damascus and Alexandria. The Indian goods through the Persian Gulf, passed to Damascus. Alexandria

commanded the Red Sea traffic. This share in the wealth of Ormuz and of Ind, the priceless gems of the exhaustless East—made Venice a new Tyre and her people the richest in Europe. Her maritime glories remained intact till 1500 A. D.—the time of the discovery of India by Vasco da Gama.

Commerce took Hindu civilisation and colonists abroad. Sumatra was colonised in 75 B. C. and Java in 78 A. D. Bali is still Hindu. The entire Malayan Peninsula was colonised and conquered by the Hindus. At Loyang (China), 3000 Buddhist monks and 10,000 Indian families lived to teach the Chinese religion and arts. There were numberless Indian settlements in Persia, Arabia, West Asia, Socotra, Alexandria, Carthage, Astrakhan (on the Volga) Baku, shores of the Black Sea &c. India also received many foreign colonies. The Parsis settled in different parts of India; the Jews in Malabar and the Arabs in Malabar, Ceylon and Chittagong.

Here I come to the end of my short history. Turning to the civilised nations, I may say that the world is indebted to the ancient Hindus for its present store of lore and civilisation. The eminent French Scholar Creuzer says, "If there is a country on earth which can justly claim the honour of having been the cradle of the human race or at least the scene of a primitive civilisation, the successive developments of which, carried into all parts of the ancient world and even beyond, the blessings of knowledge which is the second life of man, —that country assuredly is India."

To the Hindus I offer the wise counsel of Prof. Max Muller :—"A people that can feel no pride in the past, in its *history and literature*, loses the main stay of its national character. When Germany was in the very depth of its political degradation, it turned to its ancient literature and drew hope for the future, from the study of the past."

THE END.

INDEX.

A.

B.

C.

D.

E.

F.

G.

H.

I.

J.

K.

L.

M.

N.

S.

T.

U.

V.

W.

Y.

BOOKS OF REFERENCE.

I. Religion.

1. The Religions of India. H. H. Wilson.
2. Researches in the Hindu Mythology: Kennedy.
3. Summary of the Laws and Customs of Hindu Castes. Steele.
4. Burnouf's *Buddhisme Indien*. 1844.
5. Buddhist India. Dr. Rhys Davids. (1903)
6. The Jataka Tales, edited by Cowell and Rouse. 6 Vols. 1895.
7. The Light of Asia. Sir Ed. Arnold.
8. Buddhist Essays: Paul Dahlke. Done into English by, Bhikshu Sila Cara. 1908.
9. The Soul of a People. H. F. Hall. 1905.
10. Beal's Records of a Buddhistic World.
11. Asoka. V. A. Smith. (Rulers of India Series.)
12. Hodgson's Essays on Buddhism.
13. Alex. Csoma Korosi's *Tibbetan Buddhist Books* (Vol. XX of the Asiatic Researches.)
14. Rev. S. Beal's *Buddhism in China*.
15. Bigandet's *Life of Gautama* (1868) gives the History of Burmese Buddhism.
16. "The Sacred Teaching of the Three Treasures" in 2,000 Vols. was sent to England by Japan.
17. Most important portions of the Buddhist Scriptures, taken to Ceylon by Mahendra in 242 B. C. have been translated by Turnour, Fausboll, Childers, Oldenberg, Spence Hardy, Rhys Davids, Max Muller, Weber and others.

II. Philosophy.

1. Davies's Hindu Philosophy.
2. Max Muller's Hindu Philosophy.
3. Wilson's *Sânkhya Kárikâ.*
4. Dr. Ballantyne's *Sankhya Pravachana* or *Sutra.*
5. Davies's *Sankhya-Karika:*
6. Dr. Fitz-Edward Hall's *Sànkhya Sàra.*
7. Dr. Rajendra Lal Mitra's *Yoga Sutra* or *Yoganusá sana.*
8. Gough's Hindu Logic.
9. Dr. Banerji's Dialogues on Hindu Philosophy.
10. Monier-Williams, "*Indian Wisdom*".
11. Colebrooke's *Philosophy of the Hindus.*
12. Enfield's *History of Phil osophy.*
13. Stanley's History of Philosophy.

III. Literature.

1. Mr. Rosen's Translation of the Rig-Veda.
2. German Translation of the same by Ludwig.
3. English Translation of the Rig-Veda Sanhita by Dr. H. H. Wilson, Prof. E. B. Cowell and Mr. W. F. Webster.
4. Vedic India by Z. A. Ragozin.
5. Weber's Indian Literature.
6. Dr. Roth's Indian Literature.
7. Max Muller's *Ancient Sanskrit Literature.*
8. Max Muller's Sacred Books of the East. 50 Vols.
9. Dr. Macdonell's History of Sanskrit Literature. 1900.
10. Some of the Brahmana Works have been edited in Europe.
11. Chief Upanishads—translated by Raja Rammohan Roy.
12. ,, by Prof. Max Muller.
13. Epic India (Ramayana and Mahabharata) by C. V. Vaidya. Bombay.
14. Ramayana of Valmiki—done into lEngish Prose by T. W heeler.

15. Ramayana of Valmiki—done into English Prose by M. N. Dutt.
16. Ramayana of Valmiki—done into English Verse by R. T. Griffith.
17. Ramayana of Valmiki—done into English Verse by R. C. Dutt.
18. Mahabharata—done into English Verse by R. C. Dutt.
19. Mahabharata—done into prose by Pratap Chandra Roy. Calcutta 1893—96.
20. Mahabharata—done into prose by Manmathanath Dutt.
21. Mahabharata—done into prose by Talboy Wheeler.
22. Ramayana of Tulsidasa, done into English by F. S. Growse.
23. Dean Milman's Translation of Nala and Damayanti.
24. Bhagavat Gita : rendered by K. T. Telang, Oxford.
25. " " " by Sir Ed. Arnold.
26. " " " by V. G. Tilak.
27. " " " by A. Besant.
28. Bhagavat Gita by Sir Ch. Wilkins.
29. Institutes of Manu : Sir W. Jones.
30. " " " by Dr. Buhler.
31. " " Vishnu by Dr. Jolly.
32. Upham's Sacred and Historical Works of Ceylon.
33. Turnour's *Mahawansa*.
34. Wilson's Vishnu Purana.
35. " Theatre of the Hindus.
36. " Other Works. 12 Vols.
37. Anglo-Indian Studies by S. M. Mitra.
38. The Vedic Ākhyana and the Indian Drama. A. B. Keith.
39. The Indian Theatre. E. P. Horrwitz.
40. M. Barth's Review of Leri's Theatre.
41. Pischel's Home of the Puppet Play, translated by Mrs. Vyvyan.
42. Drama in Encyclopœdia Britannica, 11th Edition.
43. Muir's Original Sanskrit Texts.

44. The Golden Bough by Dr. Fraser.
45. Miss Harrison's Themis.
46. Annals of Oriental Literature.

IV. Language.

1. The Linguistic Survey of India and the Languages of India : Dr. G. A. Grierson.
2. The Languages of India : John Beams.
3. Dr. Caldwell's Dravidian Languages.
4. Prof. Max Muller's Science of Language.
5. Prof. Sayce's Science of Language.
6. Prof. Goldstucker's *Panini*.
7. Dr. Ballantyne's *Laghu Kaumudi*.

V. Archæology.

1. Archæological Survey Reports.
2. Epigraphica Indica.
3. Corpus Inscriptionum Indicarum.
4. Palæography of the Deccan : Dr. Burnell.
5. History of Alphabets : Dr. Taylor.
6. Prof. Keilhorn's Epigraphy of North India.
7. Dr. Fleet's Catalogue of Gupta Inscriptions.
8. Mr. Luther's Epigraphy of Brahmi Inscriptions.
9. Mr. L. Rice's Epigraphy.
10. Cunningham's Asokan Edicts.
11. Rapson's Indian Coins.
12. Cunningham's Coins of Ancient and Mediœval India.
13. Von Sollett's Coins of Greek and Scythian Kings of Bactria and India.
14. Mr. V. A. Smith's Gupta Coinage.
15. Mr. Allen's Catalogue of Gupta Coins &c.

VI. Journals &c.

1. Journal of the Asiatic Society in Bengal.
2. Journal of the Asiatic Society, Ceylon Branch.
3. Journal of the Royal Asiatic Society, London.
4. The Indian Antiquary. Bombay.
5. The Vedic Magazine, Panjab.
6. Panjab Historical Society's Journal.
7. Asiatic Researches by Colebrooke.
8. " " by Heeren.
9. " " Sterling.
10. " " Col. Wilford.
11. " " Blaquire.
12. " " Capt. Moore.
13. " " " Mahony.
14. " " Davis.
15. " " Bentley.
16. " " Sir W. Jones.
17. The Oriental Magazine.
18. Transactions of the Royal Society, Hodgson.
19. " " " " " Ellis.
20. " " " " " Davis.
21. " " " " " Knox.
22. " " " " " Major de la Maine.
23. The Edinburg Review, Vol. XXIX.
24. Bishop Heber's Journal.
25. Mr. Coats' Bombay Transactions.
26. " Erskine's " "
27. A. Remusat's Journal, 1831.
28. Wilson's Mackenzie Collection.
29. Prof. Lassen's Works.
30. Prof. Wilson's Collected Works, 12 Vols.
31. The Encyclopædia Britannica, 11th Edition.
32. Wilson's Oxford Lectures.
33. Colebrooke's Hindu Courts of Judicature.

34. Colebrooke's Digest.
35. Works by Sir W. Jones.
36. Prof. Cowell's Tagore Law Lectures.
37. Morley's Digest.
38. Prof. Max Muller's Lectures.
39. Prinsep's Useful Tables.
40. De Guignes : *Memoirs.*
41. Growse : Memoirs of Muttra.
42. Colebrooke's Essays.
43. Prinsep's ,,
44. Calcutta Review.

VII. Arts.

1. The Industrial Arts of India : Sir George Birdwood.
2. Hindu Music : Sir W. Jones and Paterson.

VIII. Architecture.

1. Essay on Hindu Architecture by Ram Raz.
2. Works of the Daniells on Caves, Temples &c. of India.
3. Dr. Fergusson's Eastern and Indian Architecture.
4. Mr. V. A. Smith's Architecture in India and Ceylon.
5. Prof. E. B. Havell's Hindu Architecture (1913).
6. Mr. O. C. Ganguli and Dr. Coomarswami on Architecture.
7. Genl. Cunningham's Indian Architecture.

IX. History.

1. Historians' History of the World (London).
2. The Unrivalled History of the World (America).
3. The Imperial Gazetteer of India, New Edition, 1909. London I—IV Vols.
4. Thornton's British Empire in India. (1859).
5. ,, Gazetteer of India.
6. Elphinstone's History of India.

7. Havell's Aryan Rule in India.
8. Mc Crindle's Ancient India as described by Megasthenes and Arrian.
9. „ Ancient India as described by Ktesias.
10. „ Invasion of India by Alexander the Great.
11. „ Ancient India as described by Ptolemy.
12. „ Ancient India as described by Classical Authors.
13. Dr. Robertson's Disquisition on Ancient India, 1792.
14. „ History of America.
15. Nolan's British Empire in India and the East, London 1857.
16. Gibbon's Decline and Fall of the Roman Empire.
17. V. A. Smith's Asoka (Rulers of India Series).
18. „ Early History of India.
19. „ Early History of the Deccan.
20. Prof. Heeren's Historical Researches, Asiatic Nations.
21. Max Muller's Chips from a German Workshop.
22. The Old Testament.
23. The New Testament.
24. G. M. Rae's Syrian Church in India. 1892.
25. Elliot's History of India.
26. Orme's Indostan.
27. „ History of South India.
28. Sir George Birdwood's Report on the Old Records of the India office. London 1891.
29. C. W. King's Gnostics and their Remains : London 1887.
30. Mill's History of Br. India.
31. Fraser's „ „
32. History of Mysore.
33. Ward's *Hindoos.*
34. Col. Tod's Rajasthan, 2 Vols.
35. Sir John Malcolm's Central India.
36. Sir Henry Maine's Village Communities in the East and West.

37. Dr. Buchanan's Journey through Mysore.
38. History of Kashmir by Wilson.
39. ,, ,, by J. C. Dutt.
40. ,, ,, Dr. Stein.
41. Turner's Tibbet.
42. Hugh Murray's British India.
43. Dr. Buchanan's Hindu Geneologies.
44. Pope's Iliad.
45. V. G. Tilak's Arctic Home in the Vedas.
46. Dr. K. M. Banerji's Aryan Witness.
47. Pococke's India in Greece.
48. Herodotus.
42. Horace : *Odes.*
50. ,, : *Epistles* (Lonsdale and Lee's Translation).
51. Arrian's Anabasis.
52. Dr. W. W. Hunter's Brief History of the Indian People.
53. ,, Imperial Gazettoer of India. Calcutta.
54. ,, Indian Empire.
55. Kingsley's Hypatia.
56. Pliny's Natural History.
57. Wright's Celt. Roman and Saxons.
58. Max Muller's India and What it can Teach us.
59. Virgil's Georgics.
60. ,, Æneid.
61. Sir Thomas Brown's Hydrotaphia.
62. Chronicle of the Kings of England.
63. Ben Jonson's Alchemist.
64. The Ecclesiastical History.
65. M. Taylor's History of India.
66. Vincent's Periplus of the Erythrean Sea, (1800).
67. ,, Commerce and Navigation of the Ancients.
68. Arrian's Indika.
69. Marsden's History of India.
70. ,, Marco Polo.
71. Sir Henry Yule's Marco Polo revised by Cordier, 1903.

72. Aelian's 'Peculiarities of animals.

73. Porphyry: 'On Abstinence from Animal Food'. Mc. Crindle.

74. Pottinger's Travels.

75. Rulers of India Series. 28 Vols.

76. History of the Punjab : Allen 1856.

77. Hindu Annals of Gujrat : Forbes, 1856.

78. History of Gujrat : Sir C. Bayley.

79. Bombay and Western India : J. Douglas, 1893.

80. History of Western India : Bhandarkar.

81. Early History of the Deccan. Ranade.

82. Asiatic Studies : Sir, A. Lyall, 1899.

83. Duff's Chronology of India.

84. History of the Mahrattas : Grant Duff. 1893.

85. Rambles and Recollections by Col. Sleeman, 2 Vols.

86. History of Assam by Sir E. A. Gait. 1906.

17. Native States of India : Sir W. Lee-Warner. 1910.

88. The Calcutta Review : First 50 Vols. 1873.

89. Gazetteers of India—Provincial and District : Calcutta, Bombay and Madras.

90. History of India by H. G. Keene. New Ed. 2 Vols. 1906.

91. Marshman's History of India 3 Vols. 1867.

92. Wheeler's Short History of India. 1899.

93. History of Civilisation in Ancient India : R. C. Dutt.

94. History of Ancient and Modern India : R. C. Dutt.

95. History of India : De la Fosse.

96. Literary History of India : by R. W. Frazer. 1898.

97. Ancient and Mediæval India by Mrs. Manning. 1869.

98. Bombay Gazette. Part I. Vols. I, II.

99. Mysore and Coorg from the Inscriptions : L. Rice.

100. Cunningham's Ancient Geography of India.

101. Ain-i-Akbari : Blochmann and Jarret.

102. Brigg's Ferishta.

103. Stewart's History of Bengal. 1813.

104. Seir Mutaqherin by Ghulam Hussain Khan. 3 Vols. 1789.

105. Tavernier's Travels : V. Ball.
106. Bernier's „ A. Constable.
107. History of the Parsis : D. F. Karaka. 2 Vols. 1884.
108. A Forgotten Empire (Vijayanagara) by R. Sewell. 1900.
109. Persia and the Persian Question (Introduction) : by Lord Curzon.
110. Hindu Positive Sciences by Prof. Benoy Kumar Sarkar.
111. The Positive Sciences of the Hindus : Dr. Brojendra Nath Seal.
112. History of India : H. P. Sastri.
113. History of Bengal : R. D. Banerji.
114. Hindu Ship-Building and Maritime Activity. R. K. Mukherji.
115. H. C. Chakladar's Indo-Chinese Relations in the Dawn Magazine.
116. Justice Pargiter's 'Dynasties of the Kali Yuga'.
117. Sir John Wood roffe's "Is India Civilised ?"
118. Dr. Hœrnle's History of India.
119. History of Dacca : J. M. Roy.
120. Dr. P. C. Roy's History of Hindu Chemistry. 2 Vols. 1902.
121. Dr. Ball's Economic Geology of India.
122. History of Hindu Astronomy by Prof. Playfair.
123. „ by Cassini.
124. „ „ Bailly.
125. „ „ Bentley.
126. „ Prof. Joges Ch. Roy.
126. Dr. Royle's Essay on the Antiquity of Hindu Medicine.
128. Hindu Medical Science by H. H. The Thakur Sahib of Gondal. Macmillan & Co.
129. Burgess's Suryya Siddhanta.
130. Strachey's Bija Ganita.
131. Colebrooke's Indian Algebra.
132. Dr. Kern's Vrihad Sanhita.
133. Dr. Thibaut's Hindu Geometry in J. A. S. B. 1875.

134. Dr. R. L. Mitra's Indo-Aryans.
135. ,, ,, other Works.
136. The Voyage and Travels of Sir John Maundeville 1866 : re-issue of Halliwell's Edition.
137. India as known to Ancient and Medioeval Europe by P. C Ghosh. Calcutta 1905.
138. Fa-Hian's Travels in India.
139. Yuan Chwang's Siyuki.
140. I. Tching's Travels in India.
141. Prof. Whitney's Historical Researches.
142. Alberuni's *Enquiry into India.*
143. Chânakya's *Art of Government.*
144. Ancient Khotan : Dr. Stein.
145. Origin of the Aryans : Taylor.
146. The Census Reports.
147. History of Literature : Schlegel.
148. Essays on the Parsees : Haug.
149. B. Hamilton's Hindustan.
150. Bombay Sanskrit Series.
151. Dr. P. K. Roy's paper on Hindu and Greek Philosophy.

ERRATA.

Page.	*Line.*	*For.*	*Read.*
3	12	Thorton	Thornton.
26	27	insription	inscription.
28	7	pedigress	pedigrees.
39	11	Princep	Prinsep.
56	3	Olar	Solar.
65	10	Rurana	Purana.
95	30		in.
96	28	Eurape	Europe.
97	1	iuvasion	invasion.
143	9	Bepin Behari Sen	Bepin Behari Gupta.
226	23	West Bengal	East Bengal.
229	Title	Gastes	Castes.
320	8	Conseiousuness	Consciousness.
322	17	activlty	activity.
325	12	propery	property.
326	4	Rhys David	Rhys Davids.
326	15	Mahaharata	Mahabharata.
403	Title	Revels	revolts.
408	60	invations	invasions.
419	18	afterwords	afterwards.
429	Title	retrial	ritual.
566	"	outh	oath.
573	"	throughly	thoroughly.
609	"	Touna	Fauna.
630	"	Aemitrios	Demetrios.
772	18	Mugdha Dodha	Mugdha Bodha.
		Counsellers	Counsellors.
748	27	Expouse	espouse